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A POPULAR HISTORY

OF THE

CATHOLIC CHURCH

IN THE

UNITED STATES.

BY

JOHN O'KANE MURRAY, B.S.

"The United States is the only country where I am really Pope in the eyes of the government."—PIUS IX.

"There is not, and there never was, on this earth, an institution so well deserving of examination as the Catholic Church."—LORD MACAULAY.

Forsan et hæc olim meminisse juvabit.

NEW YORK:

D. & J. SADLIER & COMPANY,

MONTREAL: 275 NOTRE DAME STREET.

1876.

BX 1406

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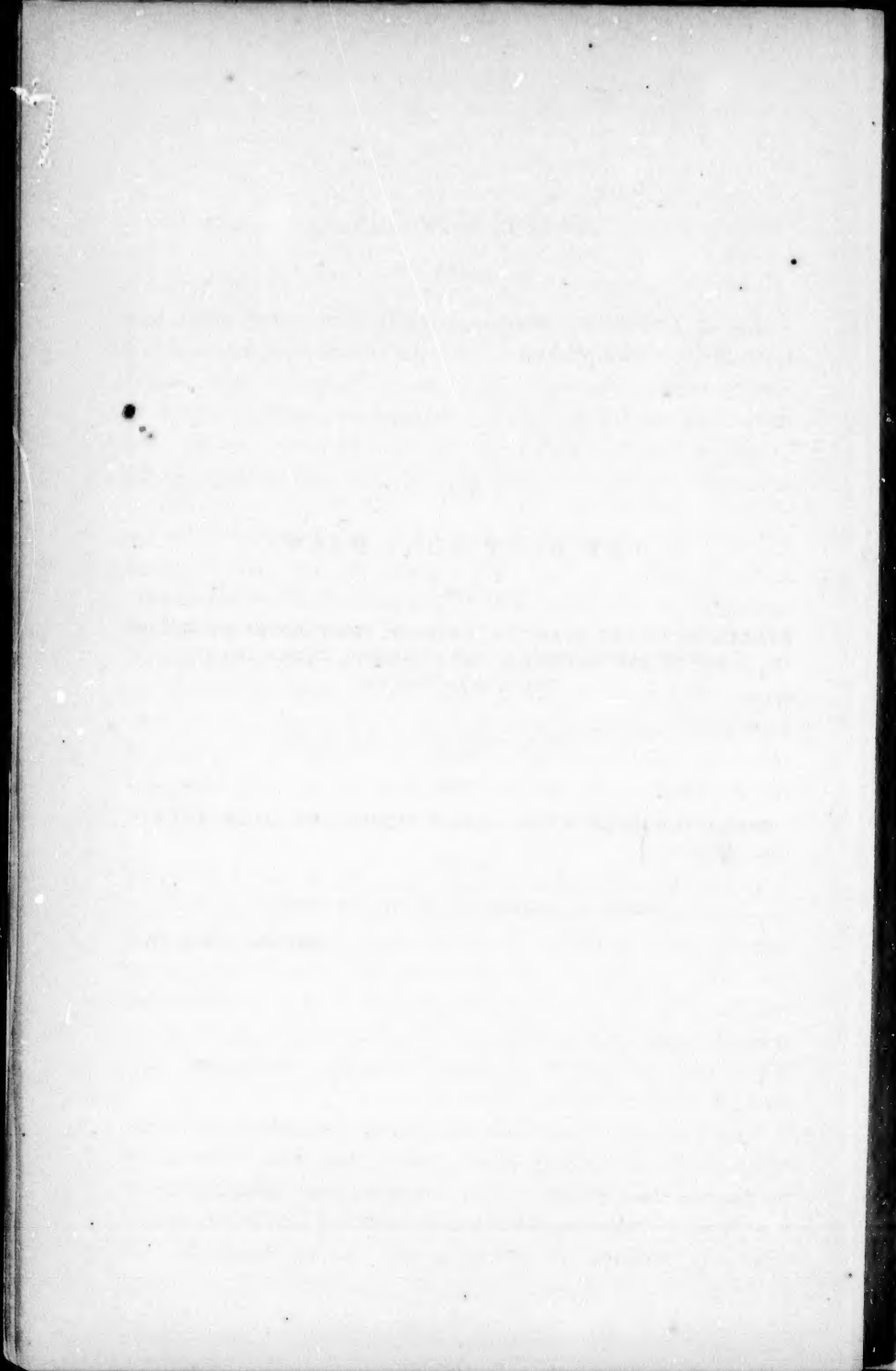
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90 N. WILLIAM ST., N. Y.

TO
THE MOST HOLY MARY,
THE
EVER-GLORIOUS AND IMMACULATE VIRGIN; THE BLESSED MOTHER OF
OUR DIVINE REDEEMER: THE POWERFUL PATRONESS OF
THE UNITED STATES,

THIS SIMPLE VOLUME IS DEDICATED,
WITH
INEXPRESSIBLE LOVE, GRATITUDE, AND HUMILITY,

BY THE
Most Unworthy of all her Servants,

JOHN O'KANE MURRAY.



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PREFACE.

As an element of American civilization, what good has Catholicity accomplished? Has its record been honorable? Has it made progress? Who were its great and useful men? What did they do? At this time, these are proper questions to ask. This book ventures to answer them. Its appearance does not, perhaps, call for an apology as no similar work exists.

I have written simply as a Catholic, uninfluenced either by sectional prejudice, or undue partiality for any religious society in the Church. But I have not forgotten that impartiality consists in telling the truth. Having grown up in this Western World, a child of that ancient, rock-built Church, whose American career I have endeavored so feebly to portray, it was but natural that the heart warmed to its subject, and that the courage which is inspired by the love of justice, cheered on the long hours of labor. Nothing was considered foreign which had a bearing on Catholicity in this Republic.

In our day and country, it is sad to think that a thousand corrupt influences combine to close men's eyes to the purity, beauty, and greatness of the Catholic Church. This evil we must neutralize. The point will be partly gained by teaching the present Catholic generation the grandeur and magnificence of their Faith. They will then glory in it. They will be proud of their Catholic forefathers, and their Catholic descent.

The Catholic Church is the grand depository of truth upon earth—that truth which makes men free. She is the mother of true liberty. She flourishes best where there is no Cæsar to interfere with the freedom of her action in her heavenly mission of civilizing and saving mankind. A

thorough knowledge of European history would reduce this truth to the simplicity of an axiom. It is proved beyond all doubt by the history of Catholicity in America.

Amongst us, public virtue is evidently on the decline. How many things tend to lower our opinion of humanity! Corruption, shame, disgrace—the newspapers, seemingly, can find little else of which to speak. Our young people hear of nothing but scandal and rumors of scandal.

“On eagles’ wings immortal scandals fly,
While virtuous actions are but born and die.”

To counteract this unhappy element in American society, it becomes us to hold up before the gaze of all, those noble men whose lofty lives shed a flood of splendor on the annals of Catholicity in America. The biographical sketches, brief and imperfect as they are, were introduced with that object in view.

The repetition of certain facts will occasionally be met with; nor could this be well avoided, owing to the nature of the subject, and the strict division of topics adopted. But in a popular book, it seems to me, that some repetition is far preferable to the questionable method of continually referring the reader to a foregoing page or chapter.

This is scarcely the proper place to allude to the difficulties encountered in the preparation of this volume; yet, it is but truth to say, that they were neither few nor trifling. The hundreds of letters written to obtain the latest and most reliable information imposed an additional labor almost equal to the rest of the work. Except in a few instances, my inquiries met with nothing save kindness and courtesy. But that was not all. The inexperience of the writer, the immense field to be passed over, the many delicate subjects to be handled, the little time at disposal, and the thousand-and-one distractions inseparable from an active life—all contributed to swell the shortcomings of the book. However, I trust it is not destitute of some interest and value.

To borrow the language of a good old monk, who lived

over eight hundred years ago, "I offer this book as long as I live to the correction of those who are more learned. If I have done wrong in anything, I shall not be ashamed to receive their admonitions. If there be anything which they like, I shall not be slow to furnish more."

So far as this volume, directly or indirectly, touches on the dogmas of Religion, I am not aware that it contains anything contrary to sound Catholic teaching. Indeed, I have taken special care that, in this respect, it should be free from error. Nevertheless, I submit the work to the judgment of the Holy Catholic Church and her illustrious head, Pius IX,—considering it the highest earthly honor to profess myself an obedient son of the Faith.

I gladly acknowledge my indebtedness to others. The chief authorities used in the preparation of this book, besides being scattered as references through it, are given in the Appendix. To the venerable prelates, to priests, religious ladies, publishers, heads of educational institutions, and the many kind friends, who aided me in my researches, I return my most grateful thanks. Addressing myself to each of them, I repeat the words of the poet :

"To thee no star be dark!
Both heaven and earth
Befriend thee ever."

J. O'K. M.

BROOKLYN, L. I., May, 1876.

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THE EARLY CATHOLIC DISCOVERERS — COLUMBUS AND HIS
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SUCCESSORS OF COLUMBUS—THE CABOTS—OJEDA—PONCE DE LEON—
BALBOA — MAGELLAN — CARTIER — DE SOTO — CHAMPLAIN — MAR-
QUETTE—LA SALLE.

“Let me review the scene
And summon from the shadowy past
The forms that once have been.”

THE grand event of our history is accomplished. The most powerful nation of the New World, the greatest Republic of all time celebrates the *centennial anniversary* of its independence. We have a thousand reasons to be grateful. But the present should not lead us to forget the past. This is a period to pause, look back, review the rapidly receding centuries of American history, profit by their lessons, give honor to whom honor is due.

"Pass but four fleeting centuries back ;
 This land a torpid giant slept,
 Wrapped in a mantle thick and black
 That o'er its mighty frame had crept.

* * * * *

Now this young land, the free, the proud,
 Uncrushed by power, unawed by fear,
 Her knee to none but God is bowed,
 For nature teaches freedom here."

In this centennial year it is most opportune "to glance adown the stream of time" at the "four fleeting centuries" mentioned by the poet. The story of Catholicity in the Western World is the golden chain that connects the landing of Columbus with 1876. Should I succeed in telling even a portion of it, I shall be more than happy.

CATHOLICITY NO "FOREIGNER" IN AMERICA.

In this land Catholicity is no foreigner. Here it preceded all other creeds and forms of faith. The records of the past might be better known ; they stand the glorious monuments of our sublime old Church. For her, time tells a divine story. Antiquity crowns her with its sanction, and around her brow sheds a halo of glory and veneration. For nearly four hundred years has Catholicity blessed the New World with the light of its genius, the glow of its charity, and the inspiring sublimity of its peaceful and imposing presence. The most ancient and powerful institution in Europe, it is likewise the most ancient and powerful in America. The people of the Western World who to-day glory in professing the faith of Columbus, are not limited to any single state or country. Their boundary line is that of the continent. They can be found at all points from Behring Strait to Cape Horn. Their influence is felt in all ranks of society, for they have their place in all, from the highest to the most humble. For them the glorious title of *Catholic* is no misnomer ; they are truly so in faith, and works, and extent of territory. Their present number in North and

South America must exceed 50,000,000, of which, I believe, our own favored country can claim over 6,000,000. The story of Catholic progress in the land of Washington and Carroll forms one of the brightest and grandest chapters in American history. True, it is a tear-and-smile narrative. As gold through a furnace, so the ancient faith passed through the fires of persecution.

To preserve the unity of our theme, a unity which links the past with the present, it is necessary to carry our minds back to a former age, an age before steam-ships rode the mighty billows of the Atlantic, an age before the great Empire City stood upon Manhattan Island, an age before America was marked on the map of the world!

BIRD'S-EYE VIEW OF EUROPE IN THE FIFTEENTH CENTURY.

Let us take a bird's-eye view of Europe four centuries ago. Then, most of the great European nations of to-day were rapidly reaching maturity—making really marvelous progress in art, science, and discovery. For glorious achievements the fifteenth century stands the most brilliant in all history. Protestantism was unknown. The nations were all one in faith—Catholic. Their power for good, which sprung from this solidity, this massive religious unity, was not weakened and broken by the unhappy dissensions, caused at a later period by the so-called Reformation.

Spain was about making her final grand and successful assault on Granada, the last stronghold of the Moors in the land of Isabella. The prowess of Spanish chivalry was to hurl the brave, but infidel Mussulman across the Straits of Gibraltar, and forever annihilate the power of the Arabian prophet in the romantic plains and valleys of Andalusia.

France stood a united nation. There, English power and English influence, long dominant, received their death-blow at the gentle hands of Joan of Arc. A marvelous sight, indeed, to behold—a pure, simple, and beautiful girl of seventeen, proving the heroine and savior of *la belle France*; and by her inspired feat of arms, turning disaster into

triumph, lifting aloft the banner of victory, and elevating her native country to a place among the great nations of the world!

Portugal took the lead in discovery and maritime enterprise. The Republics of Italy were the seats of commerce.

In England the clash of arms and fierce thirty-years' contest, styled the "War of the Roses," was approaching its termination.

Even then, Ireland felt the stern rule of her British sister. An English decree of that day commanded the countrymen of Columba and Brian Boru to change their Celtic surnames to something Anglo-Saxon. Catholic England, of course, did not punish the Irishman for his faith; his surname and his nationality were his chief crimes.

Catholic Germany rendered the fifteenth century remarkable by the invention of printing. The period which *deformed* the faith of Charlemagne and produced a *burning* zeal that transformed beautiful churches into smoke, had yet to dawn. Nor had the simple people who dwelt on the banks of the Oder, Elbe, and Rhine dreamed of that still later time, that brass-iron-and-powder age, when cannons are canonized, and rifles regarded as of more value than freedom and religion!

The spirit of liberty which the famous William Tell aroused among the Swiss, triumphed; and a Catholic republic flourished at the foot of the Alps long before America was discovered. Nor was Switzerland alone. The Catholic republics of Venice, Genoa, Andorra, and San Marino existed and flourished hundreds of years before the discovery of the Western World.

The bright blades and brighter lives of Hunniades and Scanderberg shed a lustre on the arms of Southern Europe. Such was the fame of their prowess that the haughty Mussulman dreaded the very mention of their Catholic names.

Poland, at this time, began to attract attention. Her people displayed that heroic enterprise which soon made them the bulwark of Europe and the terror of the Turk.

In the next century the swords of her Catholic sons flashed along the Danube, and she attained the zenith of her glory under the immortal Sobieski.

Printing having been invented, books were rapidly multiplying. The fall of Constantinople into the hands of the victorious, but barbarous Turks, forced the remains of Greek learning and literature to seek a home in Western Europe; and, since that day, the language of Homer has been honored with a place in every college programme of studies. The compass was invented, and navigation grew into an art. The spirit of faith erected the grand Gothic Cathedral with its graceful spires lost in their heavenward direction. Sixty-four universities shed rays of intellectual light over Europe. In short, the foundations of modern European greatness were laid. Our Catholic forefathers were men of labor and vast enterprise. The monuments they left behind bear witness to their lofty achievements. But "above all rose Rome, mother and mistress of Christian nations, patron of every science, protector of every art, preserver of every relic of enlightened antiquity."

A CATHOLIC HERO.

Just four hundred years ago, there dwelt in the city of Lisbon, a Genoese mariner, who, when not engaged in some coasting voyage, spent his time in the bosom of his humble home, in study and map-making. He was about forty years of age; but trouble and profound reflection had long since turned his hair grey. About his whole figure there was nothing common. His appearance was impressive. Tall, well-formed, and commanding in person, his elevated demeanor, his intellectual brow, his kindling eye, his manly and magnetic countenance—all suggested an air of modest distinction.

This was Columbus. Extensive reading, study, and experience had convinced him of the true shape of the earth; and his piercing intellect at once grasped the mighty problem of reaching other continents by a direct course across

the hitherto unsailed Atlantic. On its wide expanse no mariner had dared to venture. Its vast and deep waters were regarded with mysterious awe, seeming to bound the world as with a chaos, into which conjecture could not penetrate, and enterprise feared to adventure.

Columbus was poor in the goods of this world. To aid him in carrying out his grand projects, the assistance of a rich patron was essential. But alas, for manly worth and genius, long years were spent in fruitless efforts to obtain even a hearing. Nothing, however, could daunt the fearless energy of the incomparable man. He was a firm believer in the divinity of his mission. He was convinced that the time had arrived to accomplish it. For

"There is a tide in the affairs of men,
Which taken at the flood leads on to fortune."

The long and painful preparatory efforts of Columbus to interest the old world in his project would, at this day, seem almost incredible. He besought Genoa and Venice for a ship or two to find his world, and they refused him; he petitioned the wise kings of Portugal and England, and they would not risk a single sail in such a quest; he sojourned long about the court of Spain, appealing to the wisdom of the wise, the judgment of the learned, the ambition of the brave, and the avarice of the acquisitive; but he argued, appealed, petitioned in vain! No one believed in his theory, or hoped in his adventure. The wise smiled scornfully, the learned laughed in their academic sleeves, and even the brave had no ambition for battling the tempest, or for planting their banners in the wide sea-field, or on the shores of unknown continents. Nearly all looked upon him as a visionary—regarded him in the same light as we should a person of the present day who would launch forth in a balloon on a voyage of discovery to the lunar regions.

Columbus, however, was no weak-hearted enthusiast. His great soul was not to be cast down by the malice of fortune. Heaven strengthened him; and his pure and elevated

motives enabled him to bear up bravely against delay, poverty, and contempt. What does history tell us of the inspired mariner's motives? (1.) Columbus solemnly desired to open the way to pagan lands; to be the means of carrying the saving truths of the Gospel to the heathen who sat in darkness and the shadow of death. (2.) He conceived the grand idea of raising sufficient sums of money to defray the expenses of equipping a large army for the rescue of the Holy Sepulchre from the hands of the barbarous and infidel Turk. The discoverer of America was, indeed, a true Catholic son of the Crusaders, a right worthy successor of Godfery, St. Louis, and St. Bernard. His very name he regarded as prophetic of his sublime mission. Christopher signifies "*the Christ-bearer*," and Columbus, a "*dove*." More than once in life did angelic voices comfort him. On one of those dark days when despair hovered around his sick couch, he heard the words: "God will cause thy name to be wonderfully resounded through the earth, and give thee the keys of the gates of the ocean, which are closed with strong chains."

DARK DAYS SUCCEEDED BY SUNSHINE.

The story of his voyage has been often told. But it can never become threadbare—can never cease to be interesting to all who love the good, the beautiful, the sublime. Columbus had reached his fifty-seventh year, and his prospects of securing a patron to aid him were as distant as ever. He was about to quit Spain, a sad and disappointed man. On his way he called at the convent of La Rabida, over which ruled his acquaintance, the good Franciscan, Father John Perez. When the worthy monk beheld Columbus once more at the gate of his convent, humble in garb and cast down in spirit, he was greatly moved.* Father Perez had once been confessor to Queen Isabella, and he bethought himself what *he* could do. "Before midnight," writes Washington Irving, "the warm-hearted priest had saddled

* Irving.

his mule and departed." Next day, accompanied by Cardinal Mendoza, he obtained an interview with the royal lady. The friar and the cardinal so eloquently pleaded in behalf of the mission of Columbus, that Isabella the Catholic, like a noble and unselfish woman as she was, exclaimed: "I undertake it for my own crown of Castile, and I will pledge my jewels to raise the necessary funds."

ISABELLA OF SPAIN.

Of all the illustrious women of history, Isabella alone is honored with the beautiful title of *the Catholic*, in consideration of her greatness and illustrious piety. Hers is one of the brightest names that adorn the annals of the past. Her beauty and genius were only surpassed by her virtues. With Columbus she shares the glory of discovering America. "Her schemes," says Prescott, "were vast and executed in the same noble spirit in which they were conceived. She seconded Columbus in the prosecution of his arduous enterprise, and shielded him from the calumny of his enemies. But the principle which gave a peculiar coloring to every feature of Isabella's mind, was piety. It shone forth from the very depths of her soul with a heavenly radiance which illuminated her whole character. At an early age, in the flower of youth and beauty, she was introduced to her brother's court; but its blandishments, so dazzling to a young imagination, had no power over hers; for she was surrounded by a moral atmosphere of purity,

Driving afar off each thing of sin and guilt.*

"Isabella of Spain," says Irving, "was one of the purest and most beautiful characters in the pages of history." As Prescott and Irving were Protestants, their eloquent words of eulogy for this celebrated Catholic lady will be none the less appreciated.

Truly, in the foreground of American history there stand three figures—a mariner, a monk, and a lady. Might they

* "Ferdinand and Isabella."

not be thought to typify Faith, Hope and Charity ?* Columbus—Perez—Isabella—they shall never be forgotten ! The New World is their monument. Every American is their debtor, and our Centennial Anniversary whispers their eulogy.

THE ADVENTUROUS VOYAGE.

Preparations having been completed, the morning at length dawned on which Columbus was to sail on his perilous voyage across the unknown and mysterious deep. It was August 3, 1492.

"The morning is breaking on Palos bay,
On its town and wharf, and ramparts gray,
On three barks at their moorings that gallantly ride,
With the towers of Castile on their flags of pride.
But where are their crews, our lost kinsman who shall
Embark before noon in each doomed caraval ?
There's wringing of hands, and wailing and woe,
As the gathering crowds to the churches go.

* * * * *

And who is this man, in speech and gesture simple as a child,
But stern betimes as suits sea-roamer and planner of day-dreams wild ?"

The person pictured by the poet's pen as a "sea-roamer and planner of day-dreams" was no other than Columbus. What sacred emotions stirred his brave heart on that early morning ! With what ardor he besought high Heaven for success ! In those distant days of faith, no great enterprise was undertaken without invoking the aid of religion and the solemn blessing of the Church. Columbus had Mass offered up in a temporary chapel on Palos strand. Father Perez heard his humble confession. At the head of all his crews, numbering one hundred and twenty men, he received Holy Communion, the true bread of saints and heroes. The sacred ceremony over, they board their tiny barks. Columbus places his little fleet under the benign protection of the most Holy Virgin—the "Star of the Sea."

* McGee.

And they departed with the benediction of the Church, like the breath of Heaven filling their sails.*

“THE SEA, THE SEA, THE OPEN SEA!”

Although Columbus had the title of High Admiral, his squadron consisted of only three vessels, not so large as the coasting smacks of the present day. But one of them, the *Santa Maria*, had a deck.† As they sailed along, each evening heard the Catholic mariners' prayer to God, and their pious hymns of praise to the Most Blessed Virgin. The grand old Latin verses of the *Salve Regina* and the *Ave Maris Stella* were the first sounds that ever broke the silence of ages on that trackless waste of waters. How appropriate are the beautiful words of the *Ave Maris Stella*:

Bright Mother of our Maker, hail !
Thou Virgin ever blest,
The Ocean's Star by which we sail
And gain the port of rest !

When, after many weeks had glided by, and despair took the place of hope in the breast of the ignorant and terror-stricken crews, there was still one guiding, master mind, “constant as the northern star.” The great soul of Columbus awed mutiny and despair into submission.

“LAND, LAND!”

At length the “promised land” burst on their view. The illustrious Admiral threw himself on his knees, and with all his men, chanted a *Gloria in Excelsis*—the first Catholic hymn whose swelling cadences were wafted to the shores of America!

“Glory to God!” brave manly voices sung—
“Glory to God!” the vales and mountains rung.

Having signalled his fleet to cast anchor and man the

* McGee.

† It is worthy of remark that the Admiral's ship, the chief vessel in which America was discovered, was named the *Holy Mary*.

boats, the Admiral entered his own, richly attired in scarlet, and bearing the royal standard. His two chief officers likewise put off their boats, each bearing the banner of the enterprise, emblazoned with a green cross. "On landing," says Washington Irving, "Columbus threw himself upon his knees, kissed the earth, and returned thanks to God with tears of joy. Then rising, he drew his sword, displayed the royal standard, and took possession in the names of the Castilian sovereigns." He called the island San Salvador. *Such was the first Catholic landing in the Western World, October 13, 1492!*

What true greatness, what sublime faith were here displayed! Self was altogether forgotten. Whether taking possession of a new land, or giving it a name, the lamp of religion guided the way; the glory was given to God. *Ad majorem Dei gloriam.* Neither the name of Columbus nor that of his patron is perpetuated on cape, river, or island.* With a lofty Catholicity of purpose, his mind soared above earth, and his new discoveries were called San Salvador,† Santa Trinidad,‡ San Domingo,§ San Nicholas, San Jago,|| Santa Maria, etc.

HOMEWARD BOUND.

Religion was the strength, the guiding star of this extraordinary man. Scarcely was the prow of his frail bark turned on its homeward voyage, when a dreadful tempest threatened to engulf the discoverer of America. In that dark day of distress, he implored the protection of our Blessed Mother, vowing a pilgrimage to her nearest shrine the first land he made—a vow punctually fulfilled. When the great Admiral once more touched the shores of sunny Spain, his first act was a solemn procession to the Church of St. George to return thanks to God—to have a *Te Deum* chanted for his happy success. In his letter to the sover-

* McGee.

† *Holy Savior.*

‡ Holy Trinity.

§ St. Dominic.

|| St. James.

eigns, signifying his arrival, there is no tinge of egotism, no talk about his achievements. He simply asks Spain to exhibit a holy joy, "for Christ rejoices on earth as in Heaven, seeing the future redemption of souls." The court was at Barcelona, and his reception there may well be imagined. One of the brightest Catholic intellects of our age draws the following correct and vivid picture :

"A thousand trumpets ring within old Barcelona's walls,
A thousand gallant nobles throng in Barcelona's halls.
All meet to gaze on him who wrought a pathway for mankind,
Through seas as broad, to worlds as rich, as his triumphant
mind ;
And King and Queen will grace forsooth the mariners' array,
The lonely seaman, scoffed and scorned in Palos town one day !
He comes, he comes ! The gates swing wide, and through the
streets advance
His cavalcade in proud parade, with plume and pennoned lance,
And natives of those new-found worlds, and treasures all un-
told—
And in the midst THE ADMIRAL, his charger trapped with gold :
And all are wild with joy, and blithe the gladsome clarions swell,
And dames and princes press to greet, and loud the myriads
yell.
They cheer, that mob, they wildly cheer—Columbus checks his
rein,
And bends him to the beauteous dames and cavaliers of Spain."*

THE CATHOLIC SUCCESSORS OF COLUMBUS.

We see that the discovery of the Western World was, pre-eminently, a Catholic enterprise. Protestantism had no share in that vast achievement. It did not then exist. Luther was but nine years of age when Columbus planted the cross on the shores of San Salvador. The successors of the great Admiral were also Catholics, sent out by Catholic governments. It would be injustice not to mention a few of these eminent men.

* McGee.

The CABOTS sailed along our coasts, and erected the cross on Cape Cod, one hundred and twenty-two years before the grim and intolerant Puritan set his foot on Plymouth Rock—"the Blarney Stone of America."

In 1510, OJEDA settled the Isthmus of Darien. A gay and accomplished cavalier, he was as pious as a monk, and as brave as his own bright sword. He was remarkable for his enthusiastic devotion to the Most Blessed Virgin. From Las Casas, we learn that Ojeda always carried about him an exquisite little painting of the Mother of God. When wrecked on hostile coasts, or bewildered in pathless wilds, he was wont to fasten it against a tree, then kneel before it, and devoutly offer up his prayers. In the little chapel, which he built in fulfillment of a vow, he placed his dear madonna. When he died the simple children of the forests were its only guardians, and they cared for it as something to be held sacred. The venerable Las Casas relates that when he came to the Indian village, in which this chapel was erected, he found the little building kept with the greatest neatness, and the picture regarded with awe and love. And, by no entreaty could he prevail upon the good old chief to let him carry away the famous madonna of Ojeda.*

On Easter Sunday, 1512, PONCE DE LEON discovered a beautiful peninsula. In honor of the sacred festival—called by the Spaniards *Pasqua de Flores*, or Feast of Flowers—the new land was named *Florida*.

BALBOA, Governor of Darien, discovered the Pacific Ocean in 1513. Historians tell us that when he reached the summit of the elevation whence he first saw that vast expanse of water, he fell upon his knees, and poured out his Catholic heart in thanks and adoration to God.

The pious MAGELLAN first raised the cross on the most southern cape of America; and his fleet, for the first time in the world's history, circumnavigated our globe.

* Irving.

CORTEZ subdued Mexico, and introduced Catholicity into the far-famed land of the Montezumas.

VERAZZANI was the first mariner who entered New York Bay. He erected crosses at various points along the coast.

CARTIER discovered Canada, and gave a famous name to its great river. He was a man of real piety. He never undertook a voyage, or returned from one, without receiving the blessed sacrament and the benediction of the Church, in the Cathedral of St. Malo.

The Catholic DE SOTO discovered the lower Mississippi. He passed over it, entering the State of Arkansas in 1541; and was the leader of the first expedition that raised the cross in the Mississippi Valley west of the Father of Waters. We can imagine the fearless Spaniard exclaiming:

I hail thee, valley of the West,
For what thou yet shall be !
I hail thee for the hopes that rest
Upon thy destiny !

In the wilderness, even in the shadow of the cross he raised, death called him away; "and the sorrowing Mississippi took him in pity to her breast."

CHAMPLAIN was the founder, and the first and best governor of Canada. He built the city of Quebec; and for thirty-two years, explored the wilds north and south of the St. Lawrence. He discovered the Lake and Province of Ontario, together with the beautiful sheet of water that now bears his name. A true friend to the Indian, he was also a brave and worthy son of the Church. "To him," says the Protestant Warburton, "belongs the glory of planting Christianity and civilization among the snows of those northern forests." And our American Bancroft writes: "Champlain considered the salvation of one soul as of more importance than the conquest of an empire."

The illustrious Jesuit, MARQUETTE, discovered the Upper

Mississippi, and was the first to sail down the mighty stream. "The West," says Bancroft, "shall build his monument."

The fearless and romantic LA SALLE was the pioneer navigator of the great Lakes—Erie, Huron, and Michigan. As the keel of his schooner, for the first time, cut the waters of these inland seas, the solemn sounds of the *Te Deum* rolled across the silvery waves, and broke on shores which had never echoed aught save the war-whoop of the Eries, Hurons, or Iroquois. "The Catholic character of La Salle," says McGee, "is marked in every act of his life. He planted the cross wherever he landed for even an hour." His fiery soul in its troubles found consolation in looking at the sacred emblem.

"But when this cross of simple wood I see,
The Star of Bethlehem shines again for me;
And glorious visions break upon my gloom—
The patient Christ, and Mary at the tomb!"

Such were a few of the first Catholic discoverers, who left behind them bright "footprints on the sands of time." Their names shed a lustre on our early history. And as lamps throw their beams of light far into the shades of darkness, so the radiant lives of these illustrious pioneers light up the gloom of the past. Though nearly all persons of fortune, they died poor. More clear-headed, enterprising, unselfish men never lived. They were not faultless, because they were human. But where, in the world's history, shall we find a band of more glorious and disinterested heroes? In all that dignifies humanity—in piety, bravery, enterprise—they were an honor to our faith, men "without fear and without reproach."

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BIOGRAPHY.

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time."—LONGFELLOW.

CHRISTOPHER COLUMBUS.

"He was the conqueror, not of man, but of nature; not of flesh and blood, but of the fearful unknown—of the elements."—ARTHUR HELPS.

The eventful and glorious life of Christopher Columbus is the link which connects the history of the old world with that of the new. He was born in Genoa, Italy, about the year 1485.* His father, a wool-comber, gave him the best education his humble means would afford. At an early age the youthful Christopher was sent to the famous University of Pavia, where he studied geometry, geography, astronomy, navigation, and Latin. His collegiate career, however, was brief, for he was soon obliged to return home to assist his father.

At fourteen years of age, Columbus began the adventurous life of the sea, under the command of his uncle and namesake, a veteran admiral in the service of the Republic of Genoa. The long time passed in this rugged school gave him that knowledge and experience which make the skilled seaman, the hardy navigator. Opportunities were not wanting to develop his natural bravery, to study the ocean, to make the acquaintance of men and things.

He had spent about fifteen years in this active career when an event occurred that gave a new direction to his life. While engaged in a fierce naval encounter off Cape St. Vincent, the ship commanded by Columbus took fire, and was soon enveloped in flames. Throwing himself into the sea, the future discoverer of America boldly struck for the shore, some six miles distant, and with the aid of an oar succeeded in safely reaching it. His first impulse was to thank God. Finding himself thus cast penniless on the strange coast of Portugal, he repaired as best he could to Lisbon. Here he was so happy as to find his brother Bartholomew.†

* The exact date of his birth is somewhat uncertain.

† Columbus was the oldest of four children, three boys and one girl.

This was about the year 1470. The capital of Portugal was then the centre of all that was eminent in commerce and navigation. Making this city his residence, Columbus supported himself by drawing maps and charts. Nor did he ever forget his aged parents, to whom, from time to time, he remitted sums of money. Filial love was one of the most beautiful traits in his grand and heroic character.

While in Lisbon a romantic attachment, which ended in marriage, took place between Columbus and a noble young lady, Dona Felippa de Perestrello. Neither was wealthy. Miss de Perestrello's riches were her virtue, beauty, and accomplishments. She was the daughter of an eminent navigator who died Governor of Porto Santo, but who, by an unhappy reverse of fortune, was compelled to leave his family with little save the memory of an honored name.

This alliance of Columbus with a family of high standing proved serviceable to him in many ways. It introduced him to the greatest men of the court, and the most noted scholars of the country. Besides, his ardent spirit of discovery received a fresh impulse in the notes and journals of his deceased father-in-law. He engaged in many voyages, carefully noting everything new or valuable. His studies, his researches, his experiments, all tended towards one object—the grand project of penetrating the great ocean which stretched away towards the West. This thought was the guiding star of his wonderful life. But years rolled away in battling with prejudice, ignorance, and contempt. Yet, neither toils, nor difficulties, nor struggles with adversity could shake his mighty heart, or conquer his indomitable spirit. And the memorable day that Christopher Columbus, the greatest of admirals, first knelt on the wild shores of San Salvador, should be treasured up in the minds of all men as the date of one of the very grandest events in the history of the world. The long-lost half of our globe was found.*

Speak not to me of warriors bold,
Who battled for a name ;
Here was the Christian Hercules,
Who fought not for fame !

But with the *World* struggled,
And single-handed won,
A glory great, an action grand—
More fadeless than the sun !

*For an account of his first voyage and discovery see Introduction.

When Columbus returned to Spain his progress was like the march of some victorious monarch. The Court was at Barcelona. Ferdinand and Isabella ordered their throne to be placed in public. Seated in state, they awaited his arrival. On the approach of the discoverer of America, the sovereigns rose as if receiving a person of the highest rank. The great man gave a graphic account of his voyage. When he had finished, the king, queen, and assembled nobles fell upon their knees, and the choir of the royal chapel chanted the *Te Deum*.

Guided by religious motives, and in high hopes of the vast wealth that must accrue from his discoveries, Columbus now made a vow to furnish within seven years five thousand horse and fifty thousand foot for the recovery of the Holy Sepulchre from the dominion of the Turks.

It has been the fate of nearly all great men to be exposed to the envy of base and worthless minds. At a banquet given to Columbus by one of the nobility, a shallow courtier asked the conqueror of the ocean, if in case he had not discovered the Indies,* would there not have been men in Spain capable of the enterprise? Columbus made no direct reply, but, taking an egg, he invited the company to make it stand on end. They all tried, but in vain. Taking the egg, he struck it on the table, breaking the shell, and leaving it upright. "Any one could do that!" exclaimed the courtier. "When I have shown you the way," replied Columbus, leaving the party to make the application. In this simple and pleasing manner he taught them that the most perplexing things may become the easiest to be done, when we are once shown the way, but not before; and that such was exactly the case with regard to the attempt of going in search of unknown lands, over unknown oceans.

In making his second voyage, Columbus had in view the conversion of the natives and vast schemes of colonization. The expedition, which consisted of seventeen ships, and about fifteen hundred persons, among whom were twelve priests and a vicar-apostolic, reached Hayti in the latter part of 1493. From that to the day of his death the career of the illustrious admiral was one long battle with calumny, avarice, depravity, and misfortune. The very greatness and virtue of the man made him a host of bitter foes.

* What Columbus discovered was not regarded as a new continent, but simply the eastern portion of Asia, or the Indies—hence the name of Indians. Columbus died without knowing the real grandeur of his vast discovery. It was only in later times that America was found to be a distinct continent, unconnected with Asia.

In his third voyage he discovered the mainland of South America, August 1, 1498. A few years later, the malice of his enemies succeeded in having him sent in chains to Spain. Thus shackled in irons were "hands that the rod of empire might have swayed." "I shall preserve these chains," said the immortal discoverer of America, "as memorials of the reward of my services."

In 1502, Columbus sailed on his fourth and last voyage. The astonishing resources of his genius and his patience in suffering were never more heavily taxed than in this expedition. On one occasion, he was wrecked on a wild and barren coast with famine staring him in the face. It was only by predicting an eclipse that he compelled the treacherous and savage natives to supply him with food, thus preserving himself and his crews from death by starvation. After countless adventures, and weighed down by age and infirmities, he returned to Spain in 1504.

The death of the generous Isabella destroyed his last hopes of being reinstated in his dignities. Ferdinand treated him with shameful ingratitude. The venerable admiral who gave Spain a continent, did not own a roof in Spain, and closed his days in the shades of poverty and neglect! Feeling his end draw near, he made his will,* turned his thoughts to Heaven, devoutly received the last sacraments, and died about the age of seventy, on the 20th of May, 1506, as he had lived—a saint and hero. His last words were: "Into Thy hands, O Lord, I commend my spirit!"

HIS MANY TOMBS.

The voyages of Columbus did not end with death. His body was first deposited in the Franciscan Convent of Valladolid, where he died. On his tomb was placed the inscription: "*A Castilla y a Leon Nuevo Mundo dio Colon*"—to Castile and Leon Columbus gave a new world. His remains were afterwards taken to the Carthusian Convent of Seville. In 1536 they were removed to Hispaniola, and interred in the Cathedral of San Domingo. Nor were they allowed to rest here. In 1795 they

* This will is a remarkable document, characteristic of its author. It can be found in Irving's *Life of Columbus*, or McGee's *Catholic History of America*. Columbus was twice married. He left two sons—Diego and Ferdinand, the latter of whom wrote his father's life. Some time before his death the great admiral wrote to Diego: "Ten brothers would not be too many for you. Neyer have I found a better friend, to right or to left, than my brothers."

were transported with great ceremony to Havana, Cuba. As the body of the discoverer of America neared the city, a splendid procession of boats went out to conduct it from the ship to the shore. "On passing the vessels of war in the harbor," writes Irving, "they all paid the honors due to an admiral and captain-general of the navy." His precious ashes now repose in a beautiful urn on the right side of the grand altar of the Cathedral of Havana. Beneath a life-size bust is the inscription: "Here are the remains and image of the great Columbus. This monument has been erected by our nation to his memory."

"It is hardly possible," says a learned traveller, "to avoid feeling profoundly interested and affected on looking at that spot, that little spot, where the ashes of the mighty man repose, who gave the world of the wide far West to the East; and to the West, Heaven; for he bade the great star of the East—the star of holy religion and blessed Christianity—to shed its glorious rays on that benighted West!"

REMARKS ON HIS APPEARANCE, VIRTUES, AND THE GREATNESS OF HIS ACHIEVEMENTS.

The personal appearance of Columbus was suggestive of his greatness of soul. Tall in stature, there was a remarkable elegance about his manly, robust figure. His face was a pure oval, upon which nature had stamped a look of unusual grace, strength, and beauty. The noble expanse of his forehead was indicative of his grand intellect. His bright eyes were gray, strong, and keen. His nose was aquiline, while his finely-chiseled lips expressed the magnanimity of his heart. A dimpled chin, a few freckles, a ruddy complexion, and hair white as snow since his thirtieth year—such is the portrait of this wonderful man, left us by his contemporaries. About his very look there was an air of nobility and authority which enforced respect. His natural dignity was such, that though a poor wool-carder's son, he could appear before kings and grandees with as much ease and grace as if he had been born in a palace. In the words of Valdez, "he seemed to be a nobleman, and one born to command, as his profile and countenance very plainly declared."

The virtues of Columbus were as shining as they were numerous. How sublime was his faith! All his great enterprises were undertaken in the name of the Most Holy Trinity. He made no discovery without raising his voice and his heart in praise and

gratitude to Almighty God. For him the star of hope—heavenly hope—never set. His charity—it was as boundless as his own great soul. In his lofty mind, God and Religion held the first place, and all else came after. His piety was as genuine as it was fervent. Religion mingled with the whole course of his thoughts and actions, and shone forth in his most private and unstudied writings. “The voice of prayer,” says Irving, “and the melody of praise rose from his ships in discovering the new world, and his first action on landing was to prostrate himself upon the earth and offer up thanksgivings. Every evening the *Salve Regina* and other Vesper hymns were chanted by his crew, and Masses were said in the beautiful groves that bordered the wild shores of this heathen land. He observed the festivals of the Church in the wildest situations. Sunday was to him a day of sacred rest, in which he would never sail from a port, unless in case of extreme necessity. The religion thus deeply seated in his soul diffused a sober dignity and a benign composure over his whole deportment ; his very language was pure and guarded, and free from all gross and irreverent expressions.”

How shall we define true greatness ? By what standard shall we judge men, so as to be able, with some justice and precision, to point out the greatest ? It may be safely asserted that he is the greatest man to whom *the world is most indebted*. Measured by his achievements and their results, Columbus perhaps stands first among the illustrious men of all time. He began life with only *one* of the advantages which confer immortality—a great soul. His parents, his social position, his early education—all were humble. If his knowledge was afterwards profound* it was the result of his genius, of his own iron efforts. With him originated the conviction that the Indies could be reached by sailing westward. Despite great obstacles, he impressed the truth of his opinion upon others. His poverty made a rich patron essential to the carrying out of his vast project. Yet, with unheard-of energy and perseverance, he labored nearly a quarter of a century before he could obtain even a successful hearing. His hair was white at thirty from deep reflection on the subject of his discovery. He was fifty-seven when he planted the cross on the shores of San Salvador. Nothing could conquer his dauntless spirit.

He far surpasses all others as a discoverer. Newton discovered the laws of gravitation ; Herschel a planet ; Marquette a river ; Kane, a polar sea ; Tyndall, something new about light ; but

* The illustrious admiral was not only familiar with geography, astronomy, navigation, and kindred studies, but his letters show that he was well read in the Holy Scriptures, Fathers of the Church, and other great works.

what are all these compared to that greatest of achievements—the discovery of America—a discovery which doubled the size of the world's map !

Whom shall we name braver than the great Columbus ? His victory stands alone in history. For years he grandly bore up against delay, poverty, contempt ; and, finally, battling with man and tempest, he triumphed over the terrors of the vast and mysterious Atlantic ! His magnanimity of soul, his sublime courage, never deserted him. His noble forbearance, in the wrongs and injuries heaped upon his declining years, displays a character of amazing beauty and grandeur. With Christian hope and resignation he cheered the darkest hours of life.

But it was religion above all that crowned the lofty integrity of his character. A Catholic of Catholics, if he wished to open the way to unknown lands, and to raise large sums of money, it was not through any motive of grasping selfishness. Before St. Ignatius adopted the motto, *Ad maiorem Dei Gloriam*, Columbus put it in practice ! To carry the light of the Gospel to the heathen, to rescue the Holy Sepulchre from the hands of the infidel Turk—such were the lofty motives that guided his life's labors. Nor was he simply a great mariner, or a virtuous hero. Though a layman, he was one of the greatest of missionaries. His discovery opened Heaven to millions of souls. The great admiral rivals the most illustrious of the saints in being the means of unlocking the portals of Paradise to countless multitudes.

Compared with this Christian hero, what are Alexander, Napoleon, Cæsar, or Hannibal ? What does the world owe them ? For what are we indebted to them ? How different from the immortal Columbus ! To him, science and commerce owe more than to any one man. America reveres him as her discoverer. Catholicity recognizes in him one of her greatest and holiest sons. In short, viewing his unparalleled achievements and their results, the whole earth and even Heaven are his debtors. His character transcends praise as his achievements baffle description. In truth, as there is but one America on the map of the world, so there is but one Columbus among the sons of men.

We tread this soil with more firmness, when we remember that it was this Heaven-inspired mariner, who loved and practiced our own glorious faith, that first touched this continent, and firmly planted the cross on its virgin shores.

“ Our Fathers' ancient Faith,
Our Fathers' ancient way,
We hold, nor turn to worship yet
At shrines of yesterday.” *

* For some remarks on the biographers, writings, and probable canonization of Columbus, see note A, appendix.

ROBERT CAVELIER, SIEUR DE LA SALLE,*

The Great Explorer of the Mississippi Valley.

"How shall we rank thee upon glory's page?
Thou more than soldier, and not less than sage!"

Robert Cavelier, more commonly known as La Salle, was the most illustrious explorer of our country. Of a highly respectable family, he was born in the city of Rouen, France, about the year 1635. It is said that in early youth he entered the Society of Jesus, in which he remained for several years, studying and teaching. He had a great love for the exact sciences, especially mathematics, in which he was remarkably proficient. La Salle left the seminary of the Jesuits, carrying with him the highest testimonials of his superiors for purity of character and exhaustless energy. However, on account of having entered the religious state, he was, by an unjust provision of the French law, deprived of his fortune.

He at once commenced a new career, and sailed for Canada in the spring of 1666. From the Sulpitians he obtained the grant of a large tract of land, near Montreal, at a place which he named *La Chine*.† Commencing the study of the native languages, his great abilities enabled him, in two or three years, to master Iroquois, Algonquin, and five or six other Indian dialects.

In the winter of 1670, La Salle organized an expedition which included some Sulpitian priests, and proceeded towards the southwest. Our accounts of it are somewhat vague. However, he discovered the Ohio, which he sailed down as far as the present site of Louisville.‡ His men leaving him, he returned alone to Canada.

We next find him commander of the newly established Fort Frontenac—now Kingston. He held this position when the tidings of Marquette's discovery of the Mississippi reached him.

* Though, chronologically speaking, this sketch of La Salle, who lived in the seventeenth century, belongs to a chapter farther on, still we consider this the more appropriate place for its insertion. If Columbus was the discoverer of America, La Salle was its greatest explorer. Let their lives be together.

† It is now a large village, and still retains the suggestive name given it by its founder.

‡ Parkman, "Discovery of the Great West."

This was a new idea. The penetrating mind of La Salle at once identified "the great river of Marquette with the great river of De Soto." His schemes of exploration received a fresh impulse. "A Catholic missionary," says Dr. Clarke, "had gloriously led the way ; a Catholic nobleman no less gloriously advanced to complete the work."

Three thoughts, rapidly developing in his mind, were mastering La Salle, and engendering an invincible purpose : (1.) He would achieve that which Champlain vainly attempted, and of which our own generation has but seen the accomplishment—the opening of a passage to India and China across the American Continent. (2.) He would occupy the Great West, develop its commercial resources, and anticipate the Spaniards and English in the possession of it. (3.) For he soon became convinced that the Mississippi discharged itself into the Gulf of Mexico—he would establish a fortified post at its mouth, thus securing an outlet for the trade of the interior, checking the progress of the Spaniards, and forming a base whence in time of war their northern provinces could be invaded and conquered.* Such were the great projects conceived and nursed in the fertile brain of this heroic, but penniless young Frenchman !

The better to carry out his vast enterprises, La Salle returned to France in 1675, obtained from Louis XIV. a grant of Fort Frontenac, a monopoly of the lake trade, and a patent of nobility. He then sailed for Canada. Some time after, he again returned to his native country, and received a commission to continue the exploration of the "great river." As his lieutenant, he chose Tonti, an Italian veteran, whose "energy and address made him equal to anything."† He also enlisted thirty mechanics and mariners for the expedition, which was accompanied by several Franciscan Fathers.

In 1678, he reached Fort Frontenac for a third time ; and at once dispatched Tonti and a number of his men to build a ship at the head of the Niagara River, on Lake Erie. La Salle himself immediately followed. The vessel, which carried about forty-five tons, was soon finished, and named the "Griffin," in honor of the arms of the Count de Frontenac, Governor of Canada.‡ On August 7th, 1679, she was launched with great ceremony,

* Parkman.

† La Salle's letter to the Prince of Condé.

‡ The "Griffin" was built on the New York side, on what is now called Cayuga Creek, six miles above the great cataract. Some writers say she carried 60 tons ; but the earliest and most reliable authorities put it down at 45, as given above. See Parkman's "Discovery of the Great West."

amid the admiring crowd of Indians who gathered around the French. This was the first vessel heavier than a canoe that ever cut the sparkling waters of the great American lakes. Amid the sounds of many voices, chanting the *Te Deum*, the good ship left her moorings ; rode the waves of Erie ; passed to the north through a little lake, which La Salle called St. Clair, in honor of the holy virgin of that name ; sped over Huron and a portion of Michigan ; was nearly lost in a violent storm, and finally landed in Green Bay, on the 2d of September. Many of the brave La Salle's previous plans having failed, he now found himself deeply in debt ; and to satisfy his creditors he loaded the "Griffin" with a cargo of rich furs and sent her back.

La Salle and his men now directed their course towards the south. On reaching Lake Peoria, on the Illinois River, he began the construction of a fort, which he called *Crevé Coeur* (Broken Heart), on account of the unhappy news which here reached him. The "Griffin" had perished in the waters of Michigan ! His supplies were exhausted. He depended on the return of his vessel for more. Far from discouraged by the frowns of fortune, the indomitable commander with fearless energy, set out on foot through the wilderness for Fort Frontenac—a distance of over 1,200 miles. He reached it only to learn of fresh disasters.

While he was gone, Father Hennepin, O.S.F., by his orders, left *Crevé Coeur*, and explored the upper Mississippi as far as the Falls of St. Anthony, a name given it by the Franciscan, in honor of the famous St. Anthony, of Padua.

Ever "up and doing, with a heart for any fate," La Salle, in a canoe, again set out for Fort Crevé Coeur, which he reached and found abandoned by Tonti and his men. Setting out in search of his lieutenant, he found him at Mackinaw, whither want had driven the whole party. Their canoes were once more directed to Fort Frontenac. Here vigorous preparations were resumed to begin the expedition anew.

Winter had scarcely relaxed his icy clasp on the great rivers of the West when the indefatigable explorer, with a few Franciscan priests, twenty-three Frenchmen, and eighteen Indians—all inured to war—directed their course towards the Mississippi. Floating down the Illinois River, they reached the "Father of Waters" in February, 1682. Without delay, they began the descent of the mighty stream. As they pressed on, they frequently came in contact with the Indians, whom La Salle won by his eloquence and engaging manners. We are told that after the Indian mode, he was "the greatest orator in North America."

The missionaries also announced the words of truth to the savages. "As the great explorer pursued his course down the Mississippi," writes Bancroft, "his sagacious eye discerned the magnificent resources of the country." At every point where they landed, La Salle planted a cross, for, says Parkman, he "was most zealous for the Faith." Finally the mouth of the great river was reached, and they beheld —

"The sea ! the sea ! the open sea,
The blue, the fresh, the ever free."

On the 9th of April, La Salle took possession of the country in the name of Louis XIV. For this purpose he had a cross erected, while the whole party chanted the grand hymn of the *Vexilla Regis* :

"The banners of Heaven's King advance,
The mystery of the cross shines forth."

The ceremony was finished with the *Te Deum*, and the raising of a column with the following inscription : "Louis the Great, King of France and Navarre, reigns ; the 9th of April, 1682." Then, "amid a volley from all our muskets," writes Father Membre, "a leaden plate inscribed with the arms of France and the names of those who had just made the discovery, was deposited in the earth."

By his energy and enterprise La Salle had now explored from the Falls of St. Anthony to the Gulf of Mexico. In honor of his sovereign he named all the territory along the great river, Louisiana—a name, at present, restricted to one State.

Turning, he ascended the Mississippi and sailed for France, in order to secure the assistance of Louis XIV. and the co-operation of his countrymen in colonizing the great valley, and in developing its immense natural resources. Success seemed to smile on his plans. The government provided him with four ships, and a large number of persons were soon enlisted in his scheme. In July, 1684, he bade adieu for the last time to the shores of Sunny France; and with his ships and 280 persons, including three Franciscan Fathers and three secular priests, well supplied with all the necessities to plant a colony at the mouth of the Mississippi, he directed his course across the Atlantic. But the entrance of the "great river" was hard to find. La Salle missed it, went westward, and early in 1685 landed his colony at Matagorda Bay, in Texas, where he built Fort St. Louis. In the choice of his men, he soon found that he had made an

unhappy mistake. They were largely composed of vagabonds picked up on the streets of Rochelle, and their conduct was in keeping with their character, as events unfortunately proved.

After several vain attempts to reach the mouth of the Mississippi by sea, La Salle resolved to strike out for it by land. Father Douay, O.S.F., his chaplain, has left us a minute account of their adventurous course over plains, forests, rocks, and rivers. After six months' fruitless wanderings they were obliged to return to Fort St. Louis. Here La Salle heard that his last vessel was wrecked. "With the giant energy of an indomitable will," writes Bancroft, "having lost his hopes of fortune, his hopes of fame, he resolved to travel on foot to his countrymen at the North, and return from Canada to renew his colony in Texas."

Accompanied by a few priests and twenty men, he set out on this immense journey early in 1687. For nearly two months and a half the travellers bravely forced their way, despite the hardships to be endured in a wintry climate, despite the countless obstacles offered by a savage country. But mutiny began to manifest itself. Some of the party nursed dark designs. "We proceeded some steps," writes Father Douay, "along the bank (of a river*) to the fatal spot where two of the murderers were hidden in the grass, one on each side, with guns cocked. One missed M. de La Salle; the other firing at the same time, shot him in the head. He died an hour after, on the 19th of March, 1687. He had confessed and fulfilled all his devotions just before we started that day. * * * During his last moments he elicited all the acts of a good Christian. * * * Thus died our wise commander, constant in adversity, intrepid, generous, skillful, capable of everything."†

"He was," says his lieutenant, Tonti, "one of the greatest men of this age." All writers bear testimony to the Roman virtues and sterling worth of this renowned Catholic explorer, whose firmness and courage were only equalled by his great knowledge of the arts and sciences. La Salle's mind, says an able author, rose immeasurably above the range of the mere commercial speculator. It does not appear that his personal integrity ever found a challenge. His schemes failed partly because they were too vast, and partly because he did not conciliate the good-will of those whom he was compelled to trust. In the pursuit of his purpose, he spared no man, and least of all himself. He bore the brunt of every danger and every hardship.

* A southern branch of the Trinity, Texas.

† Narrative of Father Douay.

He was a tower of adamant, against whose impenetrable front, hardships and danger, the rage of man and of the elements, the Southern sun, the Northern blast, fatigue, famine, disease, delay, disappointment, and deferred hope emptied their quivers in vain. Never under the mail of Paladin or Crusader beat a heart more intrepid than that of La Salle. To estimate aright the marvels of his patient fortitude we must follow in his track, the vast scene of his endless journeys—those thousands of weary miles of forest, marsh, and river, where, again and again, in the bitterness of baffled striving, the untired pilgrim pushed onward towards the goal which he was never to reach. America owes him an enduring memory ; for in this masculine figure cast in iron, she sees the heroic pioneer who guided her to the possessions of her richest heritage. *

"He has," writes the eminent Sparks, "been called the Columbus of his age ; and if his success had been equal to his ability and the compass of his plans, this distinction might justly be awarded to him. * * * He bore the burden of his calamities manfully to the end, and his hopes expired only with his last breath."

* "Discovery of the Great West."

"The Mississippi valley," says Dr. Foster, "is now the abode of 12,000,000 of people."

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CHAPTER I.

THE INDIANS AND THEIR APOSTLES.

"Lo, the poor Indian ! whose untutored mind
Sees God in clouds, or hears Him in the wind."—POPE.

THE WILD SCENES OF FOUR CENTURIES AGO—THE INDIANS—THE VARIOUS TRIBES, LANGUAGES, AND CUSTOMS—THE LORD'S PRAYER IN FOUR INDIAN LANGUAGES—HOW THEY MADE WAR AND BUILT FORTRESSES—INDIAN GOVERNMENT AND RELIGION—THE APOSTLES OF THE INDIANS—HOW THE SPANIARDS ESTABLISHED THEIR MISSIONS—THE ENGLISH—THE FRENCH—HOW THE FRENCH JESUITS LIVED—MISSIONARY DIFFICULTIES AND HEROISM—WINTER TRIALS OF THE BLACKROBE—MAGIC—THE SHADOWS OF INDIAN LIFE—THE PRIESTS SUSPECTED OF BEING CONJURORS—ODDITY OF THE INDIAN MIND—CHARACTER OF THE RED MEN AND THEIR APOSTLES.

THE INDIANS.

At the beginning of the sixteenth century, the vast territory which we now call the United States was a wilderness, lying almost untouched by aught save the hand of nature. On the savage scene Christianity and civilization had yet to smile. A thinly-scattered and uncultivated race was the only population. They were called Indians. As a brave, but unfortunate people, they command our warm sympathy. "The winds of the Atlantic," says Story, "fan not a single region they may call their own." Sadly true. They have perished. Their memory alone remains. Before the steel and hatred of the pale-faces they faded as the snow melts away before the rays of the vernal sun. Catholicity was their only fond protector, the *blackgown** their only true friend. England came, Puritanism came, and the Indian dis-

* The Indian name for Catholic missionaries, more especially the Jesuit Fathers.

appeared from our Eastern shores. He was hunted down without pity, destroyed without remorse.* Towards the setting sun, away in the far West, the red man yet lingers—an object of oppression and misrule.

INDIAN GLIMPSES.

Every American, every Catholic must feel an interest in the historic people for which Jogues, Brebeuf, Lallemand, Rale, Menard, Padilla, Juarez, Marquette, and scores of other saintly and heroic missionaries labored and laid down their lives. Two hundred and fifty years ago, the great city† in which these lines were written, was the hunting grounds of the Canarsie. Here red chieftains ruled and warrior braves fought and hunted. Manhattan Island, on which stands the greatest of our cities, was purchased from an Indian chief for twenty-four dollars! Then, “the smoke of their wigwams and the fires of their councils rose in every valley from Hudson Bay to the farthest Florida, from the ocean to the Mississippi and the lakes. The shouts of victory and the war dance rung through the mountains and the glades. The thick arrows and the deadly tomahawk whistled through the forests. The warriors stood forth in their glory. Mothers played with their infants and gazed on the scene with warm hopes of the future. The aged sat down; but they wept not. They would soon be at rest in fairer regions, where the Great Spirit dwelt, in a home prepared for the brave beyond the Western skies.”‡

THE PRINCIPAL TRIBES IN THE UNITED STATES.

The Indian tribes that once ruled over the present limits of our country are generally grouped under eight families,

* See “*The Abnaki and Their History*,” by Rev. Eugene Vetro-
mile, D.D.; Dr. J. G. Shea’s “*History of the Catholic Missions*”;
Appleton’s “*American Cyclopædia*,” last edition; Spalding’s
Miscellanea; and Bancroft’s *History of the United States*.

† Brooklyn, L. I. ‡ Story.

speaking different languages. The five most prominent of these were the *Algonquins*, the *Iroquois*,* the *Hurons*, the *Cherokees*, and the *Mobilians*. The Algonquin nation occupied a larger territory than any other east of the Mississippi. It extended southward from Hudson Bay, beyond the Chesapeake and the mouth of the Ohio, and from the Mississippi to the Atlantic. Of the Algonquin tribes the Abnakis of Maine are the most famous. The Mobilian family ruled over nearly all the territory east of the Mississippi, from the southern boundary of the Algonquins to the Gulf of Mexico. In the midst of the Algonquins—like islands in a sea—were several other distinct tribes. The powerful and war-like Iroquois inhabited all central New York, from the Mohawk to the Genesee. This famous Indian confederation consisted of five nations—the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. These were the terror of other tribes, and were even feared and courted by the colonists of France and England. They “had a discipline suited to the dark and tangled forests where they fought. Here they were a terrible foe.” The Iroquois warrior “was the Indian of Indians.”†

The territory of the Hurons embraced a large portion of the States bordering on the southern shores of Lake Erie, together with the Canadian province of Ontario. The Hurons and Iroquois belonged to the same stock.‡ In the heart of the Mobilians, along the highlands of Alabama, Georgia, and Carolina, were the Cherokees, a tribe of Indian mountaineers. Thus two great Indian families—the Algonquins and Mobilians—encircling several other tribes, extended over all the territory east of the Mississippi, from Hudson Bay to the Gulf of Mexico. Inhabiting the vast country west of the Mississippi, was the wide-spread family of the Dacotah, or Sioux, of whom nothing was known in those early days, and about whose language and history little is known even to-day.

* Pronounced Ir-o-kwah'. The s is not sounded.

† Parkman. ‡ Shea.

THE CHIEF INDIAN LANGUAGES.

The Indian languages most widely diffused were those spoken by the great tribes already mentioned. Nearly all had quite limited vocabularies.* The northern dialects were exceedingly harsh and guttural. In the *Algonquin* tongue—the most extensively spoken of them all—the words had few vowels, and were “often of intolerable length, occasioned by complicated grammatical forms—a whole sentence by means of suffixes and affixes, being often expressed in a single word.”† This was a marked characteristic of nearly all the Indian dialects. The *Wyandot* language, spoken by the Hurons and Iroquois, was more sonorous than the *Algonquin*. The *Mobilian* included the kindred dialects of the Choctaws, Chickasaws, Creeks, Seminoles, Yazooes, and others. “Compared with the northern languages, the *Cherokee* and *Mobilian* are soft and musical, thus indicating the long-continued influence of a southern climate.”‡

As specimens of the languages once spoken on the banks of the Kennebec, on the shores of the Atlantic and the Great Lakes, and on the Pacific coast, may prove both curious and interesting to the American reader of to-day, a few are here given. They consist of the *Lord's Prayer* translated into the various dialects mentioned below. For these linguistic curiosities we are indebted to the learning of Catholic missionaries—the only white men who ever thoroughly mastered the Indian tongues.

1. The *Lord's Prayer*, in the *Abnaki* dialect, the most ancient of the Algonquin family of languages, is as follows :

“Kemitankæna spomkik ayan waiwaielmoguatch ayiliwisian amantai paitriwai witawaikai ketepelta mohanganeek aylikitan-konek ketelailtamohangan spomkik tali yo nampikik paitehi kik tankouataitche mamilinaï yo paimi ghisgak daitaskiskouai aiponmena yopa katchi anaihail tama wihaikai kaissikakan wihiolaikaipan aliniona kisi anihailtamakokaik kaikauwia kai-

* “It is worth noticing,” says a learned writer, “that the Indian languages have no word or expression to curse or swear. When the Indians curse they do it in English.”

† Hildreth.

‡ Ibid.

taipanik mosak kaita hehi kitawikalk tampamohontehi saghihoueneminamai on lahamistakai saghihousouaminai mamaitchikill, *Nialest.*"

2. The same in the *Huron*, or *Wyandot* language:

"Onaistan de aronhiac istaré. Sasen téhondachiendatéré sachiendaonan. Ont aiton sa cheonandista endindé. Ont aiton senchien sarasta oholient soone aché toti ioti Aronhiaone. Ataindatain sen nonenda tara cha ecantate aoiiantehan. Onta taaiiandionrhens, sen atonarrihoiianderacoé, to chienne iotinendi onsa onendionrhens de oua. Onkirrihouanderai. Enon ché chana alakhionindashas d'oueaota. Ca senti ioti."

3. The same in one of the chief dialects of the California Indians:

"Chana ech tupana ave onech, otune a cuachin, chame om reino libi yb chosonee esna tupana cham nechetepe, micate tom cha chaom, pepsum yg ear caychamo y i julugealme cai ech. Depupnan opeo chamo chum oyote. Amen."

4. The same in the present language of the *Caughnawagas*,* who inhabit a village on the banks of the St. Lawrence, at the head of St. Louis Rapids, near Montreal:

"Takwaienka ne karonhiake tesiteron, aiesasennaen, aiesawenniiostake, aiesawennarakwake nonwentsiake tsiniiot ne karonhiake tiesawennarakwa. Takwanout ne kenwente iakionnlekon niahtewenniserake; sasanikonrheus nothenon ionkinikouhraksaton non kwe; tosa aionkwasenni ne kariwaneren, akwekon eren sawit ne iotaksens ethonaiawen."

OUR LANGUAGE INDEBTED TO THE INDIANS.

The English language is indebted to the Indians for a number of common words. Among them are *canoe*, *potato*,

* The Caughnawagas are the lineal descendants, chiefly of Catholic Mohawks and other Iroquois who emigrated to Canada in the latter part of the 17th century. For the sake of our holy Faith, they left the ancient Caughnawaga on the banks of the Mohawk, and founded a new village of the same name on the banks of the lordly St. Lawrence. Here, the sons of the fierce Iroquois that once ruled New York, live in peace and in the practices of Catholicity. The word Caughnawaga signifies "the rapids."

tobacco, tomahawk, wigwam, hammock, square, sachem, and others. They have also bequeathed to us nearly all the really beautiful names of our States, lakes, and rivers. One of the poetic minds of our country has clothed this fact in some exquisite stanzas :

You say, they all have passed away,
That noble race and brave,
That their light canoes have vanished
From off the crested wave ;
That 'mid the forests where they roamed,
There rings no hunter's shout ;
But their name is on your waters,
You may not wash it out.

'Tis where *Ontario's* billow
Like ocean's surge is curled,
Where strong *Niagara's* thunders wake
The echo of the world ;
Where red *Missouri* bringeth
Rich tributes from the West,
And *Rappahannock* sweetly sleeps
On green *Virginia's* breast.

You say, their cone-like cabins,
That clustered o'er the vale,
Have fled away like withered leaves
Before the autumn gale ;
But their memory liveth on your hills,
Their baptism on your shore,
Your everlasting rivers speak
Their dialect of yore.

Old *Massachusetts* wears it
Within her lordly crown,
And broad *Ohio* bears it
Amid her young renown ;
Connecticut hath wreathed it
Where her quiet foliage waves,
And bold *Kentucky* breathes it hoarse
Through all her ancient caves.*

* Mrs. Sigourney.

We have but to vocalize some of these names and the dullest ear is pleased with the sweet music of the sound. I here give a few, accompanied by their signification in English:

Indian Names.

Meaning in English.

Ohio,	Beautiful.
Ontario,	Village on a mountain.
Idaho,	The gem of the mountains.
Cayuga,	Long lake.
Alabama,	Here we rest.
Chicopee,	Cedar tree.
Mohawk,	Eaters of live food.
Tennessee,	River of the big bend.
Niagara.	Neck of water.
Wisconsin,	Rushing channel.
Saratoga,	Place of miraculous waters in a rock.
Rappahannock,	River of rising waters.
Mississippi,	The Father of Waters, or Great River.
Missouri,	Muddy.
Manhattan,	Town on the island.
Merrimac,	Swift water.
Kennebec,	Long river.
Acadia,	Where we dwell.
Tuscaloosa.	Black-warrior.
Massachusetts,	Around the great hills.
Connecticut,	Land on the long river.
Onondaga,	Place of the hills.
Kentucky,	Dark and bloody ground.
Toronto,	Place of meeting.
Minnehaha,	Laughing waters—a waterfall.

As the Indians had no written language, they did not possess any learning. A few rude drawings on skins or bark formed their sole record.* The Franciscan, Dominican, and Jesuit missionaries were the first Europeans who set

* The Micmacs of Nova Scotia formed the only exception. They possessed an alphabet and a system of writing, peculiarly their own. Recently a learned Cherokee invented an alphabet suited to his own language; but we are now speaking of the *early* Indians.

about the extremely difficult task of acquiring the Indian languages. Father Pareja, O.S.F., published an Indian catechism as early as 1593. Father Brebeuf, S.J., wrote a Huron catechism, Father Chaumonot, S.J., a Huron dictionary, and Father Bruyas, S.J., an Iroquois dictionary; while Father White, S.J., did the same for the Maryland Indians, and Father Rale, S.J., for the Abnaki of Maine. Numerous Catholic prayer-books, catechisms, and other works of devotion have, at various times, appeared in different Indian dialects. Of the present century, the best known Indian authors are Bishop Baraga, Father de Smet, S.J., Rev. Dr. Vetromile, and Rev. Joseph Marcoux.

GLANCES AT INDIAN LIFE.

The manners, customs, and social life of the Indians are far from uninteresting, and must be somewhat known before we can properly understand the thousand-and-one obstacles which the heroic missionaries had to encounter in the work of converting the savages to Catholicity. These primitive Americans had no cities, but, generally, dwelt in villages of rude huts, or wigwams. As architects, the Hurons and Iroquois ranked first. Though, in the end, bitter enemies, these two nations belonged to the same family, built towns, and were stationary, at least, as to their residences. With the wide-spread Algonquins and other wandering tribes, there was nothing stable. They were ever on the move. To-day they encamped on the shores of some beautiful lake, or on the banks of some sparkling river; to-morrow, with their light wigwams on their backs, they directed their hasty steps to some other point of the compass! The rivers were their highways. Every summer their canoes could be seen skimming along the Kennebec, Hudson, St. Lawrence, and other historic streams.

The Huron and Iroquois towns were sometimes large, and the houses built on a plan peculiar to these nations. Their towns commonly covered from one to ten acres; while the houses were about thirty feet in length, thirty in

breadth, and the same in height. But some of these singular residences were often much longer. Cartier describes the houses he saw at Montreal as one hundred and fifty feet long; Champlain says he saw one ninety feet; and Vanderdone tells of an Iroquois house five hundred and forty feet in length!* In shape they resembled an arbor. "Their frame was formed of tall and strong sapplings, planted in a double row to form the two sides of the house, bent till they met, and lashed together at the top."† This was all covered with bark, except an opening at the top about a foot wide, extending the whole length of the house, and performing the double office of chimney and windows. Along the centre were ranged the fires, one serving for every two families. During the cold nights of winter the Indians stretched themselves pell-mell around these lodge-fires. A town containing two thousand inhabitants was considered very large.‡

For purposes of protection, the towns, or villages, were generally surrounded by palisades of trees, or brushwood. Heaps of stones, little scaling ladders, and other materials of rude warfare, were carefully stored away, ready for use at any moment. In founding a town, every effort was made to secure a favorable site, which was generally the shore of a lake, the bank of a river, or a hill-top. The Iroquois were the best fort builders. "To this day," says Parkman, "large

* Parkman.

† Ibid.

‡ The number of Indians within the present limits of the United States was comparatively small at any period since the discovery of America. For instance, the Iroquois when at the height of their power (about 1650) did not number more than 12,000. They could never call out over 3,000 warriors. See Parkman's Introduction to the "*Jesuits in North America*."

As to the size of towns, or rather of villages, among the stationary tribes, Brebeuf tells us that the Huron town of St. Joseph had 400 families, or about 2,000 inhabitants. Allouez describes Kaskaskia, a town of the Illinois, as containing 351 cabins. These were considered very large.

districts in New York are marked with frequent remains of their ditches and embankments."

The ordinary wigwam of the Algonquins and other roaming clans differed very much from the Huron house or the Iroquois castle. It was of a conical form, nine or ten feet high, lighted by a hole in the roof, which also served as a vent for the smoke. The tents of the chiefs being larger, generally contained several apartments. The Indian residences on the Lower Mississippi, as seen by La Salle, were formed of clay and straw, surmounted by roofs of cane.

Though for the most part an unsettled race, the wanderings of each tribe were, generally, confined to its own hunting grounds—"an unbroken wilderness extending for miles on every side, where the braves roamed, hunters alike of beasts and men."

Agriculture was confined to a few plants—Indian corn, beans, pumpkins, hemp, and tobacco. The use of tobacco was universal among the Indians. Canoes, rude pottery, wigwams, snow-shoes, garments, wampum, and weapons constituted their sole manufactures. They were ignorant of the use of iron. Canoes were made of bark, or from the trunks of large trees, which were hollowed by the aid of fire and their stone axes. The birch-bark canoe was the masterpiece of Indian workmanship. It was only by burning around trees that they could bring them down. Fire they obtained by rapidly rubbing two pieces of wood together.

DRESS OF THE INDIANS.

Their dress was in keeping with everything else. Many of the Indian women, however, clothed themselves with much modesty; even more so, says a Jesuit Father, referring to the Huron squaws, than the "most pious ladies in France." To the warriors, a similar compliment cannot be paid. In summer they dispensed with nearly every article of their rude covering but the moccasins.* It was different in winter. Then "they were clad in tunics and leggins of skin,

* Father Allouez, S.J., also Father Membre, O.S.F.

and at all seasons, on occasions of ceremony, were wrapped from head to foot in robes of beaver or other furs, sometimes of the greatest value."* When his elaborate, full-dress toilet was completed, no civilized fop could surpass an Indian chief tricked out with gew-gaws, painted and tattooed with vermilion, with stripes of black, red, and blue from ear to ear, and his head adorned with the beak and plumage of the raven, or eagle, or the wing of the red bird.

WAR THE CHIEF PROFESSION.

War was esteemed the most honorable employment, and next to it ranked hunting and fishing. The weapons of the Indian were bows and arrows, spears, clubs, and tomahawks. The arrows and spears were pointed with horn, or sharp pieces of flint stone. The clubs consisted of heavy pieces of knotted wood hardened in the fire; while the tomahawks were simply stone hatchets, with hickory branches twisted around them for handles and smoothed down to a sharp edge. The Indian's skill in the use of his arms was proverbial. In his hands the bow and arrow were no mean weapons. Pitched battles, or general engagements were unknown until the natives learned of the white man to make war on a large scale. Their hostile movements were generally skillful dashes of a few warriors into the enemy's country, taking some scalps, doing all the mischief they could, and returning with as little injury as possible to themselves. The great point of their tactics was surprise. Comparative rank of chiefs and warriors often depended on the number of scalps they had taken. If made prisoner, the Indian brave was subjected to the most cruel treatment, being burned at the stake by a slow fire. Sometimes as a tribute of respect to manly fortitude, mercy took the place of ferocity, and the half-murdered warrior was adopted as a brother by his enemies. Often, as a religious ceremony, the flesh of the unhappy victim was eaten, his heart being divided into small pieces, and given to the young men and boys, that it might

* Parkman.

communicate its courage to them. Cannibalism to this extent was practiced both by the Hurons and Iroquois.* The dying warrior made it a point of honor to endure these awful torments with unshaken heroism. To his last breath he taunted his savage tormenters, and boldly shouted his death-song from among the flames !

THE INDIAN WOMEN.

Woman, amongst the Indians, was a degraded being—a slave. To her life there was no bright side. She did all the drudgery of the wigwam, raised the crops of corn, and, in their wanderings, bore the heavy burdens. In the words of Champlain, “their women were their mules.” Catholicity first taught the Indian that the squaw was equal to the warrior ; and that the sex which our divine Lord honored by making one of them His mother, must be respected.

INDIAN GOVERNMENT.

The Indian system of government was exceedingly simple, and, in many respects, worthy of serious study.

The fifty sachems of the famous Iroquois formed the government of that confederacy. The learned Jesuit missionary, Lafitau, tells us that this great Council of Fifty would, in wisdom and eloquence, compare very favorably with the Roman Senate in the early days of the Republic. He thus describes that singular legislative body : “It is a greasy assemblage, sitting *sur leur derriere*, crouched like apes, their knees as high as their ears, or lying some on their bellies, some on their backs, each with a pipe in his mouth, discussing affairs of state with as much coolness and gravity as the Spanish Junta, or the Grand Council of Venice.” In fact, the code that obtained among the Five Nations was the masterpiece of Indian jurisprudence. Both as law-givers and as warriors they towered above all other tribes within the limits of our country.

The general form of government common among the In-

* Father Brebeuf, S.J.; also Father Le Mercier, S.J.

dians, is thus tersely and correctly stated by a late writer :
 "The head of each tribe was a chief, or sachem, sometimes
 so by birth, but generally chosen on account of his bravery,
 or wisdom, or eloquence. His opinion, if supported by a
 council of the elders, was the only law. But he had no
 means of enforcing it on those who were unwilling to obey.
 His influence depended wholly on his personal character.
 The warriors followed him on a war party only if they
 chose. There could be no compulsion. Proud as the In-
 dian was in many things, that of which he was most proud
 was his personal freedom."*

THE RELIGION OF THE INDIANS—SUPERSTITION.

It is a popular notion that the primitive Indians worship-
 ped God under the name of the *Great Spirit*. Nothing could
 be further from the truth. The couplet of the distinguished
 Catholic poet, Alexander Pope, quoted at the head of this
 chapter, is perhaps a good sample of what educated Europe
 knows of Indian belief. As poetry it may be good, but it
 need not be accepted as history. Pope was more familiar
 with his garden at Twickenham than with the hunting
 grounds of the Hurons, or Iroquois. Were his lines turned—

"Lo ! the poor Indian ! whose untutored mind,
 Sees *manitous* † in clouds, or hears them in the wind,"

it would doubtless add to their truth, though at the expense
 of measure and harmony.

The average American concerns himself so little about
 the details of any one's creed, that it need create no sur-
 prise if *he* never troubles his busy head about whether his
 dusky predecessors of the soil believed anything, or nothing.

* Scott. See Parkman's excellent Introduction to his "*Jesuits
 in North America*."

† Manitou—a spirit ; manitous—spirits. The Indians' world
 was one full of all sorts of spirits—good and bad. The idea of a
 Supreme Spirit was borrowed from us.

The truth is, the primitive Indian was as ignorant of Almighty God as he was of Christian morality and the elegancies of life. And as he first obtained firearms from the white man, so he first learned this greatest of all truths—the existence of one God—from the lips of the Catholic missionary. No Indian dialect had an equivalent term for our word God, which had to be translated in a roundabout manner by saying the “Great Spirit that lives above,” “the Great Chief of Men,” “the Great Ruler of the Skies,” or something to that effect. If they had anything in common with Christianity, it was their belief in the existence of the soul, and of a spirit-land, or future state. For all there was, however, but *one* spirit-land, yet all were not to be equally happy when they reached that bourne whence no traveller returns. “Skillful hunters and brave warriors went to the happy hunting ground; while the slothful, the cowardly, and the weak were doomed to eat serpents and ashes in dreary regions of mist and darkness. * * * According to some Algonquin traditions, heaven was a scene of endless festivity, the ghosts dancing to the sound of the rattle and the drum, and greeting with hospitable welcome the occasional visitor from the living world; for the spirit-land was not far off, and roving hunters sometimes passed its confines unawares.”

As a whole, the Indian's belief was really a ridiculous medley of superstition and idolatry. “Pure unmixed devil-worship,” says Dr. Shea, “prevailed throughout the length and breadth of the land.” Some tribes paid honors to the calumet. Father Marquette tells us that the Illinois, who dwelt on the upper Mississippi, “adored the sun and thunder.” Father Douay, who accompanied La Salle's expedition, found the Indians of the Lower Mississippi paying divine honors to the sun. Fathers Dablon and Allouez tell us of an Indian idol which they discovered on the banks of Fox River, near Green Bay, Wisconsin. It was “merely a rock bearing some resemblance to a man, and hideously painted. With the help of their attendant they threw it into the water.”

The Indian fancied that *manitous* were in everything—men, animals, lakes, rivers, hills, and valleys. To his rude and narrow mind these *manitous* had it in their power to cause disaster or triumph, health or sickness, life or death. Besides, there were good and bad manitous, great and small manitous. Their bad manitous answer to our devil. But it may be proper to call to our assistance one of the old missionaries in order to explain this complicated subject of Indian worship; and to exhibit the rascality of that most accomplished of red-skin rogues—the medicine-man, or Indian conjurer.

“It would be difficult,”* writes Father Marest, S.J., “to say what is the religion of our Indians. It consists entirely of some superstitions with which their credulity is amused. As all their knowledge is limited to an acquaintance with brutes, and to the necessities of life, so it is to these things that all their worship is confined. Their medicine-men, who have a little more intellect than the rest, gain the respect of the Indians by their ability to deceive them. These jugglers persuade the others that they honor a kind of spirit to whom they give the name of manitou; and teach them that it is this spirit which governs all things, and is master of life and death. A bird, a buffalo, a bear, or rather the plumage of these birds, and the skins of these beasts—such is their manitou. They hang it up in their wigwams, and offer it sacrifices of dogs and other animals. * * * * These medicine-men have recourse to their manitous when composing their remedies, or when attempting to cure the diseased. They accompany their invocations with chants, and dances, and frightful contortions to induce the belief that they are inspired by their manitous. * * * During these different contortions, the medicine-man names sometimes one animal and sometimes another, and at last applies himself to suck that part of the body in which the sick person complains of pain. After having done so for some-

* Letter of 1712.

time he suddenly raises himself and throws out to the sick person the tooth of a bear or of some other animal, which he had kept concealed in his mouth. 'Dear friend,' he cries, 'you will live! See what it was that was killing you!' After which he says in applauding himself: 'Who can resist my manitou? Is he not the one who is the master of life?' If the patient happens to die he immediately has some deceit ready prepared to ascribe the death to some other cause, which took place after he had left the sick man. But, if on the contrary, he should recover his health, it is then that the medicine-man receives consideration, and is himself regarded as a manitou! After being well rewarded for his labors, the best that the village produces is spread out to regale him.

"These jugglers are a great obstacle to the conversion of the Indians. In every way in their power they persecute and torment the Christians.

"One of them was about to shoot a young girl who passed by his wigwam door. Seeing a pair of beads in her hands, he wickedly thought they had caused his father's death; and was on the point of firing at her, when some other Indians prevented him.

"I cannot tell you how often I have received gross insults from them, nor how many times I should have expired under their blows, had it not been for the particular protection of God. On one occasion, among others, one of them would have split my head with his hatchet, had I not turned at the very time his arm was raised to strike me."

THE MYSTERIOUS CALUMET.

As the most singular of the objects worshipped by some of the tribes and venerated by all of them, I must not omit to mention the all-mysterious CALUMET. Father Marquette thus writes of it in his "*Narrative of the Discovery of the Mississippi*": "Men do not pay to the crowns and sceptres of Kings the honor they (the Indians) pay to the Calumet: it seems to be the god of peace and war, the arbiter of life

and death. Carry it about you and show it, and you can march fearlessly amid enemies, who even in the heat of battle lay down their arms when it is shown. They use it for settling disputes, strengthening alliances, and speaking to strangers." The same Father describes a Calumet which the Illinois presented him when descending the great river, as "made of polished red stone, like marble, so pierced that one end serves to hold the tobacco, while the other is fastened on the stem, which is a stick two feet long, as thick as a common cane, and pierced in the middle. It is ornamented with the head and neck of different birds of beautiful plumage; they also add large feathers of green, red, and other colors, with which it is all covered."

2. THE APOSTLES OF THE INDIANS.

The methods pursued by the Catholic missionaries, together with their endless toils, journeys, and difficulties in gaining over to Christianity the rude and eccentric intellect of the red man, may well be regarded as forming one of the most striking and important features of early American history. It would be unpardonable not to present a few pictures from this portrait gallery.

THE SPANISH METHOD.

The Spaniards were the first to carry the Gospel among the dusky savages. Their mode of erecting a mission was somewhat peculiar. The priests generally accompanied an expedition, the leader of which represented the Spanish sovereign, and in his name took possession of the new country. As the formalities used on such an occasion have a beautiful religious interest, they are here given in detail: "The locality was taken possession of by the lay authority; a tent was erected as a temporary chapel; the Fathers, in procession, proceeded to bless the place, and the chapel on whose front a crucifix, or simple wooden cross, was raised; the holy sacrifice was then offered up, and a sermon was preached on the coming and power of the Holy Ghost. The *Veni Cre-*

ator was sung, and a Father was charged with the direction and responsibility of the mission. The Indians were attracted by little presents. To the men and women were given small pieces of cloth, or food, and to the children bits of sugar. They would soon gather around the missionaries, when they found how good and kind they were ; and the priests were not slow in picking up the language. They became the fathers and instructors of the poor ignorant Indians, catechized them in the mysteries of the faith, collected them into villages around the mission church, and taught them to plough and cultivate the lands, to sow wheat, to grind corn, to bake. They introduced the olive, the vine, and the apple ; and taught the natives how to yoke the oxen for work, how to spin and weave their clothing, to prepare leather from the hides, and instructed them in the rudiments of commerce.”* Such was the method followed in most of the early Indian missions begun in the southern portion of our country—then Spanish territory.

THE ENGLISH METHOD.

The missions of the English Jesuits in Maryland extended, comparatively speaking, over a small area, watered by several rivers, which served as highways for the ministers of God on their errands of mercy and peace. Hence from the storehouse, or missionary centre, they generally started in boats, on these pious expeditions. Their daily life of joyful toil is thus told by Father White, S. J., the venerable apostle of Maryland : “ We sail in an open boat—the Father, an interpreter and servant. In a calm, or with a head wind, two row, and a third steers the boat. We carry a basket of bread, cheese, butter, dried roasted ears of corn, beans, and some meal, and a chest containing the sacerdotal vestments, the slab or altar for mass, the wine used in the holy sacrifice, and blessed baptismal water. In another chest we carry knives, combs, little bells, fishing-hooks, needles, thread,

* “ *The Catholic World*,” Vol. II.

and other trifles, for presents to the Indians. We take two mats, a small one to shelter us from the sun, and a larger one to protect us from the rain. The servant carries implements for hunting and cooking utensils. We endeavor to reach some Indian village, or English plantation by night-fall. If we do not succeed, then the Father secures the boat to the bank, collects wood, and makes a fire, while the other two go out to hunt; and after cooking our game, we take some refreshment, and then lie down to sleep around the fire. When threatened with rain, we erect a tent, covering it with our large mat. Thanks be to God, we enjoy our scanty fare and hard beds as much as if we were accommodated with the luxuries of Europe. * * * God now imparts to us a foretaste of what He is about to give those that live faithfully in this life.”*

THE FRENCH JESUITS.

The marvellous lives of the apostolic priests of France, in the North and West of our country, prove that truth is stranger than fiction. The French Jesuit was the missionary of missionaries. Often he had no companion but his breviary, and no power to aid him save that which said: “Go, teach all nations.” At the regular missionary centres, however, several Fathers generally dwelt together. Such stations were much alike. “They consisted of a chapel (commonly of logs) and one or more houses, with perhaps a store-house and a work-shop—the whole fenced in with palisades, and forming, in fact, a stockade fort surrounded with clearings and cultivated fields.

“In respect to the commodities of life the Jesuits were but a step in advance of the Indians. Their house, though well ventilated by numberless crevices in its bark walls, always smelt of smoke, and when the wind was in certain quarters, was filled with it to suffocation. At their meals the Fathers sat on logs around the fire, over which their

* “*Relatio Itineris in Marylandiam.*”

kettle was slung in the Indian fashion. Each had his wooden platter, which from the difficulty of transportation was valued in the Huron country (Canada) at the price of a beaver skin, or one hundred francs. Their food consisted of sagamite, or 'mush' made of pounded Indian corn boiled with scraps of smoked fish. The repast was occasionally varied by a pumpkin or squash baked in the ashes, or in the season—Indian corn roasted in the ear. They used no salt whatever. By day they read and studied by the light that streamed in through the large smoke-holes in the roof—at night by the blaze of the fire. Their only candles were a few of wax for the altar. They cultivated a patch of ground, but raised nothing on it except wheat for making the sacramental bread. Their food was supplied by the Indians, to whom in return they gave cloth, knives, awls, needles, and various trinkets. Their supply of wine for the eucharist was so scanty that they limited themselves to four or five drops for each mass.

"Their life was regulated with a conventual strictness. At four in the morning a bell aroused them from the sheets of bark on which they slept. Masses, private devotions, reading religious books, and breakfast, filled the time until eight, when they opened their door and admitted the Indians. A lesson in catechism was then given, after which the work of the day began. As the Indians were expert thieves, it was necessary, continues Parkman, that one or more of the Fathers should remain on guard all day. The rest went forth on their missionary labors baptizing and instructing. To each priest who could speak Huron was assigned a certain number of houses—in some instances as many as forty, and as these often had five or six fires with two families to each, his spiritual flock was as numerous as it was intractable. It was his care to see that none of the number died without baptism, and by every means in his power to commend the doctrines of faith to the acceptance of those in health.

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Huron—for the benefit of the Indians present—and a chapter of the Bible was read aloud during the meal. At four or five, according to the season, the Indians were dismissed, the door closed, and the evening spent in writing, reading, studying the language, devotion, and conversation on the affairs of the mission.” *

This was the mode of life at the local missions, but the priests often made journeys both long and difficult. They made these distant excursions, two in company, until every house in every Huron town had heard the annunciation of the new doctrine. On these journeys they carried blankets or large mantles on their backs, for sleeping in at night, besides a supply of needles, awls, beads, and other small articles to pay for their lodging and entertainment; for the Hurons, hospitable without stint to each other, expected full compensation from the Jesuits.

Speaking of the saintly Brebeuf, the prince of Indian missionaries, Bancroft writes: “Sometimes after the manner of St. Francis Xavier, Brebeuf would walk through the village and its environs ringing a little bell, and inviting the Huron braves and counsellors to a conference. There, under the shady forest, the most solemn mysteries of the Catholic faith were subject to discussion.”

It may be interesting to learn what method of argument was most successful in bringing conviction to the Indian mind. Father Bressani, S.J., in his *Breve Relatione* gives that which succeeded best among the Hurons; “and which,” says Dr. Shea, “was most probably employed among the Iroquois.” “We advance,” writes Father Bressani, “the motives of credibility usually assigned by theologians. Those which answer best are the three following: (1.) The conformity of our law and the commandments of God with the light of reason. Our faith forbids nothing that reason does not equally forbid; and all that faith commands is approved by reason. * * * Our Indians understand

* “The Jesuits in North America.”

and discuss well. To sound reasoning they yield frankly. (2.) Our writings. I do not allude to Holy Scripture only, but to ordinary writings. By this argument we silenced their false prophets, or rather charlatans. They have neither books nor writings of any kind. And, when they told us their fables of the creation of the world and the deluge—of which they have some confused ideas—and of the spirit-land, we asked them: Who told you this? They replied, 'Our ancestors.' 'But,' we retorted, 'your ancestors were men like yourselves, liars like you, who often exaggerate and alter facts which you relate, and frequently invent and falsify—how can we safely believe you? While we,' we added, 'bear with us irrefutable testimony of what we say, namely, the Scriptures, which are the word of God, who lieth not. Writing does not change and vary like the voice of man—almost by his very nature a liar.' And after admiring the excellence of writing, an art which we esteem too lightly from its commonness, our Indians realized the truth of the Divine Oracles, which we showed them written in the sacred books, dictated by God himself, whose commandments, threats, and promises we read to them. Often the simple and artless narrative of the divine judgment and of the pains of hell prepared for the guilty, filled them with fear and trembling."

But it was from their own persons that the Catholic missionaries drew one of their strongest arguments. These religious pioneers suggested that surely there was some truth in that for which they had left behind them homes and kindred, labored and suffered, and all without any hope of earthly reward. This they did in all humility, and in imitation of the Great St. Paul. And to the simple Indian intellect, this bright example of unselfish heroism in the *black-robe* was most powerful in compelling respect—in producing conviction—in touching the savage heart! The red man, with all his eccentricities, was not slow in perceiving that the religion which produced such apostles must be divine.

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MISSIONARY HEROISM AND INDIAN WICKEDNESS.

Like most other subjects, there were two sides to the Indian missions—a bright and a dark one. What we have said may serve as a glimpse at the brighter one. To the picture, however, there was a dark, dark side, which it is painful to look upon. On examining closely the rude and dusky society of those early times, we are shocked at the immorality, ignorance, wickedness, and fiendish cruelty of the Indians. The many narratives of the dreadful sufferings of missionary heroes fairly freeze the blood; while their unselfish and lofty lives command the homage of admiration. "The field," writes Dr. J. G. Shea, "was one as yet unmatched for difficulty. Pure, unmixed devil-worship prevailed. Polygamy existed. Lust was unchecked even by the laws of nature, and every excess prevailed. The country itself presented a thousand obstacles; there was danger from flood, danger from wild beasts, danger from the roving savage, danger from false friends, danger from the furious rapids on rivers, danger of loss of sight, of health, of use of motion and of limbs in the new, strange life of an Indian wigwam. Here a missionary is frozen to death, there another sinks beneath the heat of a Western prairie; here Brebeuf is killed by the enemies of his flock, and Segura by an apostate; Dennis and Menard die in the wilderness; Dolbeau is blown up at sea; Noyrot wrecked on the shore; but these dangers never deterred the missionary.

"Once established in a tribe, the difficulties were increased. After months, nay, after years of teaching, the missionaries found that the fickle savage was easily led astray; never could they form pupils to our life and manners. The nineteenth century failed as the seventeenth failed in raising up priests from among the Iroquois or the Algonquin; and at this day a pupil of the Roman Propaganda, who disputed in Latin, on theses of Peter Lombard, roams at the head of a half-naked band in the billowy plains of Nebraska." *

* "The History of Catholic Missions."

MISSIONARY EXPEDITIONS.

"The journeys to the distant missions were always long—often nearly two thousand miles—and required an extraordinary share of moral courage and physical strength to accomplish them. Speaking of the country around Green Bay, in Wisconsin, Father Dablon, S.J., styled it an earthly paradise; "but," he adds, "*the way to it is as hard as the path to Heaven.*" Brebeuf in going from Quebec to the Huron mission on Georgian Bay—a distance of about one thousand miles—counted thirty-five canoe portages, that is, landings, across which they had to carry their canoes. At nearly all these portages they were obliged to wade through water, getting their feet both wet and torn. They had also to carry their baggage, often lightened by Indian thievery. Add to all this, the severe labor of paddling—for they had "to paddle their own canoes"—and we may well conclude that a journey to the missions was no pleasure excursion. "Our canoe," writes the aged Franciscan Membre, "often failed us and leaked on all sides. After some days we had to leave it in the woods, and make the rest of our journey by land, walking barefooted over the snow and ice. I made shoes for my companion and myself out of a coat. As we had no compass, we frequently got lost, and found ourselves in the evening where we had started in the morning, with no other food than acorns and little roots."*

WINTER TRIALS OF THE BLACKGOWNS.

In many cases, the winter trials of the missionary among the wilds of Canada, or the forests of the West, fairly baffle description. Father Andre spent a winter among the Nipissings of Canada. "The staple of his diet," writes Parkman, "was acorns and *tripe de roche*—a species of lichen, which, being boiled, resolves itself into a black glue, nauseous, but not devoid of nourishment. At times he was reduced to moss, the bark of trees, or moccasins and old

* "Narrative of La Salle's Expedition."

moose-skins cut into strips and boiled. His hosts (the Indians) treated him very ill, and the worst of their fare was always his portion. When spring came to his relief, he returned to his post, with impaired digestion, but unabated zeal."* In the winter of 1671, Father Allouez zealously bent his steps towards the Foxes of Green Bay, Wisconsin. He found them "in extreme ill humor. They were incensed against the French by the ill usage which some of their tribe had lately met when on a trading visit to Montreal; and they received the faith with shouts of derision. The priest was horror-stricken at what he saw. Their lodges—each containing from five to ten families—seemed in his eyes like seraglios, for some of the chiefs had eight wives. He armed himself with patience, and at length gained a hearing. Nay, he succeeded so well that when he showed them his crucifix they would throw tobacco on it as an offering; and on another visit which he made soon after, he taught the whole village to make the sign of the cross. A war party was going out against their enemies, and he bethought himself of telling them the story of the cross and the Emperor Constantine. This so wrought upon them that they all daubed the sign of the cross on their shields of bull-hide, set out for the war, and came back victorious, extolling the sacred symbol as a great war medicine?"†

FATHER LE JEUNE STUDYING ALGONQUIN.

Father Paul Le Jeune was one of the first Jesuits who came to Canada. His duties as superior prevented his going on the mission among the Indians, and he was obliged to learn their language, as best he could, in his room. To assist him in his daily lessons, he engaged the services of an Algonquin named Pierre. "Seated on wooden stools by the rough table in the refectory, the priest and the Indian pursued their studies. 'How thankful I am,' writes Le

* "Discovery of the Great West."

† "The Jesuits in North America."

Jeune, 'to those who gave me tobacco last year! At every difficulty I give my master a piece of it to make him more attentive.'"* The worthy Jesuit, desirous of familiarizing himself with their customs, language, and mode of life, determined, after some time, to spend a portion of the winter among the savages of Quebec. He roamed with them for several months, being badly treated, half-starved, almost frozen, and fortunate in getting back with his head safely seated on his shoulders.

INDIAN MAGIC.

A medicine-man, or conjurer—always a dangerous character—was his most inveterate enemy. The dusky ruffian falling sick soon gave the good Father an opportunity of learning the details of one of those hellish performances—the Indian charm, or incantation by which a distant enemy was murdered. The conjurer attributed his illness to the malice and charms of a rival who lived three hundred miles away. But he *would* be revenged! He would hurl even at that distance a counter incantation! And the day for the performance was fixed. A wigwam being cleared of all the children, a number of Indians sat around in a circle, and the charm was brought in. It consisted of "a few small pieces of wood, some arrow-heads, a broken knife, and an iron hook, all wrapped in a piece of hide." A hole was dug by the conjurer, while the circular assembly howled and drummed like devils. The charm being carefully tied in the piece of hide, was thrown into the hole. This done, "a sword and a knife were brought to the sorcerer, who seizing them, leaped into the hole, and with furious gestures, hacked and stabbed at the charm, yelling with the whole force of his lungs. At length he ceased, displayed the knife and sword stained with blood, proclaimed that he had mortally wounded his enemy, and demanded if none present had heard his death-cry."* With such a din as was kept up,

* "The Jesuits in North America."

hearing was a difficult matter, but two young braves said they heard a "faint scream." A yell of triumph burst forth, and each went about his business.

"Not ten priests in a hundred," wrote Le Jeune to Paris, "could bear this winter life among the savages."

THE SHADOWS OF INDIAN LIFE.

The very nature of Indian life and superstition was a great obstacle to the progress of the Gospel. Their villages swarmed with sorcerers and medicine-men. Magic was resorted to whether they wished to cure diseases, or kill enemies. Their immoral sports, lewd dances, and hoggish feasts had to be destroyed before the first stone of the Christian foundation could be firmly laid. Father Brebeuf, S.J., tells us of an Indian feast in 1635, in which thirty kettles were on the fire, twenty deer and four bears being served. The invitation to these occasional enormous feasts was simply, "Come and eat." To refuse was to insult. Each on entering the wigwam of the host, greeted the assembled guests by saying, "Ho!" Competitions were often the order of the day at such eating performances. "Prizes of tobacco," says Parkman, "were offered to the most rapid feeder, and the spectacle then became truly porcine!"

THE PRIESTS SUSPECTED OF BEING MAGICIANS.

To represent himself in his proper character to this sensual, superstitious race was not the least of the difficulties which the missionary had to encounter. Often he was hated and persecuted as a sort of superior medicine-man, who had *evil* designs in visiting the Indians. The presence of the "mysterious strangers garbed in black" aroused fear and suspicion. They were narrowly watched. Their lives were in constant peril. They were generally held accountable for all the misfortunes that befell the village in which they had come to make their abode. Sickness, small-pox, bad crops, defeat—all were laid to the charge of the priests! Their

clock, beads, crucifixes, breviaries, were in turn suspected of being charms for the destruction of the red man. Many of the tribes came to regard baptism with horror as a deadly incantation. Father Dablon, S.J., had a little box in which he carried his stationery. It was seriously thought to be used for the purpose of holding the souls of dead Indians, which he bore away, and tormented for his amusement!

In short, as Parkman writes, "the Indians thought the missionaries mighty magicians, masters of life and death; and they came to them for spells—sometimes to destroy their enemies, and sometimes to kill grasshoppers!" It took years of instruction and sublime example to eradicate this false and ridiculous impression from the crude, savage mind.

When the missionaries first entered a village, months, even years, of apostolic toil were frequently passed without making a single real convert—the baptism of a few dying infants being the only apparent result. Even in this case the greatest prudence and caution had to be observed. Most of the pagan Indians, as was before remarked, looked upon baptism as a charm for the destruction of the children. The sacred ceremony had to be performed without attracting attention. Often, while giving the little sufferer a piece of sugar, the man of God would make it a Christian. "Or, while apparently fanning the heated brow, the priest touched it with a corner of his handkerchief—previously dipped in water—murmured the baptismal words with motionless lips, and snatched another soul from the fangs of the infernal wolf."* Heaven was opened, and the little savage became a little seraph! The missionary was comforted and delighted. He had gained a soul for God—a greater achievement than the conquest of an empire.

This spiritual conquest always began among the little ones—for "of such are the kingdom of Heaven"—gradually extending its course to youth, manhood, and age. The young mind was a soil where tares had not yet grown, and there

* "The Jesuits in North America."

the Jesuit first sowed the good seed. At the sound of the bell, writes Parkinan of Father Le Jeune, "a score of children would gather around him, and he leading them into the refectory, which served as his school-room, taught them to repeat after him the *Pater*, *Ave*, and *Credo*, expounded the mystery of the Trinity, showed them the sign of the cross, and made them repeat an Indian prayer; then followed the catechism, the lesson closing with singing the *Pater Noster*, translated by the missionary into Algonquin rhymes; and when all was over, he rewarded each of his pupils with a porringer of peas to secure his attendance at next bell-ringing." This is but a sample of what took place in all the Jesuit missions. The holy germ of Christianity soon took root in the simple, childish mind. The young idea was happily taught how to shoot. Often, the good Fathers "with amusement and delight, saw the children gathered in groups about the village, vying with each other in making the sign of the cross, or in repeating the rhymes they had learned." The catechism exercise, however, was frequently an occasion of insult both for the master and his pupils. They were often "made the targets of a shower of sticks, snow-balls, corn-cobs, and other rubbish flung at them by a screeching rabble of vagabond boys."

ODDITY OF THE INDIAN MIND.

In the fickleness and oddity of the Indian intellect, the Jesuits and other Catholic missionaries found a subject of grief and deep study. Something more than a profound knowledge of mental philosophy was necessary in this case. "We must," says Father Marquette, S.J., "have patience with untutored minds, who know only the devil. * * * God alone can fix these fickle savages, place and keep them in His grace, and touch their hearts while we stammer at their ears." The Franciscan Membre is still more severe on them. "With regard to conversions," he writes, "I cannot rely on any. There is in these savages so brutal and

narrow a mind, such corrupt and anti-Christian morals, that great time would be needed to hope for any fruit."

To *convince* the Indian was comparatively easy; but to *convert* him was a long and most difficult task. "This was in good measure due to peculiarities of Indian character. This intractable race were in certain external respects the most pliant and complaisant of mankind. The missionaries were charmed by the docile acquiescence with which their dogmas were received; but they soon discovered that their facile auditors neither believed nor understood that to which they had so promptly assented. They assented from a kind of courtesy, which, while it vexed the priests, tended greatly to keep the Indians in mutual accord." * Such was the red man socially—such the chief cause of the singular harmony which was maintained in an Indian village, or between members of the same tribe.

Besides, when convinced of the truth and beauty of Christianity, they denied its usefulness for the Indian. "It is good for the French," they would say, "but we are another people, with different customs."

"Your Heaven is a good place for Frenchmen," exclaimed an old chief, "but I wish to be among the Indians."

Said Brebeuf to a dying squaw: "Which will you choose, Heaven or Hell?" "Hell," replied the woman, "if my children are there."

"Do they hunt in Heaven," said a sick warrior to a Jesuit Father, "or make war, or go to feasts?" "Oh, no!" returned the priest. "Then," continued his dusky questioner, "I will not go."

"Have they any tobacco in Heaven?" demanded an aged Huron of a missionary. He was answered in the negative. "Then," said the unspiritual old man, "I no want to go there!"

Such was the pitiful ignorance of the American Indian without the light of faith.

* Parkman.

CHARACTER OF THE PAGAN INDIANS AND THEIR CATHOLIC
APOSTLES.

From the foregoing glances at savage life and customs, we can easily conclude that before enlightened by Catholicity and elevated by its sublime doctrines and holy practices, there was little in the character of the primitive Indian to excite our admiration. What could be expected from a race among whom "scalps torn from prostrate foes were the only mark of rank?" If they were somewhat sharp in intellect, they were singularly narrow and superstitious. To the Indian, the simplest laws of nature were as sealed mysteries. Manitous did all.

Yet I will not hide the good qualities of the savage Indian, for he was not destitute of some. Father Chaumonot, S. J., assures us that the generality of the Indians surpassed in intelligence the peasantry of France.* Another Jesuit tells us they had "thoughts worthy of Greeks and Romans." They were very hospitable. Of poetic and imaginative temperament, the simple eloquence of the Indian often burst forth, clothed in words of great dignity and beauty of expression.† "If they had the vices of savage life," writes Story, "they had also its virtues. They were true to their country, their friends, and their homes. If they forgave not injury, neither did they forget kindness. If their vengeance was terrible, their fidelity and generosity were also unconquerable. Their love, like their hate, stopped not on this side of the grave."

As to the apostles of the Indians, no words can ever do justice to the heroism of their characters—the sublimity of their lives. They toiled with patience and fearless energy. Joyfully they labored, joyfully they sacrificed all that is dear to man here below. The Franciscan, the Dominican, the Jesuit, the secular priest, each travelled the narrow and thorny way of the Indian missions. And in America, as

* Chaumonot was himself a Frenchman.

† Appleton's *American Cyclopædia*, edition of 1875.

in Europe, "the blood of martyrs was the seed of the Church." *

If any should have the place of honor, it is certainly the Jesuits. "While laboring," writes the Protestant Parkman, "at the work of conversion with an energy never surpassed, and battling against the powers of darkness with the mettle of Paladins, the Jesuits never had the folly to assume towards the Indians a dictatorial or overbearing tone. Gentleness, kindness, and patience were the rule of their intercourse." The foot-prints of these immortal sons of Ignatius must be as enduring as America itself. They hesitated not. They flinched not. For them death had no terrors. And as the peaks of the Rocky Mountains rise far above other elevations in our country, so the figures of the early Jesuits in North America tower aloft in the first ages of our stirring and romantic history.

* *Plures efflicimur, quoties metimur a vobis; semen est sanguis Christianorum.* Tertullian.

FATHER JOHN DE BREBEUF, S.J.,

The Apostle of the Hurons.

"That most extraordinary man, the Apostle of the Hurons, the Xavier of North America." ARCHBISHOP SPALDING.

Though the biography of Father John de Brebeuf is not found in Butler's *Lives of the Saints*, yet we search in vain through that excellent work for anything to surpass it in sublime interest. In his towering figure, iron frame, and supernatural gifts he resembled St. Columba; while his lion-heart and martyr-spirit would do honor to St. Lawrence. He was the prince of Indian missionaries—the greatest of the American Jesuits.

John de Brebeuf was born in France, on the 25th of March, 1593. He belonged to a noble house that gave Normandy many a brave soldier and fearless knight. In his twenty-fifth year the gifted young man entered the Society of Jesus; and such was his humility that he requested to be admitted as a simple lay brother. One of the pioneer band of Jesuits sent to Canada, he landed beneath the bold cliffs of Quebec in 1625. The winter of that and the following year he spent as a sort of apprenticeship, wandering in the neighboring woods and mountains among the savages. Fatigue, disgust, hunger, thirst, and intense cold are but tame expressions when applied to what he endured.

In the spring of 1626, in company with a few Franciscans and some Indians, Father Brebeuf penetrated through the wilderness to the Huron country, on the shores of Georgian Bay—a journey of over one thousand miles.

Here a mission had been commenced about ten years previously by the "unambitious" Le Caron,* as Bancroft styles him. The work of evangelizing the Hurons progressed slowly, and his colleagues retiring, the fearless Father Brebeuf was left alone. He was nine hundred miles from a fellow Christian; but he toiled on as pen cannot picture. Living amongst the Indians, he became one of them. They gave him the name of *Echon*. In short, he was all to all that he might gain all to Christ. The good effect of his untiring toils and instructions began to tell on

* Le Caron was a Franciscan.

the multitude of wild men, when an unhappy event occurred—England obtained temporary possession of Canada. Made prisoners, Father Brebeuf and his colleagues were sent to Great Britain, whence, after some time, they were allowed to proceed to France. Here he lived among his religious brethren with the simplicity of a little child. The thorny way of the Indian missions had but advanced him on the royal road of the cross.

In a few years, France regained possession of Canada, and the cassock of the Jesuit might once more be seen on the rude streets of Quebec. The apostle of the Hurons was again on the banks of the St. Lawrence. In July, 1633, one hundred and forty canoes were pulled ashore at the warehouses of Quebec. Over six hundred Huron warriors and chiefs had come on their annual trading expedition. Preliminary arrangements past, a council was held in the fort. French officers, Jesuit Fathers, and Indian chiefs formed this singular assembly. Its object was to come to an understanding with the savages in regard to sending three priests among them. To Fathers Brebeuf, Daniel, and Davost had fallen the honors, dangers, and woes of the Huron mission. Champlain introduced the three to the dusky chiefs and warriors. "These are our Fathers," said the noble founder of Canada. "We love them more than we love ourselves. The whole French nation honors them. They do not go among you for your furs. They have left their friends and their country to show you the way to Heaven. If you love the French—as you say you love them—then love and honor these our Fathers." Just on the eve of departure an accident prevented the missionaries from proceeding on their toilsome journey.

Another year passed away before the fleet of canoes came down the lordly St. Lawrence. The dusky traders in the summer of 1634, landed their light crafts at Three Rivers. On their return trip, Father Brebeuf and his two colleagues set out with them. The distance was nine hundred miles. Barefooted, lest their shoes should injure the frail vessel, each priest crouched in his canoe, toiling with unpracticed hand to propel it. Before him, week after week, he saw the same lank, unkempt hair, the same tawny shoulders, and long, naked arms ceaselessly plying the paddle. Their only food was a pittance of Indian corn, crushed between two stones, and mixed with water. The toil was extreme. Father Brebeuf counted thirty-five portages over which the canoes had to be carried. Besides, more than fifty times they were forced to wade in the raging current, pushing up their

empty barks or dragging them with ropes. The apostolic Brebeuf tried to do his part, but the boulders and sharp rocks wounded his naked feet and compelled him to desist. With all his physical vigor and iron frame, he doubted if his strength would sustain him to the journey's end. Often he had no moment to read his breviary save by the moonlight, or the fire when stretched on a bare rock by some savage cataract of the Ottawa.*

Father Brebeuf and his Huron companions, after thirty days' ceaseless toil, landed. Throwing his baggage on the ground, the Indians left the priest to his own resources. The villages were some twenty miles away. The Jesuit knelt, thanked God, and shouldering his burden, boldly pushed on alone. Following a gloomy forest path, he entered a wild clearing, and saw before him the bark roof of Ihonatiria. A crowd ran out to meet him. They knew him well. "Echon has come again!" "Echon has come again!" they cried, recognizing their great teacher in the stately figure robed in black, that advanced from the border of the forest. They led him to the town, where he was treated with true Indian hospitality. A few days after his two colleagues arrived. They could scarcely be recognized. Half dead with hunger and fatigue, they resembled living skeletons more than men. Father Brebeuf and his fellow missionaries had now reached their destination.

The ancient country of the Hurons comprised the eastern and north-eastern portion of Simcoe County, situated south of Georgian Bay, Ontario, Canada. The whole nation at that time counted thirty-two villages, with a population of about 20,000. On the west and south-west of the Hurons proper lay the kindred tribe of the Tobacco Nation, so-called from their luxuriant fields of tobacco. South of both of these, from Lake St. Clair to Niagara, was the Neutral Nation, which obtained its name from the neutrality observed by its people in the long and deadly struggle between the Hurons and Iroquois.† Such were the political divisions of Ontario two hundred and fifty years ago.

After the Huron model a house for the blackrobes was erected. Hundreds of Indians joined in the work, and in a few days the bark mansion rose, a completed structure. Its divisions were a store-house, dwelling-house, and chapel. The furniture soon

* Parkman.

† It is not now known how this fierce feud originated between these kindred nations. It was going on when the French arrived in Canada; and naturally they took the side of their neighbors, the Hurons. Hence, the long continued hostility of the Iroquois towards the French.

became the wonder of the whole Huron country. Visitors were in abundance. Above all, it was the clock that puzzled and pleased them. For hours they would sit in expectant silence, squatting on the ground, waiting to hear it strike. They thought it was alive, and asked what it ate. The magnifying-glass, which transformed a flea into a monster, was also viewed with mingled awe and admiration.

Father Brebeuf, as superior of the mission, with Fathers Daniel and Davost, now began their labors. Their well-divided time between toil and devotion has been already noticed.* The Gospel was announced to all, but the work of conversion was long and difficult. In fact, during the first few years no adults were baptized, save those at the point of death. The experienced Brebeuf knew Indian nature well, and he greatly feared backsliding ; hence his caution. Besides, all the savage vices—and the Hurons were corrupt to the core—had to be eradicated ere Catholicity could be planted. The Herculean toil of battling against depravity, hatred, and open persecution, and of seeing that neither young nor old died without spiritual aid—such was the unceasing task of the Jesuits. They were frequently threatened with death. Small-pox also ravaged the nation ; and in the wild scenes of misery that followed, no words can picture the heroic toils of Father Brebeuf.

Nor was his fight against disease and human wickedness only. In every possible way the powers of darkness assailed the great priest. Demons in troops appeared before him, sometimes in the guise of men, sometimes as bears, wolves, or wild-cats. He called on God, and they vanished. Death, like a skeleton, sometimes menaced him ; and once as he faced it with an unquailing eye, it fell powerless at his feet. Angels also appeared to him ; and more than once St. Joseph and the Most Blessed Virgin were visibly present to his sight. Thus consoled and strengthened from above, in vain did accidents, enraged savages, and troops of devils war against him.

"Go and leave our country," exclaimed an old chief, "or we will put you into the kettle and make a feast of you !"

The heroic Jesuit was, on one occasion, paralyzed by a fall which broke his collar-bone. Creeping on his hands and feet along the frozen road, he was obliged to sleep unsheltered in the snow, when the very trees were splitting with cold !

God at length blessed the toils and sufferings of His fearless apostle. The stony hearts of the Indians were touched. Thou-

* See page 49. "The Indians and their Apostles."

sands came into the Church. Ferocious savages became model Christians. Almost the whole Huron nation embraced the faith. And Catholicity flourished among the children of the forest in the snow-clad wilderness of the North. The cross towered above every village. In March, 1649, there were in the Huron country eighteen Jesuit Fathers.

Some time previously, Father Brebeuf saw an immense cross in the air. It stretched from the Iroquois territory, even to where he stood. This ominous vision found its interpretation in his glorious death.

At the dawn of day, on the 16th of March, 1649, a force of over one thousand Iroquois warriors appeared before the village of St. Louis, in which were stationed the Apostle of the Hurons and Father Lallemant. About eighty brave Catholic Hurons prepared to defend the place. The war-whoop of the hostile savages shook the very wigwams, as yell echoed yell and shot answered shot. "The combat deepens—on, ye brave!" In the very hottest of the contest were the holy and dauntless Brebeuf and his gentle companion, the one in the breach giving absolute, the other baptizing the catechumens. The fierce, but unequal struggle soon terminated. A yell of triumph announced the victory of the Iroquois. The two Fathers were made prisoners, stripped of their clothing, had their nails torn out by the roots, and were borne in wild triumph to the village of St. Ignatius, which had also been taken that morning.

Here they were frightfully beaten with clubs. But the noble Brebeuf thought only of others. His eye, kindling with sacred fire, he thus addressed the Christian Hurons who were his fellow-captives: "My children, let us lift up our eyes to Heaven in the midst of our sufferings. God is a witness of our torments. He will soon be our reward. Die in this faith. I feel more for you than for myself." "*Echon*," they replied, "our hope shall be in Heaven. Pray for us."

Enraged at these words of the heroic Jesuit, the fiendish Iroquois led him apart, tied him to a stake, scorched him from head to foot to silence him; whereupon in the tone of a master he threatened them with everlasting flames for persecuting the worshippers of God. As he continued to speak with voice and countenance unchanged, they cut away his lower lip and thrust a red-hot iron into his mouth. The sublime man still held his lofty form erect and defiant, with no sign or sound of pain. Maddened at their own impotence, the savages next hung around his neck a collar made of hatchets heated red-hot, but the in-

domitable priest, sustained by grace, stood it like a rock. Boiling water was now poured on his head, but he did not flinch ; and exasperated beyond bounds, they cut strips of flesh from his limbs, and devoured them before his very eyes. After a succession of other revolting tortures, they scalped him ; and on seeing him nearly dead, they laid open his breast, and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some portion of his marvellous courage. A chief then tore out his heart and devoured it.* Thus died the glorious John de Brebeuf, the Apostle of the Hurons, and the greatest of American martyrs. His death was the astonishment even of his inhuman murderers. How great must have been the virtue, faith, and heroism which enabled him to triumph over human weakness, and so grandly meet his appalling fate ! Immortal man ! master of every virtue, humble beyond expression, meek to admiration, enduring unheard-of toils and sufferings with joy, brave far beyond the bravest of this world, illustrious in life and sublime in death !

Catholicity alone can produce such a Christian hero. With this shining example before our eyes what should *we* fear ? The sneers of the ignorant, the frowns of bigots, the trifling difficulties met in the practice of our holy and beautiful religion ? Calling on God, let us remember the glorious Brebeuf, and though the whole world were arrayed against us, we can meet it with a calm, unquailing eye.†

* Parkman.

† The head of Father Brebeuf is kept at Quebec with great veneration, in a silver case. Father Lallemant was frightfully tortured, and died the day after Father Brebeuf, March 17th. Thus the soil of Ontario, Canada, is bedewed by the blood of four glorious martyrs—Brebeuf, Lallemant, Daniel, and Garnier. By their prayers it is, we trust, destined to become a great Catholic country. It is now an ecclesiastical province, comprising five dioceses and a Catholic population of over 300,000. The metropolitan, Most Rev. John Joseph Lynch, Archbishop of Toronto, is a prelate, whose name is synonymous with zeal, piety, learning, and patriotism.

CHAPTER II.

THE EARLY INDIAN MISSIONS IN THE UNITED STATES.

A.D. 1528—1776.

"Go, teach all nations." —GOSPEL.

"Religion ! what treasures untold
Reside in that heavenly word,
More precious than silver and gold,
Or all that this earth can afford." —COWPER.

THE MYSTERIOUS WAYS OF GOD—COLUMBUS—THE FIRST CATHOLIC CHURCH IN AMERICA—MANY MILLIONS OF CONVERTS—LAS CASAS—THE SPANISH MISSIONS, FLORIDA, NEW MEXICO, TEXAS, CALIFORNIA—THE ENGLISH MISSIONS, MARYLAND—THE FRENCH MISSIONS, MAINE, NEW YORK—VERMONT—WISCONSIN AND MICHIGAN—THE MISSISSIPPI VALLEY—CATHOLICITY AND THE INDIAN—A COMPARISON—SOMETHING TO PONDER.

THE FIRST STANDARD-BEARER OF THE CROSS—COLUMBUS.

A DIVINE Hand guides the events of time. History, no less than the heavens, declares the glory of God. The Almighty's mysterious ways may not always be fathomed by the puny intellect of man ; but they ever have a reference to the salvation of the human race. In the discovery of America we can admire the sublime designs of Providence. A people and a vast continent were sitting in pagan darkness and the night of barbarism. By a pathless ocean they were sundered from the rest of mankind. The fulfillment of time came ; and the Gospel illumined the forest-wilds of the Western World. It lit up the narrow path which connects earth with Heaven. For the poor Indian, it opened the way to regions of immortal bliss.

In America, Columbus was the first standard-bearer of the cross. The conversion of the Indians was a work dear to his heart. Nor was Isabella the Catholic less zealous for

their salvation. Having returned from his first voyage, the discoverer of a new world brought six Indians to the court at Barcelona. After receiving the necessary instruction, they were baptized with great ceremony, the good Queen, with a holy joy, performing the office of godmother for them. To the last day of her life, she took a maternal interest in the welfare and happiness of all the natives. "She ordered," writes Washington Irving, "that great care should be taken of the religious instruction of the Indians; that they should be treated with the utmost kindness; and enjoined Columbus to inflict signal punishment on all Spaniards who should be guilty of outrage or injustice towards them."

On his second voyage Columbus was accompanied by the first band of missionaries for the New World. It consisted of twelve priests and a vicar-apostolic, Right Rev. Bernardo Boyle. "They commenced the work of religion," says a learned writer, "by consecrating a chapel at Isabella, in Hayti, on the feast of the Epiphany, in the year of our Lord 1494. THAT IS THE HISTORICAL DATE OF THE CATHOLIC RELIGION IN AMERICA." *

After the conquest of Mexico by Cortez, the work of conversion proceeded with astonishing rapidity. Devoted priests labored with apostolic industry, and a rich harvest of souls was the cheering result. We learn from the historian, Prescott, that about the year 1550, there were *many millions* of Christian Indians within the limits of Mexico. This marvellous change was wrought in little more than a quarter of a century!

Among the first missionaries of the West Indies and Mexico there is no more illustrious name than that of the venerable Dominican, Las Casas. Landing on the shores of America, in 1502, he labored zealously for over sixty years in ameliorating the condition of the natives, and in spreading the light of the Gospel. He was a brave, fearless man,

* "Catholic History of America."

who loved justice and hated iniquity. To the poor Indian he was more than "a father and a friend." In the galaxy of early Catholic missionary heroes, Las Casas* shines a star of the first magnitude.

The Indian missions within the present limits of the United States will now claim our undivided attention. They naturally branch off into the Spanish, English, and French missions.

I. THE SPANISH MISSIONS.

The Spaniards were the pioneer colonists and missionaries in our country. All the southern portion of the United States from Florida to California was once Spanish territory. We will here glance at the chief southern scenes of missionary toil.

FLORIDA.

Florida was the first of our States upon which the light of Christianity shone. From the date of its discovery, in 1512, by Ponce de Leon, expedition after expedition landed on the shores of this southern peninsula. They were all accompanied by missionaries; for in those early Catholic times, "the adventurer, the soldier, and the priest always landed together." Among those who formed part of the expedition of Narvaez, in 1528, was the Right Rev. John Juarez, who was appointed by the Holy See, Bishop of Florida. The expedition reached Florida in April, 1528. Narvaez and his men, accompanied by the prelate and a few priests, began their march into the interior. Juarez, it may be remarked, was the *first* bishop who possessed jurisdiction, and these the *first* missionaries who set foot within our present territory. Disease, aided by the hostility of the savage natives, made their course one series of disasters. While crossing Mobile Bay in a boat, the bishop and his companions were nearly drowned, being saved only by the skill and bravery of Narvaez. The next day, Narvaez was driven

* Las Casas died at the advanced age of ninety-two.

out to sea, and never again heard of. The head of the expedition being gone, the party scattered. De Vaca and three others, after four years of slavery, and incredible hardships, reached the Spanish post at Sonora, on the Pacific. They "thus acquired the glory of having first traversed North America from east to west."

OUR FIRST MARTYRS.

Bishop Juarez and Brother John de Palos were last seen together. The time and manner of their deaths are alike unknown. It is supposed they perished of hunger, or at the hands of the Indians, about the close of the year 1528. Thus the American Church had its martyrs only thirty-six years after the discovery of the continent. They perished. But the blood of martyrs, in the language of the learned Tertulian, is the seed of the Church. At this price only can religion and faith be introduced. The names of Bishop Juarez and Brother John de Palos shall ever be held in grateful remembrance. They belonged to the Franciscan order.

The heroic Dominican, Father Louis Cancer, in 1549 visited the wild shores of Florida, to preach the Gospel, or to seal his mission with his blood. He had barely landed when a brutal blow from an Indian club stretched him lifeless, exclaiming, "Oh! my God!"

OUR MOST ANCIENT CITY FOUNDED BY A CATHOLIC.

In 1665, Melendez, one of the greatest admirals of Spain, landed on the coast of Florida, and laid out the plan of a town. In honor of the illustrious Doctor of the Church, whose festival occurred about the time, he named it St. Augustine. This is the oldest city in the United States. In it the first church in our country was erected; and, without delay, missionaries began to labor among the dusky children of the everglades. The Franciscans, the Dominicans, and the Jesuits toiled in this new field of souls. Many watered its sterile soil with their blood. Not a few of them were scalped and eaten by the savages. "These three religious

orders," writes Dr. Shea, "bedew with their purest blood the country now embraced in the dioceses of Mobile and Savannah." Christianity finally triumphed, and the wild Mobilian tribes of Florida bowed to the cross. With religion came civilization. The Indians were instructed in reading, and in the principles of agriculture and commerce.

THE MONASTERY OF ST. HELENA.

The most celebrated religious establishment of the Florida missions was the Franciscan monastery of St. Helena, at St. Augustine. From this radiant centre the light of Christianity flashed its golden rays over the peninsula. The Gospel was preached even among the Creeks of Alabama and the Cherokees of Georgia and Carolina. Among the latter tribes, especially, the words of truth fell on a rock. When the saintly Father Roger, after months of labor and patience, invited them to embrace the faith and renounce the devil, they exclaimed: "The devil is the best fellow in the world. We adore him. He makes men brave."

However, as decades rolled away the solemn hymns of Catholicity resounded through many a mission chapel of Florida; and to thousands of red men the portals of paradise were opened.

A NEW AND DEADLY FOE.

But, at length, a change came. England, recently turned apostate, was rapidly planting colonies along the Atlantic seaboard. The deadly foe of Catholicity and the Indian, we need not be astonished to learn that she aimed at the destruction of both. Such was ever her American policy. From the English colony of Carolina, war was soon carried into the peaceful Indian villages of Florida. In 1703, a body of fanatics ravaged the country. "The Indian towns," says an able writer, "were destroyed, the missionaries slaughtered, and their forest children shared their fate; or, still more unfortunate, were hurried away and sold as slaves in the English West Indies." In 1763, by the Treaty of

Paris, Spain ceded Florida to England. "This was the death-blow of the missions. * * * They were destroyed, the Indians dispersed; and St. Helena, the convent whence Christianity had radiated over the peninsula, became a barrack; and such is that venerable monastery in our own day. Driven from their villages and fields which the English seized, the unhappy natives of Florida were forced to wander in the wilderness and resume the nomadic life of barbarism, whence Christianity had reclaimed them." *

Cursed by the tyranny of a guilty nation, deprived of liberty, the consolations of religion, and the friendship of the blackrobes, these unhappy sons of the forest might well exclaim with the young princes in "*Macbeth*":

"Let us seek some desolate shade,
And there weep our sad bosoms empty!"

Buried in pathless everglades, without spiritual guides, the Florida Indians took the name of *Seminoles*, which in their own language means *Wanderers*. They gradually lost the faith, and became the scourge of the whites.†

At the date of our revolutionary war, not a single mission had escaped the destroying progress of England!

NEW MEXICO.

New Mexico, after Florida, was the earliest scene of missionary labor in the United States. In 1542, Coronado led an exploring expedition from Mexico, and pursued a northerly course, finally reaching the central part of the present State of Colorado. He was accompanied by two Franciscans, Father Padilla and Brother John of the Cross. Not wishing to penetrate further, and disappointed, doubtless, by non-success, the commander resolved to return to Mexico. When the expedition reached what is now the archdiocese of Santa Fé, the missionaries parted with Coro-

* J. G. Shea, LL.D.

† "The Catholic Church in the United States"; also McGee.

nado. They had come to preach the Gospel, and like valiant men, they determined, then and there, to begin the good work. Father Padilla labored in one Indian town, Brother John in another. But the swift arrow and the fatal tomahawk soon finished their heroic careers. Heaven honored them with a martyr's crown; and, for the first time, the soil of New Mexico was crimsoned with the blood of saints. Their happy deaths occurred just fifty years after the discovery of America. New Mexico, it is hoped, will yet erect their monument.

FOUNDATION OF THE CITY OF SANTA FE.

Nearly forty years passed away ere another missionary attempt was made. In 1581, a new mission was erected. Three more Franciscans bravely met the cruel death which quickly sought them.

Espego, a pious and energetic Spanish nobleman, the same year, at the head of a band of soldiers, explored the country near the head waters of the Rio Grande, naming it New Mexico. Here, in 1582, he founded the present city of Santa Fé—the second oldest in the United States. At once the Franciscan Fathers were actively engaged in the conversion of the Indians. But the work was as difficult as it was dangerous. Small were the results in the beginning. The blood of missionaries flowed in abundance. At length the dusky savage yielded to the sweet influence of the Gospel and the heroism of the blackrobe. Whole tribes came into the Church; and the head waters of the Rio Grande heard the fierce Indians of the plain chant the *Te Deum* and the *Gloria in Excelsis*. "So rapid had been the progress of Christianity and civilization on the Rio Grande," writes Dr. Shea, "that the Indians there could read and write before the Puritans were established on the shores of New England."*

* "History of the Catholic Missions."

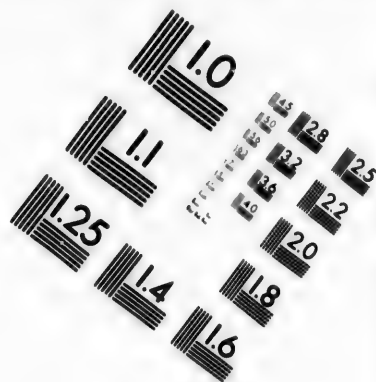
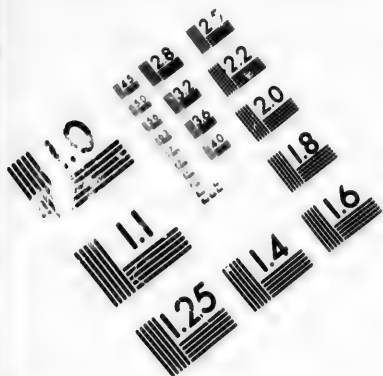
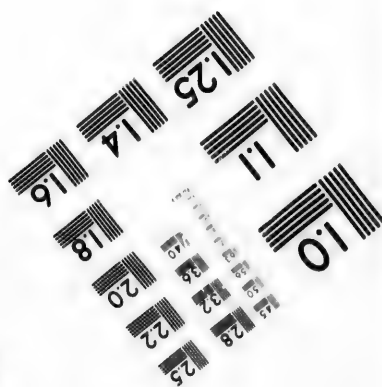
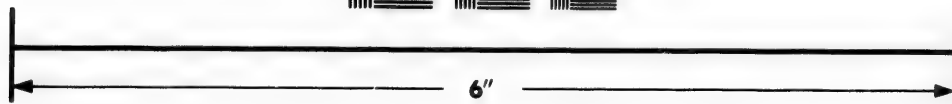
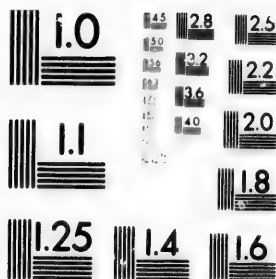


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A SINGULAR FACT.

In connection with the New Mexican missions I must not omit to mention a singular and supernatural fact, which rests on good authority. The venerable Mary of Jesus, a nun of Agreda, in Spain, is related to have had a mysterious mission among the Indians of New Mexico. This occurred in the first quarter of the seventeenth century. "The Sons of St. Francis," says Rev. Dr. White, "were then evangelizing the Territory of New Mexico, and Father Benavides, superior of the mission, was applied to by a distant tribe of Indians, who had not yet been visited, and who wished to be baptized. These Indians stated that they had been instructed in the Christian faith by a lady, who frequently visited them, and then disappeared, without their knowing anything further about her. Missionaries were, however, sent to this Indian tribe, who were found to be well acquainted with the doctrines of the Church, and were at once admitted to the sacraments. Some years after, Father Benavides, on a visit to Spain, related this circumstance to the General of the Franciscans, who was at once reminded of the supernatural favors accorded to Mary of Agreda, a nun of the same institute. Upon a careful investigation of the subject, it was discovered that she was perfectly acquainted with all the details of the missionary enterprise among the above-mentioned tribe of Indians. She described the localities, stated the precise day and hour when certain events took place, so that Father Benavides was fully convinced of her having been the chosen instrument in the hands of God for bringing that portion of the Mexican Indians to a knowledge of the Christian religion. However extraordinary such a fact may appear, it is by no means incredible to those who know that the very life and substance of the Christian Church lies in the supernatural order."*

Sumptuous churches and numerous missions studded the

* "Sketch of Catholic Church in the United States."

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country. The native towns, "still remarkable for their peculiar structure, were decorated with edifices for divine worship, and public buildings which superficial travellers in our day ascribe to the everlasting Aztecs."

Yet, this great missionary work was accomplished, comparatively speaking, in a few years. True, in the seventeenth century the warlike incursions of the pagan Apache and Navajo did much to destroy the spiritual structure raised with so much care. But notwithstanding all the vicissitudes of two centuries the Indians of New Mexico are yet numerous—a standing monument of the Church's care as a mother—and are still devotedly attached to the Catholic faith received by their fathers.

TEXAS.

As early as 1544, Texas was visited by one of the most illustrious of the Spanish missionaries—Father De Olmos, O.S.F. His brave heart did not quail as he directed his solitary steps on the lonely path which was to bring him among the fierce Texan tribes. "The wild men gathered around the envoy of the Gospel, and hearkened in peace to his doctrines. Numbers were persuaded, and a flourishing mission grew up around the humble conquest of Olmos' hardy zeal."*

The priests who accompanied La Salle's unfortunate expedition doubtless cast good seed along their pathway; and, finally, watered the prairies of Texas with the last drop of their blood.

However, the real foundation of extensive missions in this State was laid in 1688, by fourteen Franciscan priests and seven lay brothers. For over a hundred years after this period, Texas was the sublime theatre of missionary enterprise and spiritual progress. The roving Indian of the prairie ceased his wanderings, and found prosperity and happiness under the peaceful shadow of the cross.

* "History of the Catholic Missions."

CALIFORNIA.

The Catholic missionary traversed the soil of California two centuries and a half before the greedy gold-hunter directed his steps towards it. To him the salvation of a single soul was more precious than all the gold that enriched its lofty hills and beautiful valleys. There, in 1601, a band of Franciscans celebrated the first Mass on "a rustic altar beneath the spreading branches of a time-honored oak. * * * This may be considered the natal day of the California mission."*

Father Picola, one of the early Jesuit missionaries, appeared to be well aware of the rich mines of this favored region. Writing to the Government of Mexice, in 1702, he says: "I have no doubt that the most valuable mines might be discovered in many places were they but sought for. This country is under the same physical influences as Cinaloa and Sonora, which are so richly veined with the precious metals."

THE APOSTLE OF CALIFORNIA.

But while other missionaries may have been acquainted with California, the real Apostle of that famous State was Father Juniper Serra, an Italian Franciscan. With three other priests of the same order, he formed part of the expedition of Galvez in 1769. The object of Galvez is clearly stated in the first article of the instructions which he issued for the guidance of all who accompanied him. It is worded as follows: "The first object of this expedition is to establish the Catholic religion among a numerous heathen people, submerged in the darkness of paganism; and to extend the dominion of our lord, the King of Spain." The expedition left La Paz in Lower California, and after some sailing and forty-six days travelling by land, it reached the port of the present city of San Diego. Here Father Serra established

* "History of the Catholic Missions."

his first mission. The outposts of Christianity rapidly grew in numbers and extent. In 1771, the lovely valleys of Monterey resounded as they had never done before. There, the feast of Corpus Christi was celebrated with a pomp such as the wilderness had never seen; twelve priests joined in the sacred procession to honor that Real Presence which is the center of Catholic faith and worship.

By thousands the Indians embraced the faith. They were taught the arts of civilized life, and soon a flourishing Christian country existed on the shores of the great ocean of the West. Thus Catholicity was the pioneer in the Pacific States, as it was in those bordering on the Atlantic, on the Gulf of Mexico, on the Great Lakes, and on the Mississippi.

At the very time when the Fathers of the Republic were drafting the Declaration of Independence, the humble and saintly Serra was founding the great city of San Francisco. "How great," says a western writer, "are the changes in the womb of time! On the 27th of June, 1776, one hundred years ago, San Francisco became known in history. Father Juniper Serra, whose name and deeds in California have secured the proudest niche in its history—whose monument should stand in the first place in our public square, as a testimonial of respect—landed at this place accompanied by a few settlers from Sonora.

"Look at that old Presidio and that venerable mission of Dolores, and behold the first house erected! These are his handiwork. San Francisco has this, at least, to boast of—that the first building erected within it was dedicated to God's worship under the patronage of St. Francis."

The venerable Serra died, during the summer of 1784, in the seventy-first year of his age.

"And when the sun in all its state,
Illumed the western skies,
He passed through Glory's morning gate,
And walked in Paradise."

THREE MARTYRS OF THE SPANISH MISSIONS.

"Ah! the souls of saints that die,
Are but sunbeams lifted higher."—LONGFELLOW.

1. FATHER LOUIS CANCER, O.S.D.

The Spanish missions had their Christian heroes—dauntless men who met death with joy. Louis Cancer was one of them. A Dominican and a native of Spain, he was first sent as a missionary among the Indians of Mexico. While here, he heard of the fierce tribes of Florida, and ardently desired to preach the Gospel among them. With two other members of his order, he landed on the shores of the wild peninsula, on Ascension Day, 1549. As they reached the land, they knelt, recited a litany, and recommended their enterprise to God. Leaving Father de Tolosa to establish a mission at this place, Father Cancer went on board the vessel, and moved further along the coast to Espiritu Santo Bay. Here he was informed by a Spaniard, who lived amongst the Indians, that de Tolosa had been murdered by the hostile savages.

The natives at Espiritu Santo Bay, however, seemed very peaceable, and the good Father at once determined to preach the word of truth to them. But he was soon made aware that the apparently good dispositions of these people were not to be relied upon. Still, he was not the man to be frightened by danger, and he bade a last adieu to his friends on the ship. In vain did they beseech him not to expose his valuable life. His only reply was: "This work is not to be accomplished without blood!" He landed. As he proceeded up the hilly shore the savages surrounded him, took off his hat, and with loud cries rushed upon the heroic son of St. Dominic. Beneath their clubs he expired, exclaiming, "Oh, my God!" His precious death occurred June 25, 1549.

2. FATHER PETER MARTINEZ, S.J.

Father Peter Martinez was the superior of the first band of Jesuits that trod the soil of America. He was born in Spain, A.D. 1533. Even in his boyhood he had consecrated himself to God by a vow of perpetual virginity. Entering the Society of Jesus—for which at first he felt an aversion—he soon became noted for his virtue and learning. Father Martinez and his two companions accompanied the expedition of Melendez, to Florida, in

1565. Before departing, he addressed a long letter to the celebrated St. Francis Borgia, then General of the Jesuits. In it he nobly says: "By the mercy of God I undertake this voyage with courage and with entire confidence in His grace. * * * * Your Paternity can assure our most Holy Father, Pius V., in our name, that besides myself—who am bound to him by the vow of my profession—faithful sons of the Holy Roman Church, are about to depart for the acquisition of a new flock, for which end they are ready, with the aid of divine grace, to shed their blood; and they will account it a very great favor of God to lay down their lives for the spiritual advancement of those whom they may gain to Christ."

When the vessel in which the Fathers sailed, approached the coast of Florida, it separated from the rest of the squadron, taking a northern direction. The Captain on nearing this shore desired a few men to land in a yawl, and explore the country. All refused to hazard their lives among the fierce savages. Finally, about a dozen Belgians and Spaniards offered to comply, in case Father Martinez was allowed to accompany them. He was informed of this. The fearless priest, moved by charity, was the first to leap into the boat. The exploring party landed, but had scarcely done so, when a sudden storm arose, driving the ship which they had left, far from the shore. Their position was not to be envied. Far and wide nothing met their gaze save a dreary wilderness—on one side the rough and threatening ocean, on the other vast and unknown solitudes! On this savage coast they waited ten days, thinking that perhaps some other vessel might present itself. "Occasionally they wandered about," says an old Latin work, "to gather a few herbs, Father Martinez on their head, bearing the image of Christ crucified, and as some of his companions afterwards related, performing prodigies of charity." Would space permit, pages might be filled with the adventures of this party in their efforts to reach a Spanish colony. At one of the rivers which they crossed, Father Martinez's charity in waiting for two tardy Belgians caused his own death. Rushing to the boat, the savages seized the heroic Jesuit, forced him on shore, and began their murderous work. With hands uplifted to Heaven, he received the repeated blows of a heavy club until life was extinct! The date of his death was September 28, 1566. Thus Father Peter Martinez, the first Jesuit who landed on the soil of America, baptized it with his blood!

3. FATHER PETER DE CORA, O.S.F.

Father Peter de Corpa, a distinguished preacher, was one of the brave band of Spanish Franciscans that carried the light of the Gospel among the dusky savages of the South. With three companions he began his labors among the Indians who inhabited what is now the coast of Georgia. The priests were well received; and, for two years, successfully carried on their labors. Their toils and fatigues, the journeys which they performed, barefooted, from village to village, exposed to the broiling sun, with the austerities enjoined by their rule, were amply repaid by the numerous converts who gathered around them.

To abolish the practice of polygamy was the greatest obstacle the missionaries had to encounter. No man was baptized who did not put away all his wives, save one. And Father de Corpa's firmness in upholding the sanctity of the marriage tie was the cause of his death. The son of one of the chiefs, a convert, returned to his former life of immorality, thus giving great scandal. The eloquent Franciscan found it necessary publicly to reprove him. Enraged at this, and at former private remonstrances of the Father, the young savage chief determined to silence forever the lips which preached a doctrine so offensive to his loose instincts. Collecting a number of braves one evening, he secretly approached the rude chapel. Father de Corpa was alone before the altar at his devotions. He fell—his head gashed by a blow of the chief's tomahawk. The eloquent tongue of the martyr was now stilled in death; but his brave soul, leaving his fiendish murderers in the dark, winged its happy flight to regions of bliss, and found its reward in the bosom of God.

At the head of a hostile multitude of red-skin ruffians, the wretched young chief ravaged all the missions; and the fearless Father De Corpa's colleagues shared his fate, dividing with him the crown of martyrdom. These events occurred in September, 1597, a little more than one hundred years after the discovery of America.

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II. THE ENGLISH MISSIONS, A.D. 1634-1644.

MARYLAND.

More than half a century before the English Catholics landed on the shores of the Chesapeake, the soil of Maryland was bedewed with the blood of martyrs. Some of the early Spanish navigators explored this portion of our country, bringing away with them the young son of the chieftain of a district known by the name of Axacan.* Chesapeake Bay they named St. Mary's.

Finding the young Indian possessed of rare talents, the missionaries adopted him in the hope that he would one day be instrumental in spreading the Gospel among his kindred. He was sent to Spain, received a good education, and was thoroughly instructed in the principles of the faith. He was baptized, and received the name of Luis. Don Luis after a time asked leave to return and to use his influence in converting his tribe. He landed in Florida, and invited some missionaries to accompany him to his brother's dominions. They gladly consented.

AN INDIAN JUDAS.

In 1570, Father Segura, S.J., with eight Jesuit Fathers and Don Luis embarked in a small craft, bidding adieu to the shores of Florida. They landed in Chesapeake Bay, and began a long and painful march towards the interior. Months passed. They gallantly pressed on. But the conduct of Don Luis began to arouse suspicion. At length he stated that his brother's village was but twelve miles off. The young chieftain—their only guide—left the Jesuits, telling them to encamp, while he proceeded alone, in order to prepare his tribe to give the Fathers a welcome reception. Days elapsed, hunger pressed, but Don Luis appeared not. Left thus in a trackless wilderness, without any protection

* The location of Axacan cannot now be correctly determined. It is said to have been about 37 or 37½ degrees north.

but Heaven, the priests consoled themselves by prayer, and by offering up the holy sacrifice on a rustic altar. After an urgent invitation from Father Quiros, the faithless young savage returned—as a murderer! Raising a war-cry, he was answered by the tribe, and chief and warrior rushed on the unsuspecting missionaries and butchered them without mercy.

Of all this brave band one alone escaped to tell their sad fate—an Indian boy educated at Havana. Such was the first attempt to plant the cross in Maryland. The blood of martyrs is never shed in vain.

THE CATHOLIC PILGRIM FATHERS OF AMERICA.

Sixty-four years passed away before the Catholic Pilgrim Fathers—the pioneers of freedom in America—cast their tents on the banks of the Potomac.* On the feast of the Annunciation, March 25, 1634, they took formal possession of Maryland.

Accompanying these Catholic colonists were two Jesuits, Fathers Andrew White and John Altham. These were the *first* English-speaking missionaries who labored for the salvation of the Indians. While the Catholic settlers respected the rights of their dusky neighbors, and treated them with great kindness, the priests toiled zealously for their conversion. The first meeting between the king of the Pascataways—the most powerful of the Maryland tribes—and Father Altham is so interesting that I cannot omit it. The good Father, in company with Governor Calvert, sailed up the Potomac to the principal village, for the purpose of gaining the friendship of the head chief of the tribe. It was situated some distance below Washington. Father

*The Catholic colonists gave the name of St. Gregory to this beautiful river. See Father White's *Relatio Itineris in Marylandiam*, p. 31. This valuable and interesting work, accompanied by an English translation, is published by Messrs. John Murphy & Co., Baltimore. *Potomac* is an Indian term signifying "place of the burning pine."

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Altham preached to the people and their chief. "They listened with attention and replied to him through his interpreter. He told them that the pale-faces had come neither to make war upon them, nor to do them any wrong; but to instruct them in Christianity, to make them acquainted with the arts of civilized life, and to live with them like brothers. 'You are welcome,' replied the chief; 'we will use one table. My people shall hunt for my brother, and all things shall be in common between us.'"* Such was the first conference between a Catholic priest and the gentle and peaceful Indians of Maryland.†

As the missionaries were so few in number, they were for several years obliged to divide their time between the colonists and the natives. But new priests arriving from England and the Seminary of Douay, the field of their labors was gradually extended. Apostolic men "began to press into the interior and to visit every tribe and territory." The Indians of the Patuxent bestowed upon the Jesuits a plantation, and the wigwam of a generous chieftain was the first church in the country watered by the Potomac. Father White and his companions became a host in themselves. Paganism and idolatry fled before them. In 1639—only five years from the date of settlement—they had visited many tribes, made numerous converts, and possessed four permanent stations, the most distant of which was one hundred and twenty miles from St. Mary's, the seat of the colony. Between this date and 1644, the Pascataways and their king Charles were converted. Whole villages embraced the faith. Many, even of the Protestant colonists, returned to the creed of their fathers.

PUNISHMENT OF A BACKSLIDER.

Father White gives an account of the sad end of a back-

* McSherry; also *Relatio Itineris in Marylandiam*.

† In natural virtue, and especially gentleness of disposition, the Maryland Indians surpassed most of the native tribes of our country.

slider of that day. "A certain one," writes the venerable Jesuit, "when he had felt some internal dawns of the faith of God, had desired prayer-beads for himself; but afterwards having changed his mind, he was accustomed to smoke them in his pipe with tobacco—after they had been ground to powder—often boasting that he *had eaten up* his "*Ave Marias*." So he called the beads, by the telling of which the salutation of the angel is recited. But the divine vengeance did not let the wicked crime go unpunished; for scarcely a year having passed, on the returning vigil of the day on which he had abandoned his purpose of embracing the Catholic faith, a more sacrilegious playfulness possessed him, as was noticed by his companions. In the afternoon, when he had betaken himself to the river for the purpose of swimming, scarcely had he touched the water when a huge fish, having suddenly seized the wicked man, before he could retreat to the bank, tore away at a bite a large portion of his thigh, by the pain of which most merited laceration, the unhappy wretch was hurried away from the living—the divine justice bringing it about, that he, who a little while before boasted that he had *eaten up* his "*Ave Maria beads*," should see his own flesh *devoured, even while he was yet living!*"*

A STORM RAISED BY CONSCIENCELESS BIGOTS.

A storm, however, was soon to desolate the fair field of Maryland. Clayborne and his Puritans rose in arms, expelled the Catholic governor, carried off the priests and reduced them to a miserable slavery. This unhappy event sealed the fate of the Gospel among the Indians in "the land of the sanctuary." Thus the results of ten years of glorious missionary labor received its death-blow from the hands of a mob of fanatics, headed by a bold, avaricious ruffian!

* *Relatio Itineris in Marylandiam*, p. 79.

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FATHER ANDREW WHITE, S.J., THE APOSTLE OF MARYLAND.

"Not with hunter's bow and spear he came,
O'er the blue hills to chase the flying roe ;
Not the dark glory of the woods to tame,
Laying their cedars like the corn-stacks low,
But to spread tidings of all holy things,
Gladdening men's souls as with the morning's wings."—HEWANS.

One of the immortal pioneers of Catholicity in America was the good and great Father Andrew White. He was born in London, about 1579. As the shameful laws of England debarred Catholics from studying or teaching, young White was forced to seek the fount of knowledge in a strange land.

By the zeal of the learned Catholic professors who were banished from Oxford—and especially of the famous Cardinal Allen—an English college was established at Douay, in France, 1568. For nearly two centuries and a half the Catholic students of Great Britain directed their steps to this renowned institution. Here the flame of faith was nourished and the light of knowledge kept burning when all was bigotry and religious darkness in the once Catholic land of England—the home of the saintly Bede and the great Alfred. Here were trained those bands of devoted priests who laid down their lives in laboring to restore the true faith among their unhappy countrymen. Here our Catholic Bible was translated into English. Here the pious, learned, and profound Alban Butler, author of the "*Lives of the Saints*," received his education. And here, likewise, the future apostle of Maryland earnestly labored and studied to prepare himself for his high and holy calling. In his twenty-fifth year he was elevated to the priesthood, and immediately sent on the London mission.

As the penal laws were rigidly enforced, Father White had to temper his zeal with the greatest prudence. But despite all his precautions, his sacred character was discovered. The fierce Mohawc was not more eager and skillful on an enemy's trail, than the fanatical and barbarous government of England in search of a Catholic priest. And the humanity of the American Indian compares very favorably with that of the Protestant Briton. The very year that Father White returned to England, the saintly poet and Jesuit, Southwell, was brutally tortured on the rack, *ten different times*; and finally executed with the most revolting cruelties. And all because—he was a Catholic clergyman !

In 1606, Father White, with many other priests, was sentenced to perpetual banishment. He returned to the continent and entered the Society of Jesus. Having finished his novitiate of two years at Louvain, he obtained permission to return to England. Here the apostolic man again secretly labored for ten years on the London mission, at the end of which time he was appointed Professor of Theology and Hebrew, in the college of his Order, at Seville, Spain. His zeal was unsatisfied with his quiet duties ; and, once more, he obtained permission to return to his native land.

On this occasion the good Lord Baltimore made the zealous Jesuit's acquaintance. This nobleman was maturing his scheme of founding a Catholic colony in America, and was most desirous of placing it under the spiritual care of Father White. "The Society of Jesus eagerly seconded the views of the English Lord, which promised such an extension to the bounds of the Church." Father White was appointed superior, and with him were associated Father John Altham and two lay brothers. In company with the expedition, the good Fathers reached the shores of Maryland on the 25th of March, 1634. Father White celebrated the first Mass ever offered up in that region. For ten years he labored with the zeal of an apostle, dividing his time between the colonists and the Indians ; and truly making himself all to all that he might gain all to Jesus Christ. He and his colleagues were invited to sit in the first Colonial Assembly, but earnestly desiring to be excused from taking part in secular concerns, their request was granted. Though fifty-five years of age, Father White patiently commenced the difficult study of the Indian language, on mastering which, he devoted himself to the conversion of the Patuxents, and, finally, of the Pascataways. I have already related how he converted Chilomaccon and his tribe. His learning and enterprise led him to the laborious and even Herculean task of compiling an Indian dictionary and catechism for the use of the missionaries.

Under his holy guidance the spiritual condition of the colony was admirable. A church was erected in the town of St. Mary's ; and peace, happiness, and religion smiled on the quiet shores of the Chesapeake. Writing to the General at Rome, in 1633, Father White says : "The religious exercises are followed with exactness, and the sacraments are well frequented. By spiritual exercises we have formed the principal inhabitants to the practice of piety, and they have derived signal benefits from them. The sick and dying, whose number has been considerable this

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year, have all been attended, in spite of the great distance of their dwellings, so that not a Catholic died without having received the benefits of the sacraments." Such was the edifying piety and fervor of these good Catholic colonists that many of the Protestants, converted by their bright example, gladly embraced the faith of their forefathers.

But a cloud had arisen, and was hanging over the peaceful and prosperous colony. In 1644 the insurrection of Clayborne and his fanatical adherents, passed over the fair Maryland like a devastating hurricane. Religion and its altars were ruthlessly overthrown, the Catholic inhabitants plundered, and their rights trampled upon. Even the venerable Father White and his unoffending companions were seized, put in irons, and sent to England, where they had to undergo a long and painful imprisonment.

On being released, some of the priests returned to their flocks; but Father White was not one of the happy number. He was destined never again to behold the shores of America. Banished from England, he was obliged to seek a place of refuge on the continent; but, afterwards, at the command of his superior, he returned to England, under an assumed name.

The last years of Father White's life are somewhat veiled in obscurity. "It has, however, been recorded that the holy man foresaw, and named, the day and hour of his death, namely: the Feast of St. John the Evangelist, December 27, 1656. On that day, though not more ill than usual, he insisted upon receiving the last sacraments of the Church, and about sunset breathed his last, in London, in the 78th year of his age. Father Southwell, in his *Bibliotheca Scriptorum, S.J.*, gives a glowing eulogium of this most pious and worthy apostle of Maryland."*

The activity and zeal of Father White were only equalled by his cheerfulness and sublime virtue. To the latest ages his name shall be pronounced with reverence along the banks of the Potomac and the shores of the Chesapeake!

* *Relatio Itineris in Marylandiam*, p. 119.

CHARLES, THE INDIAN KING.

One of the most remarkable of the Indian chiefs who embraced Catholicity was Charles, king of the Pascatoway. About his early history we know little, save that he was a bold, ambitious man. Chilomaccon was his Indian name. Charles, he took at his baptism. Some time before the arrival of the Catholic colonists, Chilomaccon's brother was head chief of the tribe. One day his sudden death was announced. The savage ambition of Chilomaccon had sacrificed the life of his brother that he himself might rule in his place. The Pascatoway were the most powerful and extensive tribe in Maryland. Their capital, Kittamaquindi, was situated near the present city of Washington.

Father White, S.J., the venerable Apostle of Maryland, soon extended the sphere of his zealous labors among the Pascatoways.* Chilomaccon received him with great kindness, "and made him reside in his rude and simple palace, while the queen prepared his food with her own hands." With joy he informed the aged Jesuit that his presence in their midst was the fulfillment of dreams which had repeatedly warned him of the approach of holy men, who would be the bearers of heavenly blessings to himself and his tribe.

Soon after, an event happened which hastened the conversion of the king. He was seized with a dangerous malady, and in vain did forty medicine-men, or conjurers, exhaust their ingenuity, their charms, and their incantations upon the prostrated Chilomaccon. Having ordered them from his presence, he besought Father White to aid him. The good Father's knowledge of medicine served him well. He bled the chief, administered what he considered proper, and soon Chilomaccon arose from his sick hammock. He asked to be baptized. The missionary kindly told him that it was necessary to be well instructed first. The eagerness of the red king to master the truths of Christianity was truly admirable. Himself, his queen, and his family daily listened to the instructions of the venerable Jesuit. Besides, he no longer clothed himself in skins, but assumed the dress of the whites.

His anxiety for the conversion of his whole tribe was only equalled by his desire to be received into the church. Con-

* This was in 1639. See *Relatio Rineris in Marylandiam*.

vinced himself, he wished to make the truth known to others. He assembled his chiefs and people, and in an eloquent appeal told them "that childish superstition had reigned too long in the wigwams of the Pascataways. There was but one God who was worthy of the homage of brave men. He was the Creator of all things. He was the Great Spirit worshipped by the black-gowns. The herbs and the stones adored by the Indians were but the humble work of His hands." To show his contempt for their former idols, he took one and tossed it with his foot. The warriors applauded the language and bold action of their chief; and henceforth Christianity made a rapid conquest of this tribe.

Chilomaccon accepted Father White's invitation to visit the town of St. Mary's, and was delighted with the peace, happiness, and prosperity which he there beheld. He now eagerly begged to be baptized, and at length the day was fixed.

The ceremony took place on the 5th of July, 1640, at his rude capital, in a chapel built of bark for the occasion. Governor Leonard Calvert, his secretary, and many of the principal inhabitants of the colony were present. The venerable Father White, the friend and instructor of the red king, officiated. Chilomaccon, his queen, their little son, and many of the chief men of his council were solemnly admitted into the Catholic Church by the regenerating waters of baptism. The king assumed the name of Charles in honor of the English sovereign; his queen that of Mary. The other converts also received Christian names. In the afternoon the king and queen were married according to the rites of the Church. A cross of great size was then borne in procession by the king, Governor Calvert, the secretary, and others, while two priests preceded them, chanting the Litany of the Most Blessed Virgin. Having reached a place prepared for its reception the sacred emblem was erected with imposing ceremony in commemoration of the important events which had just taken place.

In order to strengthen the bonds of a union which had been so happily effected, and to give his people an example of the benefits to be derived from religion and civilization, King Charles soon after sent his daughter to St. Mary's to receive a polished and Christian education, and one of his chiefs followed his example.

The news of the king's baptism travelled like a flash through the whole tribe. Hundreds hastened to imitate his example, and of the future high hopes were entertained. But death came,

and in less than a year after his conversion, the good chief gave up his soul to God. Catholicity cheered his last moments, which were most pious and edifying.

Here we behold the miracle of religion transforming the rude, ambitious savage into the humble, devoted, and noble Christian ruler. The practice of the true faith elevates man above himself. Without virtue there is no real greatness.

THE FRENCH MISSIONS.

None of the European nations treated the Indians as did Catholic France. Always their friend, she was unceasing in her efforts to elevate them. "It was neither commercial enterprise nor royal ambition," writes Bancroft, "which carried the power of France into the heart of our continent; the motive was religion. Religious enthusiasm founded Montreal, made a conquest of the wilderness, of the upper lakes, and explored the Mississippi. The Catholic Church created for Canada its altars, its hospitals, and its seminaries. * * * * The first permanent efforts of French enterprise in colonizing America preceded any permanent English settlement on the Potomac."

MAINE.

Many years ago this State was the hunting grounds of the famed Abnaki tribe, a branch of the great Algonquin family. Among the red men Catholicity made no nobler converts than the ancient warriors and chieftains of Maine. The story of their conversion is long and beautiful. My space will barely admit a dry, brief outline.

THE JESUITS IN MAINE.

In the northern part of the Union we find the French Jesuits as early as 1609, eleven years before the Puritans came to Massachusetts. In that year the first Catholic chapel was reared in New England. Its site was Neutral Island, in Scoddic river. Finding this an unsuitable locality, a new mission, by the noble generosity of a pious French

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lady, was established by the Jesuit Fathers, Biard and Masse, in 1612, on Mount Desert Island, at the mouth of the Penobscot, and in the present diocese of Portland. They named the mission Holy Savior. One day on penetrating to the main land Father Biard heard the sound of piteous wailing in a distant village. He hurried towards it. He beheld a strange sight—an Indian brave holding his dying child in his arms and the whole village gathered around him in loud sympathy. The heart of the good missionary was touched. He baptized the babe, prayed for its recovery, and his prayer was heard! This was the first sacrament administered in the State of Maine. The dusky villagers regarded Father Biard as an envoy of Heaven.

But disaster was about to frown on the new mission. While the buildings were merely in course of erection, a number of English ships under the bigoted and infamous Argall sailed past, attacked the place, killed Brother du Thet, and carried off all the others—priests and colonists. "Holy Savior's was now a ruin—the broken cross alone remained above the body of Du Thet to guard that land for Catholicity; all was silent—no hymn, no voice of prayer; no savages reclaimed for God and society were gathered there."* Thus was the first Abnaki mission destroyed by the English, a nation whose only words of peace for the Indian was the sound of the rifle!

We see that at the North, no less than at the South, Catholicity had taken possession of the American soil long before the names of Plymouth Rock and the Puritans were heard of on the shores of the New World.

FATHER DRUILLETES, S.J., THE APOSTLE OF MAINE.

Forty years passed away before another attempt was made to carry the Gospel to the wigwams of the Abnaki, in the forests of Maine. A warrior of that tribe had been converted at Quebec, and returning to his kindred, he told them of the wonderful blackgowns, the Great Spirit, and

* Dr. Shea.

the beauties of his new faith. They heard, admired, and sent a deputation of chiefs to Quebec to beg for a missionary. The enterprising Father Druillettes, S.J., responded to their call. In the fall of 1646, he established his mission on the upper Kennebec. Pressing duties obliged him, however, in the following May to return to Canada. With profound sorrow his forest children saw him depart. So numerous were the urgent invitations for his return, that in 1650 he again bent his steps towards his loved Abnaki. After four-and-twenty days of hardship he reached Norridgewock, the chief village of the tribe. All were in motion, and amid a volley of firearms, the chief embraced the missionary, crying: "I see well that the Great Spirit who rules in heaven deigns to look favorably on us since he sends us back our patriarch." The forests of Maine rang with their shouts of joy. They all exclaimed: "We have thee at last. Thou art our father, our patriarch, our countryman. Thou livest like us, thou dwellest with us, thou art an Abnaki like us. Thou bringest back joy to all the country. We had thought of leaving this land to seek thee, for many have died in thy absence. We were losing all hopes of reaching Heaven. Those whom thou didst instruct performed all they had learned; but their heart was weary, for it sought and could not find thee." Thus did this ancient, noble, and warm-hearted tribe receive their blackgown, the envoy of God. Here was a rich field. The words of truth fell on good ground, and produced a hundred-fold. By his Indian flock Father Druillettes was more than revered—he was idolized. Hearing him accused in his absence, on one occasion, by an Englishman, they indignantly exclaimed: "Know that he is now of our nation. We have adopted him into the tribe, and regard him as the wisest of our chiefs! We respect him as the ambassador of Jesus! Whoever attacks him, attacks all the Abnaki tribe!"*

* The word Abnaki signifies "our ancestors of the East," a name given them by the other tribes. They are an original people—the most ancient of the American race. See Father Vetromile's *History of the Abnaki*.

Many interruptions attended the early missions in Maine; many zealous priests labored in the fruitful field; and at length, every Abnaki was a devoted follower of the ancient faith.* Their territory being disputed ground between France and England, they were ever the faithful allies of the former. But as the power of France began to wane on the Atlantic coast, they suffered dreadful persecutions at the hands of the English—especially the fanatics of Massachusetts. "Expedition after expedition spread fire and death through their villages. The missionaries were driven out or slain, and the churches destroyed."† The brave Indians of Maine were hunted down because they professed the faith of Columbus! But they wavered not. Under the guidance of the saintly and valiant Father Rale, S.J., who began his labors among them in 1695, they stood like a rock amid the surging sea. They even spurned the temporal advantages which were promised them in case they changed their creed. In 1713, Governor Dudley, of Boston, proposed to build their burned church if they would accept a minister instead of the Catholic blackgown. When the Abnaki orator heard this singular offer, with great dignity he arose and said: "You were here first, and saw me a long time before the French governors; but neither you nor your ministers spoke to me of prayer, or the Great Spirit. You saw my furs, my beaver and moose skins, and of these only did you think. When I had much you were my friends, and only then. * * * But when the French blackrobe came, though I was loaded with furs, he disdained to look at them. He spoke to me of the Great Spirit, of Heaven, of Hell, of the prayer which is the only way to reach Heaven. I heard him, and was delighted with his words. At last the prayer pleased me. I asked to be instructed, and was finally baptized. Thus have the French

* In the work of converting the Abnaki, the Jesuits were not alone. Franciscans and secular priests zealously toiled in the same field.

† McGee.

acted. Had you spoken to me of the prayer* as soon as we met, I should now be so unhappy as to pray like you ; for I could not have told whether your prayer was good or bad. Now I hold to the prayer of the French ; I agree to it ; I shall be faithful to it, even until the earth is destroyed. Keep your men, and your gold, and your minister. I will go to my French father!" The church was rebuilt by the French.

ENGLISH ATROCITY AGAIN.

The atrocious murder of the venerable Jesuit, Father *Rale*, in 1724, is one of the most infamous deeds in the history of the English Colonies. Long had the English thirsted for his blood. Many were the attempts made on his life. But guarded by Heaven and his faithful Indians, he for years escaped the rifle of the assassin. His last hour, however, arrived. During the absence of the Abnaki warriors, a force of English and pagan Mohawks swooped down on the village. As the aged missionary heard the report of hostile guns, he rushed from his little chapel to aid his people. But *he* was the object the foe sought. "No sooner was he seen than every musket was turned upon him, and he fell at the foot of the cross, riddled with the small shot of the enemies' firearms. Rushing on him, the infuriated wretches hacked and mangled his palpitating corpse, clove open his head, broke his legs, and in their rage trampled upon him. Proceeding to the church, they rifled the altar, profaned the Adorable Host, and fired the sacred edifice!"†

Thus died the venerable Sabastian *Rale*, the profound Indian scholar, the greatest of the Abnaki missionaries, and one of the most illustrious Jesuits of North America.

France, in 1763, ceded Canada to England. This was a destructive blow to all the missions, especially that of the Abnaki.

For many years before the Revolution these faithful sons

* The Indians used the word *prayer* as we do the word *faith*.

† Father Fitton : "History of the Church in New England."

of Maine were without a priest. When the war of Independence came, they joined our forces, and took a noble part in that long struggle. "Orono, the Penobscot* chief," says Dr. Shea, "bore a commission which he ennobled by his virtues and bravery. In all his charges from the wigwam and forest to the camp and the crowded city, he was ever faithful to his religion. When urged to frequent Protestant places of worship, as he had no clergyman of his own, he exclaimed: "We know our religion, and love it; of you or yours, we know nothing!"

When peace was restored, the Abnaki sent a deputation to Rev. Dr. Carroll to ask for a missionary. Presenting the crucifix of Father Rale, the chief feelingly said: "If I give it to thee to-day, Father, it is as a pledge and promise that thou wilt send us a priest." They soon had the happiness of seeing another blackgown—Father Ciquard.

History presents no people more sublimely grand than the Abnaki, in their firm attachment to Catholicity. They were the first native Americans to embrace the faith in a body, and neither the changes of time, nor cruel wars, nor the persecutions of England, nor even the terrors of death have been able to shake their glorious allegiance to their God and their religion.

NEW YORK.

(1642—1713.)

After Maine comes New York as the earliest scene of missionary labor in the North. This was the land of the renowned Iroquois, or Five Nations, the most fierce and powerful Indian clans in North America. Against the French and the Hurons of Canada they waged a long and deadly war.

At the time our narrative begins, the most flourishing of all the Jesuit missions was established by the celebrated

* The Abnaki are now known as the Penobscots and Passamaquoddis.

Father de Brebeuf among the Hurons, south of Georgian Bay, in Upper Canada. From Quebec, as a centre, the apostolic sons of Ignatius sallied forth in all directions—north, south, east, and west. And from this distant point the star of faith first shone on the Empire State. In 1642, while proceeding up the St. Lawrence to the Huron mission, Father Isaac Jogues, S.J., was made a prisoner by the Mohawks. Carried into the heart of New York State, the savages exhausted their fiendish ingenuity in torturing him. After fifteen months captivity, by the aid of the Dutch he escaped to New Amsterdam,* and, finally, found his way back to his native France.

THE FIRST MARTYRS OF THE NORTH.

He soon, however, returned to Canada, and at his own request was sent to found a mission among the Mohawks. On reaching the village of Caughnawaga—near the site of which stands the city of Schenectady—Jogues and his faithful companion, Lalande, were treacherously seized, and fell beneath the deadly tomahawk. "Thus," says a learned writer, "on the 18th of October, 1646, perished the first missionary who bore the cross within the territory of New York, and his blood has not been shed in vain for the faith."

WARS AND MISSIONS.

The massacre of Father Jogues was but the prelude to a new war on the part of the Iroquois. They invaded Canada, spreading terror and desolation along their course. A change of policy, however, soon induced two of the nations—the Mohawks and Onondagas—to express a desire for peace. The Onondagas even requested missionaries. To test their dispositions, Father Le Moyne, S.J., who may be regarded as the successor of Jogues, was sent from Quebec, in July,

* Now New York City.

1654, to visit their cantons. He was kindly received by the whole tribe, among whom he remained for a few months, when he returned.

Arrangements having been completed, Fathers Chaumonot and Dablon left Canada to found a permanent mission in the Onondaga country. Arrived at the chief village, where they were warmly welcomed, the Jesuits called a convention of the tribe. Old and young assembled, and dusky chief and warrior sat down to hear the language of peace. Father Chaumonot, a master of the Indian tongue, and the most eloquent of all the Jesuit missionaries—except the renowned Brebeuf—harangued the multitude. His clarion voice and beautiful words fell like sweet music on the ears of these rude and simple children of the forest. Their hearts were deeply touched. They crowded around the priests, chanting their songs of welcome. "Happy land!" they sang, "happy land, in which the French are to dwell;" and the chief led the chorus: "Glad tidings! glad tidings!" At each pause all joined in the response—"Farewell, war! farewell, the hatchet! Till now we have been mad; but now we shall be brothers."

Where the city of Syracuse now stands, St. Mary's Chapel was erected. "By the zeal of the nation," writes Bancroft, "it was finished in a day." "For marble and precious stones," says Father Dablon, "we employed only bark; but the path to Heaven is as open through a roof of bark as through arched ceilings of silver and gold." In this humble log church, on the 14th of November, 1655, the holy sacrifice of the Mass was celebrated for the first time in the State of New York. Thus the Onondaga tribe were first evangelized; and the hills and valleys of central New York echoed the hymns of Catholicity. But success excites envy, and Satan is angered at the triumph of the cross. The medicine-men began openly to oppose the missionaries, and secretly urged the heathen Iroquois—still the great majority—to massacre the priests and all the French in their midst. "What these French blackgowns call baptism," said the

dusky ruffians, "is an evil charm intended to destroy the children of the Five Nations. Our safety lies in their speedy death. The dark night is the time." Such was the advice of these ignorant and wicked conjurers—the Indian Know-Nothings of the seventeenth century!

The missionaries, however, learned of the plot in time to save themselves from destruction. To lull their vigilance, the French gave a banquet to the tribe, on the evening of the 20th of March, 1658. Under the cover of night they escaped in canoes, and made their way to Canada. Such was the termination of the first Onondaga mission, after three years of flourishing existence.

During these years Fathers Bressani and Le Moyne braved the terrors of torture and death in their efforts to convert the fierce Mohawks. The former was treated with a barbarity that baffles description—losing even nine of his fingers !*

War now began. For several years the battle cry of the Iroquois rang along the banks of the St. Lawrence; and the deadly tomahawk and still deadlier ballet whistled through the woods of Canada. The Mohawk and the son of France met. Bloody was the contest, and loud the clash of arms.

The first to sue for peace, the Onondagas were also the first to ask again for the banished blackgowns. This was principally owing to the influence of the wise and distinguished chief, Garakontié—one of the most illustrious characters in the history of the Five Nations. Hastening to their territory, the venerable Father Le Moyne concluded a peace.

* On the 15th July, 1644, Father Bressani wrote from the Iroquois country to the general of the Jesuits, at Rome : " I do not know if your Paternity will recognize the handwriting of one whom you once knew very well. The letter is soiled and ill-written ; because the writer has only *one* finger of his right hand left entire, and cannot prevent the blood from his wounds, which are still open, from staining the paper. His ink is gunpowder mixed with water, and his table is the earth."

He baptized two hundred children during his stay. For the last time he bade adieu to the land of the Iroquois, in August, 1661. He died in Canada four years after. Father Le Moyne deserves our veneration as the successor of the martyred Jogues, "the first missionary who of his free choice proceeded to the wigwams of the terrible Mohawks."*

War between the French and several of the tribes still continued. It was only in August, 1666, that a treaty of peace was signed at Quebec between the French and all the Iroquois nations, save the proud and sullen Mohawks. The Governor of Canada determined, once for all, to give a severe chastisement to these obstinate savages, the torturers of Bressani, and the murderers of Jogues and Lalande. At the head of 1,200 French soldiers and 100 Indians, he entered the territory of the Mohawks, swept their forces before him, and compelled them humbly to beg for peace. This was readily granted; and they, at once, asked for missionaries.

THE CROSS TOWERS ABOVE THE FIVE NATIONS.

The close of the war was the signal for re-establishing all the missions. Zealous Jesuits spread themselves over the cantons of the Onondagas, Senecas, Cayugas, Oneidas, and Mohawks. Wonderful are the ways of God. In 1668, the cross towered over every village from the Hudson to Lake Erie; and the dreaded Mohawk became, above all others, a docile and devoted son of the Church. Touched by grace, the savage brave and the proud chieftain were as gentle as children. Caughnawaga, on the Mohawk, became a mission centre—the greatest in the Five Nations. It had its schools, its church, its fervent Catholic community.

But there was still a crying cause of scandal, which pained the heart of the missionaries. "With deep affliction they saw that the Indian convert, whose instruction and conversion had cost so many an anxious hour, was often lost by

* Dr. J. G. Shea.

the bad example and corrupting influence of his pagan countrymen, already depraved by their connection with the whites, and maddened by the liquor supplied by the New York traders.* Besides, the Christians were in many cases cruelly persecuted by their heathen kindred—always the majority.

A NEW CAUGHNAWAGA FOUNDED.

The missionaries bethought themselves of a remedy for this evil, namely, the formation of a colony of Catholic Indians apart from the others. This was soon carried into effect; and a new Caughnawaga was established on the banks of the St. Lawrence, at St. Louis Rapids, some miles above Montreal. This village was finally placed on a firm basis in 1676, and contained Catholic representatives from all the Iroquois nations, a large number being Mohawks. Here they built one of the most beautiful churches in Canada, lived up to the sublime doctrines of our faith, and under the shadow of the cross, they found a promised land where prosperity and happiness blessed their toil, and where peace and religion cheered them in life and in death.

CLOSE OF THE MISSION IN NEW YORK.

But I must be brief. Various causes now led to the close of all the Iroquois missions. The emigration of the Catholic Mohawks to Canada terminated the mission among that tribe. Political events led to the close of the others. England claimed the State of New York, and by the treaty of Utrecht, 1713, France acknowledged her claim. The presence of bigoted old England was the death-knell of the Catholic missions among the Five Nations—missions where heroes and martyrs taught, and toiled, and nor feared to shed the last drop of their blood.

Such is an imperfect outline of the New York Indian missions. After the death of Le Moyne, the chief laborers

* "History of the Catholic Missions."

in this memorable field were the Jesuit Fathers—Fremin, Bruyas, Menard, Garnier, Millet, and De Lamberville—"names not born to die."

VERMONT—AN INDIAN LEGEND.

From Indian tradition we learn that the Faith was early preached in Vermont. In the summer of 1615, a Franciscan missionary said Mass for the first time in the territory embraced by this State. During a few months he labored among the dusky hunters who roamed the eastern shores of Lake Champlain. When the man of God reached the hilly country east of St. Albans, "they brought to him the beautiful Indian maiden of whom her race cherish the legend, that her declining health led her people to bring her to these hills, hoping the change from the low lands and damp atmosphere of her home to the bracing mountain air might prove beneficial. Instead of finding relief she only declined the more rapidly, so that she was soon unable to be carried back. She had heard whispers of the holy men who had come to teach her race the path to Heaven, and wistfully she had sighed daily, as she repeated the yearning aspiration: 'Oh! if the Great Spirit would but let me see and listen to his messenger, I could die in peace!'

"The Indians to this day, tell with what joy she listened to the good priest's words; how eagerly she prayed that she might receive the regenerating waters; how when they were poured upon her head her countenance became bright with the light of Heaven; and how her departure soon after was full of joy and peace. Her burial-place was made on one of those eastern hills. It was the first Christian burial for one of her race in Vermont, and her people thought her intercession would not fail to bring down blessings upon all that region."*

* "*The Catholic World.*"

WISCONSIN AND MICHIGAN.

"While the intercourse of the Dutch," writes the learned Dr. O'Callaghan, "was yet confined to the Indians in the vicinity of Fort Orange, and five years before Elliott, of New England, had addressed a single word to the Indians, within six miles of Boston harbor, the French missionaries planted the cross at Sault Ste. Marie, whence they looked down on the Sioux country, and the valley of the Mississippi." How sublime was the activity and religious enterprise of our Catholic missionaries! In vain do we look among other creeds for a parallel.

The immortal Jogues and his companion, Raymbault, first planted the cross in the far west on the upper Lakes. In the summer of 1641, their light canoes skimmed over the crystal waters of the Huron; and reaching the outlet of great Superior, they announced the Faith to over two thousand Indians. They could not, however, remain long. The brave, but aged Jesuit, Menard, with his white hair floating to the wind, next came in 1660. Proceeding three hundred miles west of Sault Ste. Marie, he attempted to erect a mission. Alone in the wilderness he perished by famine or the tomahawk. "Long afterwards," writes the great historian of our country, "his cassock and breviary were kept as amulets among the Sioux."

Allouez followed—for "*the Jesuits never receded one foot*"*—and in 1665 established the mission of the Holy Ghost at Lapointe, in the western extremity of Lake Superior. The other famous missions, Sault Ste. Marie, Green Bay, and Mackinaw, were in turn erected. In this wide territory, and at these distant points, labored Marquette, Dablon, Allouez, Druillettes, André, and their successors. In many respects it was an ungrateful field—the seed of truth fell on hard ground. On one occasion Father André, while at Green Bay, had his mission-house burned. The

* Bancroft.

pagans did it. They detested the cross. "The devil," said a hardened old chief to the Father, "is the only great captain; he put Christ to death, and will kill you."

Like his Divine Master, the brave André armed himself with patience, and at length touched their stony hearts. One hundred years rolled by; France confiscated the property of the Jesuits; their society was suppressed, and the missions terminated. Father Potier, S.J., the last of the illustrious band which labored around the great Lakes, died in 1781.

THE MISSISSIPPI VALLEY.

In 1673 the "Father of Waters" was discovered by the renowned Marquette. Missionaries explored it from the Falls of St. Anthony to the Gulf of Mexico, preaching the Gospel to the rude and dusky inhabitants along its banks. Marquette and Allouez labored among the Illinois. As years passed by, others extended the field even to Louisiana.

One of the most pious and gifted Catholic ladies of the great West was Mary, the daughter of the chief of the Kaskaskias. The name of the famous Catholic chief of the Illinois, Chicago, who lived during the early part of the eighteenth century, has become still more famous as the name of a great and promising city.

Nor was the Mississippi Valley without its martyrs. Fathers Poisson and Souel, S.J., were killed by the barbarous Natchez. The story of Father Doutreleau's escape from the fierce and treacherous Yazoos, in 1730, reads like a wild tale of romance.

Here I must close this brief account of the early Indian missions in our country. With the suppression of the Jesuits, and the increase of English power, came the destruction of all the missions from the Gulf of St. Lawrence to Lake Superior, and from Superior to the Gulf of Mexico. For the American Indians it was a dark day;

"But the darkest day
Will surely pass away!"

INFLUENCE OF CATHOLICITY ON THE INDIAN.

Catholicity is the only faith suited to the minds, hearts, and wants of all men—the ignorant savage, the simple peasant, or the profound scholar. No intellect is too great, none too small to find that peace which the world cannot give beneath the shadow of the cross. Our holy religion entirely transformed the Indian. He became a new man; and among the dusky inhabitants of the backwoods of America, Catholicity counted some of her most fervent and devoted children. “Christianity,” says Father Marest, S.J., writing of the Illinois Indians, “Christianity* has softened their savage customs, and their manners are now marked by a sweetness and purity which have induced some of the French to take their daughters in marriage. We find in them, moreover, a docility and ardor for the practice of Christian virtues. The following is the order we observe each day in our mission: Early in the morning we assemble the catechumens at the church, where they have prayers, receive instructions, and chant some canticles. When they have retired, Mass is said, at which all the Christians assist, the men placed on one side and the women on the other; then they have prayers, which are followed by giving them a familiar sermon, after which each one goes to his labor. We then spend our time in visiting the sick, to give them the necessary remedies, to instruct them, and to console those who are laboring under any affliction. Afternoon the catechising is held, at which all are present—Christians and catechumens, men and children, young and old; and where each, without distinction of rank or age, answers the questions put by the missionary. As these people have no books, and are naturally indolent, they would shortly forget the principles of religion if the remembrance of them was not recalled by these almost continual instructions. Our visits to their wigwams occupy the rest of the day. In the evening all assemble again at the church, to listen to the

* Letter of 1712.

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instructions that are given, to say their prayers, and to sing some hymns. On Sundays and festivals we add to the ordinary exercises instructions, which are given after Vespers. The zeal with which these good neophytes repair to the church at all hours is admirable; they break off from their labors and run from a great distance, to be there at the appointed time. They generally end the day by private meetings, which they hold at their own residences, the men separately from the women; and there they recite the rosary in alternate choirs, and chant the hymns, until the night is far advanced. These hymns are their best instructions, which they retain the more easily, since the words are set to airs with which they are acquainted, and which please them. They often approach the sacraments, and the custom among them is to confess and communicate once a fortnight. We have been obliged to appoint particular days on which they shall confess, or they would not leave us leisure to discharge our other duties. These are the Fridays and Saturdays of each week, and on these days we are overwhelmed with a crowd of penitents. The care which we take of the sick gains us their confidence; and it is particularly at such times that we gain the fruit of our labors. Their docility is then perfect; and we have generally the consolation of seeing them die in great peace, and with the firm hope of being shortly united to God in Heaven."

A COMPARISON.

Catholic civilization cherished and elevated the Indian. It carried out the sublime maxim: "Do unto others as you would that they should do unto you." But did not Protestantism with its boasted charity and liberality do the same? Truth compels me to say *no*! "The tribes evangelized by the French and Spaniards," writes Dr. J. G. Shea, "subsist to this day, except where brought in contact with the colonists of England, and their allies or descendants; while it is notorious that the tribes in the territory colonized by England have in many cases entirely disappeared and perished

without ever having the Gospel preached to them. They live only in name on the rivers and mountains of our land."

The voice of past ages cannot be stilled. The accusing accents of thousands of poor exterminated Indians rise from the hidden graves, and the ear of history cannot be deaf to the mournful sounds. The Puritans of New England utterly destroyed a great number of tribes; but they did not convert even *one* to Christianity. "Where now," writes the learned Archbishop Spalding, "are the numerous and flourishing tribes of New England? Where are the Pokanokets, the Narragansetts, the Pequods, and the Mohegans, to say nothing of other tribes? All have disappeared from the face of the earth, thanks to the cold-blooded policy and heartless cruelty of the Puritans! They all *vanished* at the first dawn of English civilization!"

One time it is Winslow and his forces, who, with nothing but the *right of might* on their side, swoop down on the villages of the Narragansetts, spreading fire, and death, and destruction around them. Nothing escaped their savage vengeance—not even the Indian babes! "*Their old men, their women, their babes,*" says Bancroft, "*perished by hundreds in the fire!*" When the English attacked the Pequods, the same cold-blooded cruelty was exercised. "*We must burn them!*" shouted Mason to his soldiers. Men, women, and children perished, "most of them," writes Bancroft, "in the hideous conflagration!" Great God! if this was not *burning* zeal for the unfortunate red man, where shall we find it?

The early statute book also bears traces of the singular love the Puritan had for the Indian. The following law was passed in Massachusetts in 1675:* "*Ordered by the Court, that whosoever shall shoot off a gun on any unnecessary occasion, or att any game whatsoever, EXCEPT AT AN*

* The same year, be it remarked, that the renowned Marquette gave up his soul to God on the lone shores of Lake Michigan laboring for the salvation of the Indians!

INDIAN OR A WOOLFE, shall forfeit five shillings for every such shott, till further liberties shall be given."*

Such are a few glimpses at the unjust and shameful policy that guided Protestant counsels in dealing with the Indian. This was the rule. If there were honorable exceptions—individual efforts—they were both few and far between. Contrast such atrocious conduct with the heavenly action of Catholicity! Think of her martyr-missionaries—the lion-hearted Brebeuf, the saintly Jogues, and a host of other immortal Catholic heroes! The spirit that animated them yet survives.

It hath not perished from the earth, that spirit brave and high,
That nerved the martyr saints of old with dauntless love to die;
Indeed, it hath not perished, God hath His soldiers yet,
Even in this latter time of ours, earth with their blood is wet!

SOMETHING TO PONDER.

Our divine Saviour was Himself the first and greatest of Catholic missionaries. He sent forth His Apostles saying: "Go, teach all nations." They obeyed with joy. Their successors followed up the heavenly work. To-day they continue it. Would we know those Christian heroes and through them the true Church? Then, let us demand of history the name of the grand Institution which taught, and which continues to teach, "all nations"—the proud Roman, the fiery Celt, the warlike Frank, the fierce Teuton, the rude Saxon, the indolent Asiatic, the roving American Indian; let us demand of history the name of the sublime Institution which did not quail before pagan persecution and the mighty power of the Cæsars; which converted Constantine and made Clovis bow to the cross; which educated St. Peter, St. Paul, St. Augustine, St. Jerome, St. Ambrose, St. Patrick, St. Bede, St. Columbia, Alfred the Great, Charlemagne, St. Bernard, St. Thomas Aquinas, St.

* Colonial Blue Laws, quoted by Archbishop Spalding in his *Miscellanea*, p. 364.

Francis Xavier, St. Francis de Sales, Brebeuf, Jogues, Marquette, Bossuet, Fenelon, Balmes, Carroll, England, Hughes, De Smet, McHale, and McCloskey; which preserved learning and literature amid the dark chaos of barbarian invasion; which taught men, for the first time, that they were equal, and struck the shackles from the feet of the slave; which instructed, converted, and civilized all Europe; which discovered America, spread the light of the Gospel from Greenland to Cape Horn, and was the only true friend the Indian ever had; which has annals like a wondrous chain, connecting the days of the Apostles with the age of the Centennial: and, if our search is made with sincerity, and by the light of impartial history, we shall learn that this marvellous teaching body is no other than that divine, unchangeable institution—the CATHOLIC CHURCH. Examine it, and admire the handiwork of an Almighty Architect! Nearly nineteen hundred years have rolled by, and unlike man and his frail works, the Church exhibits no signs of decay! The Lord, at her right hand, has broken kings in the day of His wrath! Generations and empires pass away, but she is still the same! She saw the beginning, and she will see the end!

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FATHER ISAAC JOGUES, S.J.,

The Apostle of New York.

"Know how sublime a thing it is
To suffer and be strong."—LONGFELLOW.

"This living martyr half clad in shaggy furs, kneeling on the snow among the icicled rocks, is alike a theme for the pen and a subject for the pencil."—PARKMAN.

One of the brightest names in the missionary history of America is that of Father Isaac Jogues. He was born in the city of Orleans, France, on January 10, 1607. At the early age of seventeen he entered the Society of Jesus, and having laid a solid foundation of virtue, and gone through a brilliant course of study, he was ordained in 1636.

Earnestly desiring a foreign mission, Father Jogues was sent to Canada; and in the summer of 1636, he first beheld the ramparts of the since famous city of Quebec. He was at once sent to the Hurons of Ontario, among whom the illustrious Brebeuf had already toiled several years. Here in the snows of winter and the heat of summer, amid the trackless wilds of Canada, did the noble young French priest preach the Gospel to an ungrateful and savage race. Little we know of the hardships of these apostolic men amid the primeval forests of a northern clime. Then, a journey was something far different from a steamboat excursion of our day, on the Hudson or the St. Lawrence.

On one occasion Father Jogues and his companion, in mid-winter, were sent to open a mission among the Indians of the Tobacco Nation. Their course lay from the village of Ste. Marie to a point near where the present town of Collingwood stands—a distance of some thirty or forty miles. Though unable to find a guide, they courageously set out on their pious expedition. The forests were full of snow, and the soft moist flakes were still falling thickly, obscuring the air, weighing to the earth the boughs of spruce and pine, and hiding every footprint of the narrow path. The Fathers missed their way, and toiled on till night, shaking down at every step from the burdened branches a shower of fleecy white on their black cassocks. Night overtook them in a spruce swamp. Here they made a fire with great difficulty, cut the evergreen boughs, piled them for a

bed, and lay down ; and, "praised be God," writes one of the travellers, "we passed a very good night."*

A morsel of corn-bread formed their breakfast, and immediately they resumed their journey. Without resting they pushed along the dreary route, till eight o'clock in the evening found them nearing the first Tobacco town, which consisted of a cluster of miserable huts. Here they were most unwelcome guests. The old Puritans of New England did not fear witches more than the red skins of the Tobacco tribe did the mysterious strangers. The savages did not fancy that the Jesuits had any such appendage as horns ; but they were sure the new-comers were dreaded conjurers ! With such a reputation in advance of them, Jogues and his companion had little Indian courtesy to expect. And they got little. As the exhausted travellers entered one of the cabins, a sight met their gaze which would have been a strange one by daylight ; it was doubly so by the flicker and glare of the lodge-fires. Scowling brows, side-long looks of distrust and fear, the screams of scared children, the scolding of squaws, the growling of wolfish dogs—this was the greeting of the strangers. However, a rude repast was given them. But, when the priests knelt down to their devotions, the head of the cabin began to curse and harangue : "Now what are these *manitous* doing ? They are making charms to kill us. I heard they were magicians ; and now when it is too late, I believe it." It was certainly astonishing that some enraged savage did not send a swift tomahawk into their unoffending heads !

Having spent five years among the Huron missions of Canada, Father Jogues penetrated westward and preached the Faith at Sault Ste. Marie, on Lake Superior. Thus he was the first to plant the cross on the soil of Michigan.

In order to obtain supplies for his new mission, he proceeded to Quebec in 1642. In the summer of that year he was returning with a party of Hurons, numbering about forty, in twelve canoes. While quietly paddling along the St. Lawrence, near the present town of Sorel, they fell into an Iroquois ambuscade. Nearly all were killed, or taken. Father Jogues and his companion, Goupil, were among the captives.

The victorious savages returned by way of the Richelieu River and Lake Champlain, through Lake George to the Mohawk towns. On reaching a spot, near which stands the historic

* "The Jesuits in North America."

Ticonderoga, the returning party was met by another band of some two hundred Mohawk warriors. Here on the side of a hill the prisoners were subjected to the most cruel treatment for the amusement of their ferocious captors. The Indians formed two lines, each warrior being first supplied with a heavy knotted stick. Through the narrow passage between the two lines, and up the steep height, the unhappy captives were obliged to wend their way. Heavily and rapidly fell the blows of the Indian clubs. While this severe beating was going on, the rocks and valleys echoed the hideous yells of the savages. This inhuman punishment was called running the gauntlet. Jogues, who was last in the line, fell powerless, drenched in blood and half dead. As the chief man among the French, he fared the worst.* They afterwards mangled his hands and applied fire to his body. Thus the first Catholic priest who trod the soil of New York State watered it with his martyr-blood. From the elevation on which he stood a beautiful expanse of water met the gaze of the heroic Jesuit. It is now known as Lake George. Father Jogues was the first white man who saw it. It is to be sincerely hoped that this delightful lake will yet bear the honored name of the saintly missionary, rather than that of a worthless English king.

In a frightful condition, half-starved, and carrying a heavy load, Father Jogues was compelled to push on.

Thirteen days passed away on his painful journey from the banks of the St. Lawrence to the Iroquois villages on the banks of the Mohawk. Here he was again twice obliged to run the gauntlet, which he happily terms "the narrow road to Paradise!" In fact, his torments had merely begun. Joint by joint nearly all his fingers were cut off. His feet were similarly mutilated; while they burned his naked body with red-hot irons. These cruelties were repeated in the various Mohawk towns through which he was obliged to pass. The mind fairly revolts at the terrible recital of his sufferings. The good Father's young French companion, the brave and pious Goupil, had likewise to undergo the most cruel torments. He was seen instructing a child to make the sign of the cross, and the deadly tomahawk finished his holy career. The young hero died murmuring the name of Jesus Christ. "He was," writes Father Jogues, "a martyr, not only of obedience, but of faith and the cross!"

A bigoted Hollander had informed the ignorant savages that

* Parkman.

the sign of the cross "came from the devil!" Hence their fear of it, and the terrible vengeance which fell on the devoted head of the innocent Goupil.

Father Jogues' painful captivity lasted for fifteen long months—months which were not spent in vain. Like a good angel he passed around, and God passed with him. So far as his restraints would allow, he instructed children, and baptized dying infants—thus transforming little savages into little angels. He comforted numerous Huron prisoners, heard their confessions, and encouraged them to meet the terrors of death with manly fortitude and Christian resignation. Yes, even he, the noble Jogues, had his moments of consolation. It is true, he was among a race of the most ferocious savages. But, then, the happiness of opening Heaven to even one soul!

On a certain occasion while in company with some Huron prisoners, he was thrown an ear of corn for his meal. To the husks there clung a few drops of rain-water, and with these he baptized two captive converts.

His own fate he knew not. His life hung by a hair. He lived in daily expectation of the tomahawk, and would have welcomed it as a boon. But each day with renewed astonishment, he found himself still among the living. Often would he wander among the forest wilds of New York, saying his beads, raising his heart to God, and repeating passages of Scripture. "On a hill apart," writes Bancroft, "he carved a long cross on a tree; and there in the solitude, meditated the *Imitation of Christ*, and soothed his griefs by reflecting that he alone, in that vast region, adored the true God of earth and Heaven. Roaming through the stately forests of the Mohawk valley, he wrote the name of Jesus on the bark of trees, engraved the cross, and entered into possession of these countries in the name of God—often lifting up his voice in a solitary chant." "This living martyr, half clad in shaggy furs, kneeling on the snow among the ice-cold rocks, and beneath the gloomy pines, bowing in adoration before the emblem of the faith in which was his only consolation and his only hope, is alike a theme for the pen and a subject for the pencil."*

Father Jogues' days of captivity, however, drew to a close. The Dutch of Fort Orange, with much difficulty effected his release, generously paying a large sum for his ransom. And for

* Parkman.

the first time a Catholic and a martyr-priest sailed down that beautiful river,

"Where Hudson's wave o'er silvery sands
Winds through the hills afar."

On arriving at New Amsterdam (now New York city), he was received with much honor by Governor Kieft, with whom he remained for some time. This was in the fall of 1643. Manhattan Island was then a rude place, containing about five hundred inhabitants, a motley crowd of so many nationalities, that the Governor informed Father Jogues that eighteen languages were spoken in their midst. The good Jesuit found just *two* Catholics—a young Irishman and a Portuguese woman. The warm-hearted son of Erin had the honor and happiness of making his confession, and receiving absolution from the martyr of the fierce Mohawks, the first priest who ever set foot on Manhattan Island. This was the first time the Sacrament of Penance was administered in the great Empire City, which is now the see of a Cardinal-Archbishop, and contains fifty Catholic churches.

The hospitable Governor Kieft gave Father Jogues a new suit of clothes—something he was painfully in need of—and procured him a passage in the first vessel bound for the shores of *la belle France*. A storm wrecked the vessel on the coast of England, and the martyr-Jesuit fell into the hands of some thievish wreckers—a band of men little removed in barbarism from the uncivilized Mohawks, that ranged the forests of New York. He was stripped of everything he possessed. Even his clothes were not spared. However, after many hardships he found his way across the English Channel in a collier's bark, and was landed on the shores of Brittany, on Christmas-day, 1643.

"In a rude sailor's coat," says De Courcy, "dragging himself along, with pain, leaning on a staff, the venerable Jesuit was no longer recognized. Hospitality was cordially extended to him in a peasant's cot; here he was invited to share their morning meal, but the missionary's only thought was to celebrate duly the festival by receiving the holy Eucharist, and he had the nearest church pointed out to him, where he had the happiness of approaching the altar. For sixteen months the pious religious had been deprived of communion. The good Bretons lent him a hat and a little cloak to appear more decently in church. They thought him to be one of those unfortunate children of Catholic Erin, whom persecution frequently drove to

the shores of France; but, when on his return from Mass, his charitable hosts saw the horrible condition of his hands, Father Jogues was compelled to satisfy their pious curiosity, by modestly relating his history, and the peasants of Leon fell at his feet overwhelmed with pity and admiration. He himself relates how the young girls, moved by his account of his misfortunes, gave him their little alms. 'They came,' says he, 'with so much generosity and modesty, to offer me two or three pence, which was probably all their treasure, that I was moved to tears.'

By the assistance of these good peasants Father Jogues was enabled to reach the city of Rennes, which contained a college of his Order. It was early morning, and when the porter came to the door to answer the call, he beheld a poor, and almost deformed beggar. The stranger humbly asked if he could see the Rector. The porter hastily answered, that he was about to say Mass, and could not be seen at that hour. "But," persisted the stranger, "tell him that a poor man from Canada would gladly speak with him." The Father Rector was putting on his vestments, when the porter whispered the message to him. At the name "Canada," which was the great missionary field of French Jesuits, the Superior disrobed, and hastily proceeded to the parlor. The poor and ragged traveller handed him a letter of character from Governor Kieft. Without even glancing at it the Rector quickly inquired :

"Are you from Canada?"

"Yes."

"Do you know Father Jogues?"

"Very well."

"The Iroquois have taken him," continued the Rector; "is he dead? Have they murdered him?"

"No," answered Jogues, "he is alive, and at liberty, and I am he." As he uttered these words he fell on his knees, asking his Superior's blessing.

That was a day of joy in the College of Rennes. Great was the rejoicing among his fellow-religious over all France. They supposed him dead, and his sudden re-appearance amongst them was something extraordinary. At the French court he was received as a saint and martyr: Queen Ann, of Austria, kissed his mutilated hands. The nobility and ladies of the court vied in exhibiting their deep sentiments of respect and veneration for him. Indeed, the slave of the Mohawks became the revered and "admired of all admirers." The Pope granted him a special dispensation to celebrate Mass with his mutilated hands,

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saying: "It would be unjust to refuse a martyr of Christ, the privilege of drinking the blood of Christ."

It was the desire of all that Father Jogues should remain in France; but he sighed after his American missions, and returned to Canada in 1645. In July of the next year he was present at the peace negotiations at Three Rivers, between the French and Hurons and the Mohawks. This event led him to conceive bright hopes of founding a permanent mission among the Iroquois. In May, 1646, he set out with a companion for the Mohawk castles, to confirm the peace already made. On this journey he again passed by Lake George, to which he gave the name of Lake St. Sacrament. Having established peace on what he considered a firm basis, Father Jogues returned to Canada with the intention of making all the necessary preparations for the conversion of the Five Nations.

He returned a second time with his young companion, Lalonde, in September, 1646. The venerable man had a singular presentiment of his fate, for previous to his leaving Canada, he said to a friend: "I shall go, and shall not return." He had scarcely reached the confines of the Mohawk Nation when his danger became apparent. A little box which he had left behind on his first visit was now returned to him. The bad crops, the sickness, and all the mischief that had befallen the nation were attributed to the mysterious box! This sealed his fate. Suddenly seizing the holy missionary, some Mohawks cut "strips of flesh from his back and arms," at the same time cruelly taunting him. "You shall die to-morrow!" was his stern sentence. The star of his earthly hope had set. Like our Divine Lord, he was to water the scene of his labors and his sufferings with the last drop of his drop. Next day the awful tomahawk did its appointed work—the saintly and immortal Jogues was no more! A brave Iroquois warrior, who extended his arm to shield the martyr Jesuit from the death blow, had that limb cut off. "Thus died," says Parkman, "Isaac Jogues, one of the purest examples of Roman Catholic virtue which this Western Continent has seen."

The faithful Lalonde also met his death bravely.

High on the palisades of the village of Caughnawaga was placed the head of Father Jogues, while his body was thrown into the Mohawk. The city of Schenectady stands near the spot where he received the fatal blow. His glorious death occurred in his thirty-ninth year, and on the 18th of October, 1646.

Christian heroism, gentleness, and nobility were predominating elements in the beautiful character of Father Jogues. His modest, thoughtful, and refined nature shone through the delicate moulds of his finely-chiselled countenance. Though slight of frame, his activity was so great that few or none of the Indians could surpass him in running. His power of endurance was remarkable. He was also a man of surpassingly fine literary tastes, and an accomplished scholar. In the historical firmament of the Empire State, his name shines like a beautiful star.

The hero of a Faith sublime,
He lived on earth—but not for time !

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FATHER JAMES MARQUETTE, S.J.,

*The Discoverer of the Mississippi, and the Apostle of the
Mississippi Valley.*

"In his life he did great wonders, and in his death he wrought miracles."—ECCLES

Never were the words of the Holy Book, that "the humble shall be exalted," more truly fulfilled than in the illustrious subject of this sketch. He fled from fame. He despised the fleeting glory of earth. Yet, both sought him—followed him like his own shadow! In the constellation of our great explorers, he shines the brightest star.

James Marquette was born at the ancient seat of his family, in the city of Laon, France, in the year 1637. The Marquettes were a noble stock of high antiquity and martial spirit, whose members have constantly figured in the dazzling wars of France. Our own Republic is not without its obligations to the valor of the Marquettes, three of whom died here in the French army during the Revolutionary war. James' father was a worthy representative of his ancient house; while his mother was Rose de La Salle, a lady of distinguished piety, and a near relative of the venerable John Baptist de la Salle, founder of the Brothers of the Christian Schools.

He received an excellent education, his pious mother developing in his character one of its most beautiful traits—childlike and sublime devotion to the Immaculate Virgin. In his seventeenth year he entered the Society of Jesus. Fourteen years of character-building—of retreat, study, and teaching—passed away, and he was invested with the sacred dignity of the priesthood. Taking St. Francis Xavier as his patron and model, he ardently sought a foreign mission to some heathen people. Soon his wish was gratified.

"Buoyant with life and health" he landed at Quebec on September 20, 1666. At Three Rivers, eighteen months glided by in the study of the Algonquin and Huron languages. He was appointed to the Lake Superior missions, and began that long and painful journey, of many hundred miles, over rivers, lakes, and wilderness, which led to his destination. In 1668 he founded the famous mission of Sault Ste. Marie, "and planting his cabin at the foot of the rapids, on the American side, he began his missionary career." He instructed, labored, and soon built a church—the first sanctuary of the faith raised at that cradle of Christianity in the West. But a missionary was urgently

needed for Lapointe, and to "that ungrateful field," Marquette with joy bent his steps. Here, indeed, it was up-hill work. The Ottawas and Hurons, among whom he was now stationed, were fearfully corrupt. As he himself testifies, they were "far from the kingdom of God, being above all other nations addicted to lewdness, sacrifices, and juggleries."*

In the letter quoted (dated 1669), Father Marquette for the first time mentions the Mississippi. He says: "When the Illinois† came to Lapointe they pass a large river, almost a league wide. It runs north and south, and so far that the Illinois, who do not know what canoes are, have never yet heard of its mouth. * * * This great river can hardly empty in Virginia, and we rather believe that its mouth is in California. If the Indians who promise to make me a canoe do not fail to keep their word, we shall go into this river as soon as we can with a Frenchman and this young man‡, given me, who knows some of the languages; we shall visit the nations which inhabit it, in order to open the way to so many of our Fathers who have long awaited this happiness. This discovery will also give us a complete knowledge of the southern and western sea."

However, the clouds of war were gloomily overshadowing Lapointe. Provoked by the Hurons and Ottawas, the fierce Sioux swooped down on their villages and obliged them to fly. Father Marquette followed his fleeing Hurons to Mackinaw, founded the mission of St. Ignatius there, and built a chapel in 1671. This rude log church "was the first sylvan shrine raised by Catholicity at Mackinaw."

The star of hope which lit up his fancied pathway to the "Father of Waters," now grew dim, and at last faded almost out of view. Still he hoped against hope, labored among his Indians, and fervently prayed to the Most Blessed Virgin to obtain for him the privilege of discovering the great river, and of spreading the light of the Gospel among the dusky inhabitants of its banks.

Two years passed away; and one day late in the fall of 1673, a canoe approached Mackinaw, and landed. It contained Jolliet, a French Canadian gentleman of learning and experience, who had orders from the Count de Frontenac, Governor of Canada, to go on the discovery of the Mississippi, taking Father Marquette as his companion and guide. "The day of the Immaculate

* Marquette's letter to his Superior, Le Mercier.

† An Indian tribe from whom the State of Illinois derives its name.

‡ A young Ottawa Indian.

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Conception of the Blessed Virgin," says the saintly priest, "whom I had always invoked since I have been in this Ottawa country to obtain of God the grace to be able to visit the nations on the Mississippi, was identically that on which Mr. Jolliet arrived." Father Marquette was enraptured at the good news. The whole winter was spent in making the necessary preparations. A rude map of the river was drawn up from information received from the Indians, and all facts of any value were carefully made in note-books. "The discovery was dangerous, but it was not to be rash; all was the result of calm, cool investigation, and never was chance less concerned than in the discovery of the Mississippi."* In the terse words of Father Marquette: "We took all possible precautions that, if our enterprise was hazardous, it should not be foolhardy."

On the 17th of May, 1673, two canoes with Marquette, Jolliet, and five men set out, and their nimble paddles cut the bright surface of Lake Michigan. They soon reached Green Bay. Here Marquette tells us: "I put our voyage under the protection of the Blessed Virgin Immaculate, promising her that if she did us the grace to discover the great river, I would give it the name of Conception." They proceeded up Fox River, crossed by a portage to the Wisconsin, sailed down that stream, and reached the mouth of the long-desired Mississippi, which, says Marquette, "we safely entered on the 17th of June, with a joy that I cannot express."

The Jesuit was a close observer, and attentively remarked all the peculiarities of the renowned river—birds, beasts, fishes, plants, trees, Indians—nothing escaped his scientific eye. His acuteness of observation was only equalled by his descriptive power. His own narrative† of the exploring voyage is a charming piece of composition. Quickly their light canoes fled down the mighty stream, "proceeding on their way amid a solitude frightful by its utter absence of man." At length, on the 25th of June, they saw foot-prints on the shore, and a beaten path leading to a beautiful prairie. Here they landed, and leaving their men to take care of the canoes, Marquette and Jolliet directed their steps inland to an Illinois village, where they were well received with a great many savage ceremonies. Jolliet told them that he represented the Governor of Canada, the renowned white chief; and that Marquette was the ambassador

* *Jesuit Relations.*

† To be found in Dr. Shea's "*Discovery and Exploration of the Mississippi.*"

of the Great Spirit. After the usual greetings, the grand Sachem arose and said: "I thank the blackgown and the Frenchman for taking so much pains to come and visit us; never has the earth been so beautiful, nor the sun so bright as to-day! * * * I pray thee take pity on me and all my nation. Thou knowest the Great Spirit who has made us all; ask him to give me life and health, and come and dwell with us that we may know him."* He then made them presents, among others a valuable, but all-mysterious calumet.

"This council," says Marquette, "was followed by a great feast that consisted of four courses, which we had to take with all their ways. The first course was a great wooden dish of saganimity—Indian meal boiled in water and seasoned with grease. The master of ceremonies, with a spoonful of saganimity, presented it three or four times to my mouth, as we would do with a little child. He did the same to Mr. Jolliet. For a second course he brought in a second dish containing three fish; he took some pains to remove the bones, and having blown upon it to cool it, put it in my mouth, as we would food to a bird. For the third course, they produced a large dog which they had just killed, but learning that we did not eat it, it was withdrawn. Finally, the fourth course was a piece of wild ox, the fattest portions of which were put into our mouths." Then came the parting, amid numerous ceremonies. Nearly six hundred Indians escorted the priest and his companion to their canoes, and saw them embark.

After passing through many adventures and dangers—too numerous to relate—they reached the mouth of the Arkansas. Here they halted, and after much deliberation, resolved to return. Marquette and his companions learned all they wished to know—"that the Mississippi undoubtedly had its mouth in the Gulf of Mexico." By proceeding further they might fall into the hands of the Spaniards, then at war with the French.

On the 17th of July, they turned the prows of their canoes about, and began the painful and laborious work of ascending and stemming the currents of the majestic river. Green Bay was reached four months after their departure from it.

"Had all the voyage," says Father Marquette, "caused but the salvation of a single soul, I should deem all my fatigue well repaid; and this I have reason to think, for, when I was returning, I passed by the Indians of Peoria, who brought me to the

* Marquette's Narrative.

water's edge a dying child, which I baptized a little before it expired." Sublime man, to him the salvation of one soul was more than all his discoveries! According to Spark's "Life of Marquette," the entire distance traversed by the saintly explorer and Jolliet was 2,767 miles—a good subject for the easy-going people of to-day to ponder!

Jolliet proceeded to Canada to publish the news of the great discovery to the world, while the humble Marquette remained at Green Bay to recruit his declining health before renewing his labors among the Indians. "He sought no laurels, he aspired to no tinsel praise." By an accident in shooting one of the St. Lawrence rapids, Jolliet lost his map and papers—a circumstance that gave a double value to Father Marquette's map. The latter was afterwards published by the Superior at Paris. A good copy of it may be seen in Dr. Shea's "Discovery and Exploration of the Mississippi," a valuable work of much learning and research.

The remaining part of the story of Marquette's heroic life is short, but sublime. His superhuman labors had broken down his youthful frame. During the winter of 1674, he lay on his sick couch, the victim of a complication of diseases. When the summer of the same year arrived, and his good health had partly returned, he received the necessary orders to establish a mission among the Illinois—in fulfillment of his promise, when descending the Mississippi. On the 25th of October, he set out for Kaskaskia. Leaving Green Bay, with two men and a number of Indians, he coasted along the western shore of Lake Michigan, reaching the Chicago River in December. Weak in health, with a severe winter staring him in the face, Father Marquette could not think of making the overland journey to Kaskaskia. He determined to winter where he was, his two faithful French companions remaining with him. His rude winter-cabin was erected on the site of the since great city of Chicago. Frequently he playfully told them that that was his last voyage, that his end was near.

Hearing of his illness, the Illinois in great grief sent a deputation to visit their blackgown. He received the Indians with great kindness, promising to make every effort to reach their village, were it but for a few days. "On this," says Marquette, "they bid me take heart and stay and die in their country, as I had promised to remain a long time." The Indians then returned to their winter camps.

His sickness did not prevent him from spending that long win-

ter in prayer, meditation, and retreat. Feeling his weakness daily increase, and fearing he would not be able to fulfil his promise to the Illinois he and his companions had recourse to the most Blessed Virgin by a novena. Their prayer was heard. As spring returned, so did a portion of the good priest's strength.

On the 8th of April, he reached Kaskaskia, and was received as an angel from Heaven. On the Monday of Holy Week he began his instructions. Soon a rustic altar, adorned with pictures of the Most Blessed Virgin, was erected, and Mass celebrated for the first time in his new mission. Chiefs and warriors, young and old, gathered around their beloved blackgown; and, there, at least, the seeds of the Gospel fell on good ground.

Easter was past, and his Illinois mission established, when the painful malady returned with renewed force. Well aware that he had reached the boundary line of life, the indomitable Jesuit set out for Mackinaw, hoping to die among his religious brethren. He passed by the mouth of the St. Joseph River, proceeding to the north along the eastern shore of Lake Michigan. "His strength now gradually failed, and he was at length so weak that he had to be lifted in and out of his canoe when they landed each night."

A hero to his latest breath, he neglected none of his priestly duties. Every day he recited his breviary, and made a meditation on death. On Friday evening he told his two French companions with a face radiant with joy, that to-morrow was to be his last day on earth. He pointed out the banks of a little river, at a point where it fell into the lake, as the spot where he wished to die. Calmly and carefully he gave all the directions for his burial; and for the last time heard the confessions of the two men, who wept like little children. Embracing them, he asked their pardon; and taking his crucifix in his sick hand, he looked at the sacred emblem, thanking God for granting him the grace to die alone,* a Jesuit, and a missionary of Jesus Christ. His last words were, "*Mater Dei Memento Mei*"—Mother of God, remember me.† And thus on the lone, wild shores of Lake Michigan, died, in his thirty-eighth year, on Saturday, the 18th of May,

* This may seem strange. But it must be remembered, that his great patron was St. Francis Xavier, who died on the lone shores of an Eastern sea.

† Jesuit Relations. "The river where he died," writes Parkman, "is a small stream in the west of Michigan, some distance south of the promontory called the 'Sleeping Bear.' It long bore his name, which is now borne by a larger neighboring stream." "Discovery of the Great West," p. 71.

1675, Father James Marquette, the first explorer of the Mississippi, and the Apostle of the Illinois.

He was a man who, in all that constitutes real greatness, heroism, and sublimity of life, commands the admiration of our country. Often invoked as the angel guardian of Lake Michigan, more than one miracle has been 'wrought by his holy intercession.

In disposition, Father Marquette was full of sunshine, joy, and even playfulness. His letters reveal him to us as a polished and profound scholar. He was the first to give a theory of the lake tides, and science has not added one iota to his discovery and explanation. If the Society of Jesus produced but Father Marquette alone, it would be forever entitled to the lasting gratitude of all true Americans.

CATHERINE TEHGAHKWITA,

The Saintly Mohawk Maiden.

The sublime influence of Catholicity on the life of the Indian is nowhere better illustrated than in the saintly subject of this brief sketch. She is *the* Indian virgin *par excellence*. While the great chiefs and lordly sachems of her once powerful and warlike race are forgotten, the name of this simple and pure-souled girl is held in honor and veneration. More than one able pen has told the charming story of her heroic and innocent life. I shall chiefly follow Father Cholenek, S.J., (her confessor, under whom she made her first communion, who gave her the last sacraments, and was present at her holy death,) in his long and interesting letter to his Superior concerning her.

Catherine was born at Caughnawaga,* the chief town of the Mohawks, situated on the Mohawk river, in 1656, about ten years after the martyrdom of Father Jogues at the same place. Her father was a heathen Mohawk chief; her mother, a Christian Algonquin. They had two children—a boy and a girl. The Iroquois missions had not yet been opened by the Jesuits, and no opportunity had arisen to have the children baptized, when the ravages of the small-pox carried away Catherine's father, mother, and little brother, leaving her an orphan at the age of four years. She was taken into the family of her uncle, one of the leading chiefs of the tribe.

The small-pox having weakened her eyes, she was unable to bear the glare of light, and hence was obliged to remain whole days shut up in the wigwam. By degrees she began to love seclusion, and thus her modesty and purity were partly shielded from rude contact with a corrupt and savage society. As she grew older, she became very active and serviceable to her aunts. She ground the corn, went in search of water, and carried the wood; for such, among the Indians, were the common employments of young girls. The rest of her time she spent in the manufacture of various little articles, for which he possessed an extraordinary skill. Her industry guarded her innocence. Among the Indian women, idleness was the source of an infinite number of vices. They had an extreme passion for gossiping visits, and showing themselves in public places, where they could display

* The city of Schenectady stands near the site of this ancient Indian town.

all their trinkets and finery—a sort of vanity not by any means confined to civilized nations.

In 1667 Father Fremin and two other Jesuits visited the Mohawk castles for the purpose of establishing a mission among that tribe. They arrived at a time when the people were plunged into all sorts of social riot and intemperance. No one but Catherine, then eleven years of age, was in a fit state to receive them. She lodged the missionaries, and with singular modesty and sweetness, attended to all their wants. The dignified and courteous manners of the Jesuits, and their regular habits of prayer—all deeply impressed this simple child of the forest. She never forgot this first sight of the noble blackgowns. She even intended to ask for baptism ; but her modest reserve prevented her, and in a few days the priests directed their steps to other villages in the valley of the Mohawk.

When the young maiden became of marriageable age, many trials beset her pathway. Her relations' wishes were not hers. These sensual and ignorant savages understood not the lofty motives which inclined her to a single life. She admired, loved purity long before she understood the excellence of that beautiful virtue. Hence she was persecuted as an obstinate girl—treated as a slave. But arming herself with a sweet patience—constant as it was admirable—this simple child, amid the forests of New York, baffled the rude efforts of her bitterest foes.

Father James De Lamberville, S.J., came to erect a mission at Caughnawaga, in 1675. With a secret joy Catherine attended the daily prayers and instructions. Her long-cherished desire of becoming a Christian was increased ; still she feared the hostility of her pagan uncle, in whose power she entirely was. Even her timid modesty sealed her lips. But an occasion to open her heart soon presented itself. Some days after Lamberville's arrival, while most of the village were in the field or woods, he began to visit the cabins to instruct the sick, and such as remained. A wound in Catherine's foot had kept her at home. Joy lighted up her girlish countenance as the good priest entered. At once she confided to him her desires, the long-treasured wish of her heart to be a Christian, the opposition of her friends, their intention to compel her to marry, to which she was strongly disinclined. Delighted as the missionary was to have discovered such simplicity, candor, and courage, he was far from hastening her baptism. The winter was spent in instructing her, and in examining the character she had

till then borne. Even her enemies paid their tribute of respect to her really beautiful character. With a holy joy she received baptism on Easter Sunday, 1676, and was named Catherine, which signifies pure. She was then in her twentieth year.

"Faithful to her conscience," says Dr. Shea, "when unaided by the Gospel light, Catherine, as may easily be supposed, now gave her soul entirely to God. Her devotions, her austerities, her good works, were at once determined upon and perseveringly practiced in spite of the obstacles raised by her kindred. Sundays and holidays beheld her the sport of their hatred and cruelty; refusing to work in the fields, she was compelled to fast, for they deprived her of food. She was pointed at by the children, and called in derision '*the Christian*.' A furious brave once dashed into the cabin to tomahawk her, but awed by her calm and dignified mien as she knelt to receive the blow, he slunk back as from a superior being." Worse than all—more painful than all—black calumny raised its "viper-head" against her. She bore the dreadful trial with sublime meekness; and her sweet innocence finally lived it down. But she sought peace, and that inestimable blessing was not to be found in the society of the corrupt pagans of her native town. Her Christian countrymen, it will be remembered, had formed a village on the banks of the mighty St. Lawrence, near the rapid above Montreal. For this she sighed, as for the promised land. Finally, after many adventures and dangers—one of which was a miraculous escape from the tomahawk of her furious pagan uncle—she reached the new Caughnawaga,* in Canada.

Here, as she grew in age she advanced in grace and virtue. Having seen the nuns of Ville Marie, and learned their mode of life, she desired as far as possible to imitate them, and consecrate herself to God, not by a simple promise, such as she had already made, but by a vow of perpetual virginity.

"Who will teach me," she would exclaim, "what is most agreeable to God, that I may do it?" Her confessor tried her a long time before he would consent to let her pronounce the desired vow, which she finally made on the Feast of the Annunciation with great fervor, after receiving holy communion. From this to her precious death, her path was far from being one of roses. But her beautiful life was drawing to a close. She took sick in the fall of 1679, and her weakness increased as the winter passed away. When Holy Week arrived, she sank

* Caughnawaga signifies "*the Rapids*."

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rapidly, and several days before, informed her confessor of the moment, day, and hour at which her death would occur. On Holy Wednesday, 1680, about 3 o'clock in the afternoon, after receiving the last sacraments with seraphic devotion, she breathed her last. Just before departing she sweetly murmured the names of Jesus and Mary. Thus died Catherine Tehgahkwita, the Lily of the Mohawks, the Guardian-Angel of the swift and mighty Rapid, near which are her tomb and the great cross that towers above it. Soon this became a point for pilgrims, "where the prelate and the viceroy came alike to kneel and pay homage to exalted virtue, as they invoked on themselves and their charge the blessings of Heaven." Many well-authenticated cures have been wrought by her intercession; among others that of Father Colombiere, canon of the Cathedral of Quebec, in 1696; and Du Luth, Commander of Fort Frontenac (Kingston), who, by a novena to her in 1696, was cured of the gout which tormented him for over twenty-three years.

On the 23d of July, 1843, a beautiful cross, twenty-five feet high, was erected over Catherine's tomb. There, were assembled the Indians of Caughnawaga, headed by their missionary and chiefs. Hundreds of French, Irish, English, and Americans gathered around to witness the imposing ceremony. The cross was blessed by the Vicar-General of Montreal, and "then slowly raised amid the chants of the church, the thunder of the cannon, and the mingled shouts of the men of many climes and races."

How did she walk this sun-dimmed earth so purely,
Her white robes gathered from its tarnish free?
How did she guide her fragile bark securely
O'er the wild waves of life's tempestuous sea?
Ah! 'twas her ceaseless care to "*watch and pray*"—
To call on Him whom winds and waves obey!

DANIEL GARAKONTIÉ.

"THE MIND'S THE STANDARD OF THE MAN."

The State of New York has produced few men whose lives are more worthy of study and admiration than that of Garakontié, the wise and eloquent Indian chief. Born at Onondaga, he was the nephew of the famous Tododho, long the great sachem of the Iroquois league. The name, Garakontié, which signifies "the sun that advances," was prophetic of his bright future.

In 1655, when Fathers Chaumonot and Dablon came to open the first mission among the Onondagas they met, among other chiefs, one in the prime of life, possessing great influence, which he had gained, not on the war-path, but in the wigwams of the council, where he was noted for his eloquence, ability, and political wisdom. This was the subject of our brief sketch. It is the first we hear of him.

He often listened with attention to the pointed and eloquent language of Chaumonot, but gave no exterior sign that he believed in the new doctrines preached by the Jesuit. Carefully, but silently the shrewd chief studied the principles of Catholicity, the lives led by the missionaries, and the system of civilization they were gradually endeavoring to introduce among his nation. He approached these subjects in the spirit of a wise philosopher, and came to the conclusion that Christian civilization and the Christian religion were the only remedies for the effectual preservation of his people. Still, he strictly kept his thoughts to himself. He did not join with the converts in their worship, and at length the mission ended.

The fierce war of 1658, and succeeding years, between the French and Iroquois now began. It was then, and not till then, that Garakontié exhibited his real sympathies. He openly became the protector of the Christians—the earnest advocate of peace. And it was principally through his influence that peace was finally restored. The blackrobes were invited back, and to the day of his death the eloquent chief was the firm friend of religion and the French. His aid and his counsels were ever at the service of the missionaries.

For the settlement of an important question, an assembly of chiefs met the Governor of Canada, at Quebec, in the fall of 1669. The illustrious Bishop Laval—the first prelate in Canada—and all the chief officers of the government attended the con-

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ference. When it came Garakontié's turn to speak, he arose with much simple dignity, and discoursed with a clearness, wisdom, and eloquence that astonished his most cultivated hearers. He concluded his speech by declaring that he had carefully examined Catholicity, loved it, was charmed at its sublime principles, and gracefully turning to the Bishop, he begged to be baptized. This was a singular, but not entirely unexpected act. For years this Demosthenes of the forest had listened to the instructions of the Jesuits, was their best friend; besides, his irreproachable life was known to all.

The old Cathedral of Quebec witnessed the solemn ceremony. There, amid the descendants of the Crusaders, men of noble lineage in the olden world, amid Hurons and Algonquins from Canada, Mohegans from the Hudson, Chippeways from Lake Superior, and Iroquois from every tribe along the Mohawk and Genesee, stood Garakontié to receive baptism from the hands of Laval, as Clovis did centuries before at the hands of Remy. With calm attention he followed the rite. Clear and distinct were his responses as to the doctrines he would embrace, positive to sternness itself his declaration of adherence to Christianity. Then amid the thunder of the cannon of Fort St. Louis, the Governor standing by as his sponsor, the waters flowed on his head, and the greatest Iroquois of the epoch, the virtual head of the league, was now the Christian Daniel Garakontié.*

From this to his last hour he lived up to the principles of the holy religion he so manfully embraced. Whether amid his native hills in New York or in councils at Albany, Montreal, Fort Frontenac,† or Quebec, Garakontié ever raised his voice for the faith. "After his baptism," writes the learned author of the *Catholic Missions*, "he never committed a wilful fault, but showed in the woods of America a character worthy of the primitive church, by the wondrous union of the magnanimous virtues, and those 'little virtues' which give peace and confidence to all around."

Nothing, however, provoked him more than the silly bigotry exhibited against Catholicity by the English and Dutch of Albany. To show openly what he thought of such narrow minded people, zeal led the great chief on one occasion to enter

*Dr. J. G. Shea.

†At the laying out of the ground for Fort Frontenac (now Kingston, Canada), three historic personages were present. Frontenac, Governor of Canada; La Salle, the great explorer; and Daniel Garakontié, the celebrated Catholic Chief. See Parkman's *Discovery of the Great West*.

the meeting-house in that town and *kneel down to say his beads*. The clergyman commanded him to leave. "What!" exclaimed Garakontié, "you will not allow me to pray in the house of God? You cannot be Christians; you do not love the prayer!"

His wigwam was nearly two miles from the chapel, but that did not prevent him from attending Mass regularly with his wife, whom he had converted.

While on his way to the midnight Mass on Christmas, 1675, he contracted a severe cold. As the new year approached, his malady increased. Warned by his dangerous state, he made a last and humble general confession. The good missionary lavished every care on him; but in spite of all kindly efforts the great sachem sank daily. When the chiefs gathered around his dying bed, he gave them his last counsels—eloquent even in death. Then turning to the Jesuit Father he said: "Write to the Governor of Canada that he loses the best servant he had in the cantons of the Iroquois, and request my Lord Bishop who baptized me, and all the missionaries, to pray that my stay in purgatory may not be long."

His hour came, and bowing his head, he exclaimed: "*Onne onage che ca*"—Behold, I die! These were his last words. He peacefully expired amid the prayers ascending to Heaven for the repose of his soul. Our Centennial Year is the two hundredth anniversary of his holy death.

Altogether, Daniel Garakontié was a most remarkable man. He seldom spoke, but his wise, polished, and powerful language commanded attention. A deep thinker, his singularly practical mind grasped the most difficult problems in politics, religion, and civilization. Many a ruler and statesman of this nineteenth century might well envy his upright conscience, brave heart, and clear head. He at once saw that European civilization was far superior to that in which he had been trained; and overcoming the bias of habit, he became its disciple and its earnest propagator. Eminently a man of progress and enterprise, he adopted the dress of the whites, and even in his advanced years learned to read and write. But the crowning feature of his character was his manly virtue, his purity of life, his enthusiastic love of his faith. The Indian Cicero, his actions were as eloquent as his words.

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CHAPTER III.

THE COLONIAL CHURCH—MARYLAND, "THE LAND OF THE SANCTUARY."

(1634-1775.)

"Ah! Freedom is a noble thing."—LYDGATE, the old poet-monk.

THE CHURCH ON A THORNY ROAD—THE MOTHER OF BIGOTS—LORD BALTIMORE AND HIS COLONY—THE LANDING—A "CROSS IN THE WILDERNESS"—LIBERTY—WARMED VIPERS—CATHOLIC LIBERALITY AND PROTESTANT INTOLERANCE—THE MARYLAND PENAL CODE—PENNSYLVANIA—NEW YORK—NEW ENGLAND—SUMMARY AND CONCLUSION.

IN the preceding chapter, I endeavored to give a correct bird's-eye view of the Indian missions and the noble Catholic heroes who labored and laid down their lives for the salvation of the red man. The story of the Church among the colonists will now claim our attention. The interest of the narrative is only surpassed by its sublimity. It covers a period of nearly a century and a half—a period, during the greater part of which, Catholicity walked a thorny road in the English colonies of America.

The intelligent reader need not be reminded of the intolerant attitude which England assumed towards the Catholic Church, when she apostatized from it, in the days of King Harry of infamous memory. For three hundred years she employed the most cruel and satanic engines of destruction for the utter annihilation of the creed of Alfred the Great, within her dominions; and the most debased and intriguing policy for its injury without them. Whether on the banks of the Potomac or the Hudson, the Thames or the Shannon, her penal laws waged a fiendish war on the Catholic and his faith. In vain do we search history for a parallel. But, when Britain had exhausted her fanaticism, spent her power and her wrath, and become somewhat ashamed of herself,

the foe of the ancient faith began to respect what she could not destroy, and cooled down to that state of indifference—subject to fits and changes—which we witness to-day. It is far from pleasant to relate the infamous tricks of a worn-out bigot. But I aim at truth, not amusement; and, of all things, a timid, cringing attitude least becomes the truth. Truth is bold, because it is the truth.

THE FOUNDER OF FREEDOM IN AMERICA.

When Lord Baltimore became a Catholic, he knew but too well the stern code that frowned on the religion of his choice. The happy scheme of founding a Catholic colony on the shores of the New World, as a refuge from persecution, flashed on his mind; and, after some delay, he obtained from Charles I. the grant of a large tract of land lying north of the Potomac. He named it *Maryland*, in honor of the Catholic queen, Henrietta Maria. Its charter, drawn up by his own hand, is the noblest document in our early history—an immortal document, the *first* colonial charter which guaranteed liberty of worship to all Christians, and secured a voice to all free men in making the laws.* This charter had scarcely received the King's signature, when the good Lord Baltimore died. His rights and privileges passed to his eldest son, Cecil Calvert, the second Lord Baltimore, who commissioned his brother, Leonard Calvert,

* By the charter of Maryland, the Proprietary was empowered "for the good and happy government of the province to ordain, make, and enact laws, whether pertaining to the public state of the province or the private utility of individuals, by and with the advice, assent, and approbation of the freemen or the greater part of them, or of their delegates, or deputies, who were to be called together by him for the framing of laws, when and as often as need should require, and in such form as to him should seem most expedient."

Streeter's "Papers Relating to the Early History of Maryland," p. 5. Published January, 1876. For a copy of this valuable collection, I am indebted to the courtesy of my friend, John Murphy, Esq., the well known Catholic Publisher of Baltimore, Md.

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to carry out their father's designs, and, for that purpose, appointed him Governor of the new colony. Leonard Calvert was a brave man and a good Catholic, who set about his undertaking in the noble spirit of a Columbus. The expedition consisted of two small vessels, the *Ark* and the *Dove*, on board of which were the governors Fathers Andrew White and John Altham, of the Society of Jesus, and about two hundred English and Irish emigrants, "nearly all of whom were Catholics and gentlemen of fortune and respectability. who desired to fly from the spirit of intolerance which pervaded England, and to rear up their altars in freedom in the wilderness." * In November, 1633, they sailed from the Isle of Wight, having, as the Apostle of Maryland writes, piously "placed their ships under the protection of God, imploring the intercession of the Blessed Virgin, of St. Ignatius, and all the guardian angels of Maryland." †

"It was," says McSherry, "a mighty undertaking, standing out in history as an era in the progress of mankind."

THE LANDING.

After a most stormy passage of four months, their eyes beheld the long-looked-for shores of their new home; "and they returned thanks to God for the beautiful land which He had given them—for this was Maryland." ‡ They first landed on the small island of St. Clements. To quote from Father White's admirable journal: "On the day of the Annunciation of the Holy Virgin Mary, the 25th of March, in the year 1634, we offered in this island, for the first time, the sacrifice of the Mass; in this region of the world it had never been celebrated before. The sacrifice being ended, having taken upon our shoulders the great cross, which we had hewn from a tree, and going in procession to the place that had been designated, the governor, commissioners, and other Catholics participating in the ceremony, we erected it as a

* McSherry.

† *Relatio Itineris in Marylandiam.*

‡ McSherry.

trophy to Christ the Saviour, while the *Litany of the Cross* was chanted humbly on our bended knees with great emotion of soul." * Here was a veritable "cross in the wilderness." Indeed there is something so sublimely grand in this brief, but touching narrative, that in our age of unbelief and materialism, we pause and almost wonder if we are reading a dream, or a reality. But it is no dream. It is the true story of how the Catholic Pilgrim Fathers of Maryland first took possession of our shores. They were men proud of their ancient and beautiful faith. They nobly preferred an altar in the desert to a coronet at court.

On reaching the mainland, the governor purchased from the peaceful Indians a tract of country about thirty miles in length—now comprised in the county of St. Mary. The pilgrims took solemn possession of the soil on the 27th of March, 1634. The city of St. Mary was founded; and here freedom obtained *its first home in the Western World. Indeed, the Catholic Pilgrim Fathers of Maryland were the founders of civil and religious liberty in America.*†

* *Relatio*, p. 33.

† Of late this fact, this ancient glory of Maryland, has again been thoroughly discussed, and as triumphantly proved. The illustrious Cardinal Manning, in his "*Vatican Decrees*," pp. 89-90, was warm in generous praise of the liberality of Lord Baltimore and his model colony. Mr. Gladstone, the British statesman, and *soi-disant* theologian, who would not for the world agree with the Cardinal about anything, foolishly attacked Catholic Maryland by denying that its early liberties originated with the Catholics, or, in fact, that they deserved any credit in the matter. His historical performance is simply ridiculous, coming as it does from an eminent man. He has clearly proved one thing, at least—that his ignorance of the Catholic Church is only exceeded by his ignorance of American history! It is quite evident that the gentleman never read a history of Maryland, though several were written before he was born. The historical works of Wynne, Douglas, Bozman, McMahon, Davis, McSherry, Bancroft, and others—all prove that the British ex-premier is simply an egregious blunderer, a man, as Sidney Smith would say, "splashing in the froth of his own rhetoric!"

What is also worthy of admiration, it may be stated that the utmost harmony subsisted between the Catholic colonists and the Indians. "Maryland," says McSherry, "was almost the only State whose early settlement was not stained with the blood of the natives." * We need not be astonished to learn that a colony thus founded on justice and freedom grew and flourished.

Fathers White and Altham divided their time between the settlers and the Indians. They were soon reinforced by Fathers Brock, Copley, and Fisher.† Two Capuchin Friars also came to aid the good work, in 1643. Religion

Speaking of the early Catholics of Maryland, the learned and accurate historian, Davis (a Protestant), says: "Let not the Protestant historian of America give grudgingly. Let him testify with a warm heart, and pay with gladness the tribute so richly due to the memory of our early (Catholic) forefathers. Let their deeds be enshrined in our hearts and their names repeated in our households. Let them be canonized in the grateful regards of the Americans; and handed down, through the lips of a living tradition, to his most remote posterity. In an age of credulity, like true men, with heroic hearts, they fought the first great battle of religious liberty, and their fame, without reference to their faith, is now the inheritance, not only of Maryland, but also of America."

"Mr. Gladstone and Maryland Toleration," a pamphlet of 24 pages, by Richard H. Clarke, LL.D., is an able and exhaustive review of the English statesman's assertions.

* In Massachusetts, at one time, it was the same to shoot a wolf, or an Indian; in Rhode Island the poor savages were sold like cattle. Even Roger Williams approved the sale of Indians. Our early history requires to be better known.

† In the records of the General Assembly of Maryland held at St. Mary's, in 1637, we find that Fathers White, Altham, and Copley were summoned to sit as members; but "Robert Clarke made answer for them, that they desired to be excused from giving voices in this Assembly; and was admitted."

Their names, however, are on the alphabetical list of the members of the Assembly of 1638.

See pp. 20 and 50 "*Papers Relating to the Early History of Maryland.*"

reigned alike in the town of St. Mary's and the wigwams of the Indians; and the sun of happiness and prosperity shed its genial rays on this "land of the sanctuary." The truth contained in the famous lines of the venerable old monk, Lydgate, were indeed verified:

"Freedom all solace to man gives,
He lives at ease, that freely lives."

THE HOME OF FREEDOM IN AMERICA.

Soon the fame of this home of liberty spread abroad, and towards it the persecuted of every clime bent their steps. "The Roman Catholics who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbors of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance."* The Puritan who was hunted out of Anglican Virginia, and the peaceful Quaker whose ears were cropped in Puritan New England, found a refuge among the liberal and warm-hearted Catholics of Maryland.†

Ten years passed away before misfortune frowned on the fair scene I have so imperfectly described. A party of Puritans who were expelled from Virginia in 1642, and were received with open arms in prosperous Maryland, soon began to manifest the spirit of insurrection. In Clayborne

* Baneroff.

† One of the oldest existing colonial compositions is the *first* will made in Maryland. It is dated, 1635. I give a few extracts: "In the name of God, Amen. I, William Smith, by the deare goodness of God in perfect health of body and perfect use of judgment, &c. * * * I profess that I die a member of the Catholique Romane Church, out of which there is no salvation." Mr. Smith being a good Catholic, leaves, among other things, "four pounds for the good of my soul, desiring Holy Church to pray for the same. Mr. Streeter says that for "distinctness, brevity, and point," this will is "a model of its kind."

See "Papers Relating to the Early History of Maryland," p. 282.

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a bold and lawless man who was plotting to overthrow the government of Lord Baltimore, they found a worthy leader; and with base ingratitude, these vile men turned their arms against the kind friends who had succored them in the hour of need. Like vipers they turned about, and bit the very benefactors who had warmed them into life. In 1644, Clayborne and his Protestant mob triumphed. Leonard Calvert was obliged to fly, and with him fled peace, justice, and religion. Many of the Catholics were robbed of their possessions, and banished from the Province. For two years lawlessness, usurpation, and intolerance freely stalked the land. Even the altars of religion were ruthlessly overthrown; the Apostle of Maryland and the other peaceful missionaries were seized, put in irons, and, like criminals, shipped to England, where for a long time they were cruelly imprisoned. However, the return of Governor Calvert with a body of troops, in 1646, restored peace and order to the Catholic homesteads of St. Mary's.

The good Father Fisher in 1648 was enabled to shake the chains from his feet and return to his flock. "By the singular providence of God," he writes to his Superior, "I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them. With what joy they welcomed me, and with what delight I met them, it would be impossible to describe. Indeed, they received me as an angel of God. I have now been with them a fortnight, and am preparing for a painful separation. The Indians summon me to their aid, for they have been ill-treated by the enemy since I was torn from them. I hardly know what to do, as I cannot attend to all."*

By degrees, several of the Jesuit Fathers returned to their missions; and their establishments finally took such firm root in the soil of Maryland, that all subsequent persecution

* Campbell.

and intolerance failed to remove them. They were the rock of the Church. The surging sea of bigotry rolled around them, but in vain the waves dashed and broke. On this rock the flame of the ancient faith was kept alive. Catholicity, guarded by the faithful sons of Loyola, withstood a storm which lasted for nearly a century.

BRIGHT EXAMPLE OF CATHOLIC LIBERALITY.

But, did the Catholics, now that they were restored to power, return persecution for persecution? No; with a noble magnanimity, all the Puritan rebels were pardoned, save the ringleader.* Nor did Catholic liberality end here. In 1649, the General Assembly† was convened, and the famous *Toleration Act* passed—an act “that must forever render memorable the founders and people of Maryland.”‡ It is an immortal monument of Catholic charity and liberality in an age when bigotry reigned supreme in every Protestant land; in an age when Catholics were proscribed by the Episcopalians of Virginia and the Puritans of Massachusetts!

The object of this celebrated act was to erect new safeguards for the religious liberty of the colonists, and to confirm solemnly what had been already granted by the charter of Lord Baltimore. The simple words of this noble enactment are as follows: “Whereas, the enforcing of conscience in matters of religion, hath frequently fallen out to be of dangerous consequence, in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity amongst the inhabitants; therefore, be it

* McSherry.

† This Assembly was composed of *eleven Catholic and three Protestant voters*. See Davis' “*Day-Star of American Freedom*,” p. 138. The composition of this Assembly is also ably discussed by Dr. R. H. Clarke in his “*Gladstone and Maryland Toleration*.”

‡ McSherry.

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enacted, that no person or persons whatsoever, within this province, or the islands, ports, harbors, creeks, or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be any ways troubled, or molested, or discountenanced, for or in respect of his or her religion, nor in the free exercise thereof, within this province or the islands thereunto belonging, nor any way compelled to the belief or exercise of any other religion, against his or her consent.*

PROTESTANT INTOLERANCE.

Only five years passed away before the clouds of another storm gathered, and burst with renewed fury on the devoted people of Maryland. The execution of King Charles in England was immediately followed by the rise of Cromwell and Puritanism into power. Like a shock of electricity the event was felt in America—in Maryland. The Puritans were at once in arms! With aid from England, they triumphed; called together an assembly, in 1654, from which Catholics were rigidly excluded; revoked the memorable Toleration Act; denounced the ancient faith; and, at once, issued a decree denying the protection of the law to Catholics!† Pity and indignation alternately arrest the mind in its efforts to find language sufficiently strong to denounce the ingratitude, baseness, and villainy of these wretched fanatics who struck at liberty, outraged their very benefactors, placing beyond the pale of the law the brave and generous Catholics who, but a few years before, so kindly received them. We have no space to describe the scenes of anarchy that ensued.

In 1660 the new King restored Lord Baltimore to all his rights as proprietor; and peace and liberty once more smiled on the shores of the Chesapeake.

During this calm, Catholicity grew and flourished; and for thirty years nothing occurred to disturb the harmony which reigned among all creeds and classes in the province. But,

* Bacon's Laws.

† McSherry.

in 1688, the tocsin of bigotry was again sounded. The Catholic James II. was forced off his throne, and William of Orange, a Dutch Protestant, soon wielded the sceptre of Alfred the Great. In 1692, a Protestant governor was sent to Maryland, and the Anglican Church was established by law. The most shameless enactments now became the order of the day. The penal code reigned supreme in Catholic Maryland!

PROTESTANTISM REIGNS IN MARYLAND.

Protestantism came, and Liberty fled from the banks of the Potomac!

A new "law" was passed in 1704 "to prevent the increase of Popery," which, together with a few other precious enactments, I here summarize for the information of our centennial generation, and the honor(?) of what is sometimes ridiculously called "the mother country."

(1.) Catholic bishops and priests were forbidden to say Mass, or in any way exercise their ministry. (2.) Catholics were deprived of the right of elective franchise, unless they renounced their faith. (3.) Catholics were forbidden to teach. (4.) Catholics were obliged to support the established (Anglican) Church. (5.) Catholics were forced to pay a double tax. (6.) It was strongly recommended that "children were to be taken from the pernicious influence of Popish parents." (7.) A Catholic child, by becoming a Protestant, could exact his share of property from his parents, "as though they were dead." (8.) Catholic emigrants were forbidden to enter Maryland. But my hand refuses to write more of the odious and insane decrees which threatened the very existence of the men who founded that beautiful "home of liberty," which fanaticism was rapidly transforming into a penal colony—a land of slaves!

At last, the foolish animosity against Catholics became so intense "that they were forbidden to appear in certain parts of the towns!" This painful state of affairs continued down to the days of the Revolution—a period of seventy long

years. During that portion of the eighteenth century all the foregoing laws remained in full force, except the first, which, in course of time, was so modified that "Catholics were permitted to hear Mass in their own families and on their own grounds."

A NOBLE RACE.

Notwithstanding all these cruel restrictions, the descendants of the Maryland Pilgrims remained faithful, with a few exceptions, to the Church of their fathers. If Catholicity did not increase much, at least it did not wither away before the jeers and menaces of persecution. The more wealthy Catholics sent their sons and daughters across the Atlantic to be educated in the religious institutions of Europe. For instance, John Carroll, the first archbishop of Baltimore, and his cousin Charles, the celebrated signer of the Declaration of Independence, were both educated by the Jesuits in France. Thus the ancient faith was kept alive in the "Land of the Sanctuary," and formed the germ of the flourishing American Church which we behold in the days of our Centennial. God blessed His faithful few. They triumphed over every obstacle, and smiled at British tyranny and intolerance. In the Maryland Jesuits, the Catholics possessed a noble priesthood, that stood by them in all their trials, and bravely kept the banner of faith flying aloft in the face of the foe!

SIR GEORGE CALVERT, LORD BALTIMORE.

"The path of the just is as the shining light."—PROVERBS.

The most illustrious name among our colonial founders is that of the Catholic peer, Lord Baltimore. He was the son of Leonard Calvert, of Yorkshire, England, and was born about the year 1580. His parents being Anglicans, he was, of course, brought up in the same belief. Young George was sent to Oxford University, and such were his rare talents and application, that at the age of seventeen he graduated, with high honors, Bachelor of Arts. A tour on the Continent completed his education.

In his twenty-fifth year he married Miss Minne, an accomplished young lady of Herfordshire; and a short time after, through the influence of Sir Robert Cecil, the Prime Minister, he obtained a position at court. In honor of his patron, he named his eldest son Cecilius, afterwards the worthy inheritor of his name and his noble designs. Calvert's promotion, from one office to another, was now rapid: "for his ability and diligence had already attracted the attention and won the esteem of the king, who in 1617 conferred upon him the honor of knighthood, having already appointed him one of the clerks of the privy council." In 1620 he was made Secretary of State, with a pension of five thousand dollars a year. He afterwards became a member of the House of Commons, representing, first, Yorkshire, and then the University of Oxford. His distinguished integrity, ability, and eloquence were recognized by all.

The cruel persecution of the Catholics then going on in England, touched the generous heart of Sir George Calvert. He made a profound examination into their faith and their principles. The religion of Bede, Alfred, and the Black Prince assumed new beauties the more carefully it was scrutinized. New light was shed on his penetrating mind. If persecution was to be the lot of the true followers of Jesus Christ, then there could be little difficulty in finding them out! With the courage and manliness inspired by grace, he became a Catholic in 1624. His conscience no longer allowing him to hold his position as Secretary of State, he at once tendered his resignation to James I. "I am now," said the brave knight, "a Roman Catholic, so that I must be wanting to my trust, or violate my conscience in the discharge of this office." James, though a bigot of

the worst stamp, "was not unfrequently generous to the open and candid, and was so moved by Calvert's honest avowal, that while he accepted his resignation, he continued him as a member of the privy council for life, and soon after created him Lord Baltimore, of Baltimore, in Ireland."*

To found a colony in the New World, as a refuge for his persecuted co-religionists, now became the great object of Lord Baltimore's life. His heart was grieved at the foolish animosity and wicked intolerance that everywhere surrounded him. Before his conversion he had purchased a portion of the island of Newfoundland, was a member of the Virginia Company, and took great interest in colonial affairs generally. He now endeavored to turn this knowledge to good account. With his family he sailed for Newfoundland in 1626, and spent two years and over \$100,000 in laboring to establish a colony there. But he was painfully disappointed. Nature was not to be changed. The severe climate and rugged soil forbade the hope of establishing a flourishing community in that bleak island, with its cloudy skies and long winters.

In 1628 he sailed for Virginia, with new prospects lighting up his pathway. Again he was doomed to disappointment. There nature was kind, but man was cruel. Scarcely had he landed when the bigots, like so many mosquitoes, began to buzz around his path. He was requested to take the barbarous oaths of supremacy and allegiance—"iron-clad" formulas, which every good Catholic would scorn in his soul to pronounce. Lord Baltimore refused, of course, to take the proposed oaths, and was compelled to leave the waters of Virginia. He then sailed up the Chesapeake, and explored a portion of the present State of Maryland. The noble pioneer "was pleased with the beautiful and well-wooded country which surrounded the inlets and indentations of the great bay; and determined there to found a new state, where conscience should be free, and every man might worship God according to his own heart, in peace and perfect security."†

In order successfully to carry out this project, he returned to England in 1628; but from this till 1632, little is known respecting the details of his career. Charles I. had succeeded his father, James, upon the throne. To him Lord Baltimore made application for the grant of territory; and with his own hand drew up a charter, famous for its liberality, which he likewise presented for the king's approbation. Remembering Lord Bal-

* McSherry.

† McSherry.

timore's services to his father, and moved, perhaps, by the intercession of Henrietta Maria, his Catholic queen, Charles directed the patent to be issued.* But before this was executed the father and founder of Maryland passed to his reward. He died piously in the faith of his choice, April 12th, 1632. On the 20th of June, 1632, the charter received the king's signature. Lord Baltimore's title and privileges were inherited by his eldest son, Cecilius Calvert, who carried out his illustrious father's designs in the manner elsewhere narrated.†

The personal appearance of Lord Baltimore was suggestive of the eminent qualities of his mind. His was a singularly truth-loving and generous nature. The calm, massive forehead and large, penetrating eye, were truly expressive of his great abilities, and of the wisdom, serenity, and depth of his soul. His mildness and magnanimity were only equalled by the manly integrity of his character. In an intolerant age and country, he was a model of that true liberality which springs from Christian charity. To possess truth and save his soul, he was ready to sacrifice every earthly hope. Maryland is his monument, and the great city of Baltimore shall transmit his name to future ages.

* McSherry.

† See p. 135.

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PENNSYLVANIA.

(1683—1775.)

WILLIAM PENN.

After Maryland, the early Church took most firm root in Pennsylvania. The celebrated Penn, in creed a Quaker, following the illustrious example of Lord Baltimore, established his colony on the basis of religious freedom. In January, 1683, he founded Philadelphia, the "City of Brotherly Love," and proclaimed his liberality by enacting that as God is the only judge of man's conscience, every Christian, without distinction of sect, shall be eligible to public employments. The persecuted and the oppressed were not slow in finding their way to the peaceful banks of the Delaware. Irish Catholics, especially, hastened to enjoy freedom under the tolerant sway of Penn.

But no sooner had William of Orange ascended the English throne than the diabolical code against Catholics, known as penal laws, had to be accepted and enforced in Pennsylvania. The home authorities were far from pleased at Penn's liberal spirit towards the much-to-be-hated "Papist." In 1708, he writes from England to Gov. Logan, at Philadelphia, complaining: "*It has become a reproach to me here, with the officers of the crown, that you have suffered the scandal of the Mass to be publicly celebrated.*" The "*scandal of the Mass!*" But the intelligent reader can make his own comments.

THE JESUITS IN PENNSYLVANIA.

Down to the Revolution the Jesuit Fathers were almost the only priests who attended the Pennsylvania missions.

In 1730, Father Greaton, S.J., was sent from Maryland to Philadelphia; and an interesting story is told of how he began his career in the "City of Brotherly Love." The good Father knew an Irish Catholic at Lancaster named Doyle, and applied to him for the names of some of the

faithful in Philadelphia. Doyle mentioned a wealthy old lady, remarkable for her attachment to the faith, and the missionary soon called upon her, attired in the grave, staid dress of a Quaker. After various questions as to the number of Christian sects in the city, Father Greateon made himself known, to the lady's great joy. She immediately informed her Catholic neighbors that she had a priest in the house.

He first exercised his ministry in an humble chapel, built many years previously ; but, in 1733, aided by the liberality of his kind hostess, he erected the little church of St. Joseph.* Father Greateon may be justly regarded as the founder of Catholicity in the city of Philadelphia, in which he labored for nearly twenty years.

Father Greateon being recalled by his superiors, was succeeded by Father Harding, an English Jesuit. In 1758, Father Farmer, S.J., came to assist Father Harding. The former had charge of the German, the latter of the English-speaking Catholics. To meet their increasing wants, St. Mary's church was erected in 1763. St. Joseph's and St. Mary's were the only places of worship the Catholics possessed in Philadelphia before the Revolution.

THE FAITHFUL IRISH AND GERMANS.

But Catholicity was not confined to the banks of the Delaware. The faithful Irish carried the banner of religion into various parts of the State. Every year witnessed their increase in numbers. In 1729, nearly six thousand of these exiles—the majority of whom were doubtless Catholics—landed at the port of Philadelphia.† Sometime before that date, a rich young Irish lady, Miss Elizabeth MacGawley, purchased a large tract of land between Nicetown and Frankfort, on which she settled with a number of her tenants. Here she built the first Catholic chapel.

Among the German emigrants, who likewise settled in

* De Courey.

† Holmes.

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Pennsylvania, were many Catholics. They formed a portion of the advance guard of the ancient faith in the wilderness and among the rude villages of the backwoods.* The good Father Schneider, a German Jesuit, devoted his life's labor to increase the faith among his pioneer countrymen. He was the apostle of the rural districts, as Father Greaton was of the city. But many other venerable priests, to whom my limited space will not allow justice to be done, also labored in the same great field. Father Schneider died in 1764. He was a holy missionary. His apostolic journeys often led him to the interior of New Jersey, where fanaticism at first sought his life. He was several times shot at; but these attempts to shorten his days diminished nothing of his zeal, and he at last made his visits objects of desire, even to Protestants, towards whom, with infinite charity, he fulfilled the functions of bodily physician, when he could not become the physician of their souls. A relic of this venerable missionary is preserved, which attests alike his poverty and his industry. It is a complete copy of the Roman Missal, in his own handwriting, stoutly bound; and the holy Jesuit must have been destitute of every thing to copy so patiently a quarto volume of seven hundred pages of print.†

Long before the Revolution, Lancaster, Goshonhappen, and Conewago had each its little church with several hundred communicants. The city of Philadelphia and these stations formed the central points of Catholicity in Pennsylvania during the days of British rule. But while the faithful were allowed to live in comparative peace along the Delaware, their creed was regarded with contempt. Some

* After the Revolution a great portion of the Hessians settled in Pennsylvania. None of them were Catholics. Most of them were Lutherans. To this day they form a singular population, obstinately opposed to railroads, telegraphs, higher education, and everything that comes under the name of modern progress.

—[*New York Sun*.]

† De Courey.

mighty change was necessary to sweep away the barriers of intolerance and ignorant prejudice—barriers which owed their origin and their growth to English power in America. It was at hand.

NEW YORK.

(1626—1775.)

Before the Revolution, Catholicity enjoyed a precarious existence in what is now the Empire State. We are already familiar with the heroic labors of Jogues, Le Moyne, Bressani, and other celebrated Jesuit missionaries among the Iroquois. New York City and Albany were originally settled by the Dutch. The whole colony for fifty years acknowledged the sway of Holland. In 1626, Manhattan Island was purchased from the Indians; and the little cluster of rude log-houses that soon sprung up had the name New Amsterdam fixed upon them—now New York City, with its famous Broadway and over one million of inhabitants.

By the amended charter of 1640, Protestantism was proclaimed the religion of the colony. But we do not read of any cases of persecution during the period of Dutch rule; for, if the laws were intolerant, the people were liberal. We can recall how kindly Father Jogues was treated by the Governor and other officials in 1643; and it does not appear that the two Catholics he met in New Amsterdam, complained that they suffered because of their faith. Several years later, Father Le Moyne visited the same place, "on account of Papists residing there," as the Dutch minister phrases it.

CATHOLIC LIBERALITY IN NEW YORK.

In 1664, the whole colony passed into the hands of the English Duke of York—afterwards James II.—from whom it received its name. The arrival of Colonel Thomas Dongan, an Irish Catholic, as Governor, in 1683, aroused new hopes for the progress of the Church along the banks of the historic Hudson.

Governor Dongan was a man of marked ability, clear-headed, liberal, progressive—rare qualities in the colonial rulers of that day. He called together the first Legislative Assembly that ever sat in the State of New York. The first act of that body, passed October 30th, 1683, was a charter of liberties declaring that “no person or persons, which profess faith in God by Jesus Christ, shall at any time be any ways molested, punished, or disquieted; but that all and every such person or persons may from time to time, and at all times freely have and fully enjoy his or their judgments or consciences in matters of religion, throughout all the province.”

This was the first memorable enactment passed by the first Legislative Assembly, which was presided over by the first Catholic Governor of New York; and at a time when toleration was unknown in the Protestant colonies; at a time when Catholics were hunted like wild beasts in Virginia and Massachusetts! The history of our country *proves* that Catholicity, when in power, *has always been liberal*.

During Governor Dongan's brief rule a Catholic college was opened in New York City, and we learn that three priests were stationed there between 1683 and 1690.

PERSECUTION IN NEW YORK.

The Revolution of 1688 came. It fell like a thunder-clap on the Catholics of Great Britain, Ireland, and the American colonies. The most severe penalties were enacted against them. Were they robbers, murderers, cannibals? No. But they were still worse. *They were Catholics! Their faith was their fearful crime!* For it they were to be punished, and, if possible, destroyed. The bigoted New York Assembly, convoked in 1691, “declared null and void the acts of the Assembly of 1683.” Catholicity was proscribed. So rigid were the odious laws, that, in 1696, but *seven Catholic families* could be found on Manhattan Island!*

* “The Church in the United States.”

THE NEW YORK PENAL CODE.

Yet, new enactments were necessary to calm the fears of the cowardly bigots who appeared to tremble at the very name of the aged Pope, or the thought that a Jesuit existed on this side of the Atlantic. A colonial act, dated 1700, begins with the following quaint phraseology: "Whereas divers Jesuits, Priests, and Popish[†] missionaries have of late come, &c." The remainder is a tissue of lies, absurdity, and savage penalties quite sufficient to bring blushes even to the cheek of a Feejee Islander. A few of the penalties were: (1.) Any Catholic clergyman found within the limits of the colony of New York after November 1st, 1700, should be "deemed an incendiary, an enemy of the Christian religion, and shall be adjudged to suffer perpetual imprisonment." (2.) If a Catholic priest escaped from prison, and was retaken, he was to suffer death. (3.) Any one harboring a priest was liable to be fined \$1,000, and to stand three days on the pillory. We have yet to learn that the fools who made the above were sent to the insane asylum!

Another law was passed in 1701, excluding Catholics from

† "Papist," "Popish," "Popery"; "Romanist," "Romish," "Romanism." Persons who still use such vulgar words may be forgiven, but they are to be pitied for their ignorance. These offensive terms were formerly applied to Catholics by their virulent Protestant persecutors. The same unholy and uncultured spirit that produced the penal laws, gave the world this mongrel brood of ragged and boorish words. "Papist" was first used as a nickname for Catholics by that brawling theologian and coarse author, Martin Luther. The others had their disgraceful origin in England. No writer, making any pretention to familiarity with elegant English, can use such *outcasts*. They are literary eye-sores, forbidden alike by courtesy, good sense, and elegance of style. The author who employs them simply proclaims himself a bigot, if not an ignoramus. Things and persons should be called by their right names. Even "*a spade should be called a spade*;" and, with much more reason, *a Catholic should be called a Catholic*. If we do not ask more than this, at least, we will be satisfied with no less.

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office, and depriving them of the right to vote. In 1702, Queen Ann "granted liberty of conscience to all the inhabitants of New York, *Papists excepted.*" Nor was this all. The home authorities were yet far from satisfied. The British Parliament, in 1718, passed a few more gracious decrees for the happiness of Catholics, which I cannot omit, as they had full force in the American colonies: (1.) A reward of \$500 was offered to any one who should "*apprehend and take a Popish* bishop, priest, or Jesuit, and prosecute him until convicted of saying Mass, or of exercising any other function of a Popish bishop, or priest." (2.) "Any Popish bishop, priest, or Jesuit" found saying Mass, or exercising any other part of his office, was to be *perpetually imprisoned.* (3.) Any Catholic convicted of keeping school, or educating youth, was to be *perpetually imprisoned.* (4.) Any person sending his child abroad, to be educated in the Catholic faith, should be fined \$500. (5.) No Catholic could purchase lands. But enough. A volume would scarcely contain the whole shameful code. The tyrannical government of England did its utmost to rob every man professing Catholicity of the rights bestowed upon him by the great God of earth and Heaven!

DISGRACEFUL SCENES.

As time passed on, the fiendish rancor against the ancient faith but increased. In 1741, an event occurred in New York City—then containing about 20,000 inhabitants—which is to the everlasting disgrace of British authority in America. From the fact that a few fires took place in different streets, "the negroes were accused of a plot to burn the city, and massacre the inhabitants." The accusation was never proved; but popular clamor had to be appeased, and the beastly thirst for blood was apparent alike among the rabble, the higher classes, and the very officers of the law! At the stake eleven negroes were burnt alive, eighteen hung, and fifty transported to the West Indies in expiation of this

pretended plot.* But diseased fancies sought another cause for the "great conspiracy." Might it not be Jesuits in disguise? Long and strict was the search to find out one of these harmless, but much-dreaded personages! At length, they fell upon John Ury, supposed to be a Catholic priest. He was tried, condemned on the most unworthy evidence, and barbarously executed, to satisfy the morbid cravings of civilized fanatics.† A Protestant writer referring to this event says:

"The terrible cry of Popery was now raised (1741), which struck terror to the hearts of all, and led to the sacrifice of an amiable and interesting clergyman, of whose innocence there can scarcely remain a doubt, so absurd was the charge against him, and so feebly was it supported."‡

From this memorable incident we learn that there were *a few Catholics* in New York, about the middle of the eighteenth century; but they scarcely durst avow it to each other, and this state of intimidation lasted till the Revolutionary War.

* De Courcy.

† From the facts at hand, I have no doubt that Mr. Ury was *not* a Catholic clergyman, or a Catholic at all, whatever else he was.

‡ Chandler.

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HON. THOMAS DONGAN,*

First Catholic Governor of New York.

"The just shall be in everlasting remembrance."—PROVERBS.

In the honored list of the Colonial Governors of New York, the name of Colonel Thomas Dongan justly holds the first place. He belonged to an ancient and noble Irish family, and was born in 1634, in the county Kildare, Ireland. His father was Sir John Dongan, of Castletown; while one of his uncles, on the maternal side, was the famous Richard Talbot, Earl of Tyrconnell, who figured so conspicuously in the reign of James II., and who, at one time, aimed at securing the absolute independence of Ireland.

Young Dongan after receiving an excellent education, and being well grounded in the religion of his fathers, embraced the profession of arms. He entered the service of France. By his bravery and ability, he soon reached the rank of Colonel, and commanded a regiment under Louis XIV.

In obedience, however, to a decree of the English parliament, Colonel Dongan returned to his native country; and by Charles II. was appointed a general officer in the English army with an annual pension of £500, settled on him for life.

At this time, as has been already noticed, the American province of New York was under the proprietary government of James, Duke of York. But the administration of affairs by his deputy produced great discontent; and the Duke resolved to place the reins of government in some wise and skillful hand. Colonel Dongan was selected as the new ruler. His commission bears date of September 30th, 1682. By this document he was ordered to hold a general assembly, which was not to exceed eighteen members, in New York City. Among other instructions he was commanded to repress "drunkenness and debauchery, swearing and blasphemy," and to appoint none to office who may be given to such vices. He was also to encourage commerce and merchants.

Governor Dongan arrived in New York, in August, 1683. His duties were rendered most delicate and embarrassing by the previous bad government, and by the fact that he himself was a professed and zealous Catholic, while the community whose des-

* Chiefly from Dr. R. H. Clarke's biography of Dongan in the *Catholic World*.

tinies he was commissioned to guide were almost without exception Protestants, and, at that time, peculiarly inclined to look with distrust and hatred upon all "Papists." But difficulties vanished before the enlightened policy and courteous manners of Governor Dongan. "He was of the Roman Catholic faith," writes the Protestant historian Booth, "a fact which rendered him at first obnoxious to many; but his firm and judicious policy, his steadfast integrity, and his pleasing and courteous address soon won the affections of the people, and made him one of the most popular of the Royal Governors."

He first organized his council, which was composed of gentlemen of the Dutch Reformed and English Churches. Catholics, however, were no longer excluded from office, nor from the practice of their religion. The Governor had a chapel in which himself, his suite, his servants, and all the Catholics of the province could attend divine service, according to their own faith. A Jesuit Father who accompanied him from England was his chaplain.

On the 17th of October, 1683, Governor Dongan convoked the first General Assembly of New York. I have already referred to the charter of liberties passed by that body, while presided over by the Catholic Governor. Besides this, wise laws were enacted for the good government of New York City, then the capital and seat of government. On the 8th of December, 1683, the city was divided into six wards, each of which was entitled to elect an Alderman and a Councilman, annually, to represent them in the government of the city. The Mayor was appointed by the Governor and Common Council.

In 1686 Governor Dongan received a new commission from James II., who had recently ascended the English throne. The Governor, in this year, signalized his administration by granting, in the name and by the authority of his sovereign, the celebrated instrument known as the *Dongan Charter*. This document constitutes to this day the basis and foundation of the municipal laws, rights, privileges, and franchises of New York City.

Albany also received its first charter from Governor Dongan.

The Governor's residence was at the English fort, the site of which was near where Trinity Church now stands. "Considerable improvements," says Valentine, "were made in the city in Governor Dongan's time." The city wall, erected in 1653, was removed, and the city enlarged. On the site of the old wall, the Governor had a new street laid out and built. It was

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fittingly named Wall street. It is now well known as the great financial centre of America.

In Indian affairs, Gov. Dongan took a great interest. The name of "Dongan, the white father," was remembered in the lodges of the Iroquois long after it had grown indifferent to his countrymen at Manhattan. Indeed, his masterstroke of Indian policy was in gaining the alliance of the Five Nations, securing their submission to the English government in preference to that of the French, and carrying our northern frontier to the great lakes.

The project of colonizing New York State with his countrymen from Ireland, was a favorite scheme with Gov. Dongan, but his term of office was too brief to afford him the pleasure of seeing it carried out.

By his vigor in the prosecution of various excellent measures, he incurred the disapprobation of James II., who suspended him from office about April, 1688. "He fell into the king's displeasure," says the historian Smith, "through his zeal for the true interest of the province." James afterwards offered him a commission as major-general in the British army, but he declined it.

Gov. Dongan now retired to his estate on Staten Island. After the revolution in England, he was daily harassed by the religious bigots of the time. On learning that the New York assembly of 1691 had repealed his own wise and liberal enactments in relation to freedom of conscience, and that fanatical laws were passed against Catholics, Gov. Dongan returned in disgust to England. On the death of his brother in Ireland, he succeeded to the latter's titles and estates, which he held for about fifteen years. He was never again in the service of England. He died at London at a ripe old age. The following is the inscription on his tomb-stone in the churchyard of St. Pancras, Middlesex:

"The Right Honorable Thomas Dongan,
Earl of Limerick,
Died Dec. 14th, aged eighty-one years,
1715.

Requiescat in pace. Amen."

Gov. Dongan was a man of wide grasp of mind, tireless energy, fearless courage, great prudence, and remarkable executive ability. While others were gazing at obstacles, he saw through them, or had them removed. While in power, success smiled on nearly all his measures. To plan and to execute were to

him almost the same. If to-day the State of New York is bounded on the north by Lake Ontario and the River St. Lawrence, who will deny that this is due to the ability of her first Catholic governor? He was a soldier of unsullied honor, and one of the most unselfish of men. Unlike the great majority of other colonial governors, who commonly came to America to enrich themselves, Gov. Dongan expended most of his private fortune for the public good. He was liberal in an age of intolerance. A strict Catholic, he ruled a Protestant community with a justice that compelled admiration, and a charity that transformed bitter enemies into friends. He was a man of uncompromising principle, and the British empire could not buy him to do anything but his duty. He died as he had lived in the blessed religion of his fathers, and covered with years and honors.

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NEW ENGLAND, VIRGINIA, AND THE OTHER COLONIES.

Before the Revolution, we need scarcely look for a single representative of Catholicity in all New England, Virginia, the Carolinas, and Georgia. There, intolerance held undisputed sway. The penal code reigned supreme. The follower of the ancient faith was denied freedom even where the wolf and the bear roamed at liberty. Like his Divine Master, he had scarcely "where to lay his head" in safety.

NEW ENGLAND.

In New England the peaceful Quaker and the unoffending Catholic were treated with about equal cruelty. The Legislature of Massachusetts in 1647, enacted, that Jesuits entering the colony should be expelled, and, if they returned, hanged.* As years passed on, each new enactment surpassed the other in positive ferocity. In 1657, the foregoing Puritan body passed a law against the entrance of Quakers, which is its own best commentary. For daring to come among the Christian (?) Pilgrim Fathers of New England, "every male Quaker shall, for the first offence, HAVE ONE OF HIS EARS CUT OFF, and be kept at work in the house of correction till he can be sent away at his own charge; and for the second offence, SHALL HAVE THE OTHER EAR CUT OFF, and be kept at the house of correction as aforesaid. And every woman Quaker that shall presume to come into this jurisdiction, SHALL BE SEVERELY WHIPT, and kept at the

* The laws of Connecticut were equally severe. In the *Blue Laws* of that State we read: "No priest shall abide in this dominion; he shall be banished and shall *suffer death* on his return. Priests may be seized by any one without a warrant." This clause was in force before 1656. See Spalding's *Miscellanea*, p. 363.

"No food or lodging shall be afforded to a Quaker, Adamite, or other heretic." *Blue Laws* of Conn., p. 122.

Here was a law which knew not liberality—a religion ignorant of charity!

house of correction till she be sent away at her own charge. And for every Quaker (man or woman) that shall a third time herein offend, THEY SHALL HAVE THEIR TONGUES BORED THROUGH WITH A RED HOT IRON, and kept at the house of correction till they be sent away at their own charge.”*

“It were hard to say,” writes John Francis Maguire, “whether the Puritan was more ferociously in earnest in his persecution of Quakers and Catholics, or in his extermination of witches—for a profound belief in witchcraft was one of the most striking evidences of his enlightenment and good sense. . . . In Catholic Maryland there had been no ear-cropping, no boring of tongues with hot pokers—such exhibitions of brotherly love and mercy were reserved for the Plymouth Fathers.”

VIRGINIA.

Coming to Virginia, a few enactments from its penal code may not be out of place here: (1). “Papists” shall be incapable to be witnesses in any cause whatsoever. (2). No “Papist” can keep arms. (3). No “Papist” can possess any horse above the value of five pounds. Thus Catholics could not be witnesses even against negroes!

GEORGIA AND THE CAROLINAS.

I deem it unnecessary to say anything of the Carolinas and Georgia. It is doubtful if a known Catholic could be found within their limits before the Revolution. Yet the penal laws flourished as well at the South as in the North. To the Catholic it mattered little whether he resided on the banks of the Connecticut, the Hudson, or the Savannah—he was still the same unhappy object of hatred and persecution!

SUMMARY AND CONCLUSION.

To sum up: as an organized body the Catholic Church had no existence in the thirteen original States, previous to

* *Colonial Blue Laws*, pp. 14-15, quoted by Archbishop Spalding in his *Miscellanea*, p. 374.

the Revolution. In the most of them the Catholic was an outlaw, the priest a felon. Under English tyranny the growth of Catholicity was stifled. Let figures speak. Just a century ago, out of the three million of inhabitants in the American colonies, there were scarcely as many Catholics as would populate a fifth-rate city—about fifteen thousand in Maryland and ten thousand in Pennsylvania, New York, and elsewhere—in all, about twenty-five thousand, or *one in every one hundred and twenty* of the population. Maryland possessed a number of private chapels. Even in 1774, Baltimore was a station visited once a month. Catholics of New York city had to go to Philadelphia to receive the Sacraments. Pennsylvania counted five or six chapels—two in Philadelphia, the others in various country places. There were about twenty-five or twenty-six priests, but no bishop, no church, no Catholic college, or academy—nothing of all that we see to-day. This was Catholicity in the United States one hundred years ago!*

* In an able article on "Religion in the United States, from 1776 to 1876," in the *North American Review* for January, 1876, it is stated that there were *twenty-six* priests and about twice as many Catholic congregations at the Revolution. "The rites of the Church," continues the reviewer, "were publicly celebrated nowhere but in Philadelphia."

According to the same writer the *Congregationalists* were the most numerous and influential body in this country at the beginning of the Revolution. They counted 700 churches and nearly as many ministers. The *Baptists* came next, numbering 300 ministers and 80 churches; the *Episcopalians* about 300 churches; the *Presbyterians* about 300 churches; the *Reformed Dutch*, *Lutheran* and *German Reformed*, each had about 60 churches; and the Catholics as above. This was the order of numerical strength of the various religious bodies. Time has greatly changed this order. To-day it can safely be said that the *last* is *first*, if the first is not last.—See *N. A. Review*, January, 1876.

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BOOK II.

CHAPTER I.

THE CATHOLICS AND THE REVOLUTION.

(A. D. 1775-'83.)

"I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government, or the important assistance which they receive from a nation in which the Roman Catholic faith is professed."*—WASHINGTON, "the Father of His Country."

BATTLING FOR FREEDOM—CATHOLIC CONCILIATION AS A POLICY—CHARLES CARROLL—"THE LEXINGTON OF THE SEAS" FOUGHT BY A CATHOLIC—COMMODORE BARRY, THE "FATHER OF THE AMERICAN NAVY"—REV. DR. CARROLL AS A PATRIOT—COL. MOYLAN—GENEROSITY OF CATHOLIC MERCHANTS—WASHINGTON'S LIFE GUARD—CATHOLIC IRELAND—CATHOLIC FRANCE AIDING US ON LAND AND SEA—GENEROUS CATHOLIC SPAIN—CATHOLIC POLAND—THE "FAINT-PRaise" SCHOOL OF WRITERS—THE DEATH OF TYRANNY—A NEW STAR ARISES.

"There is a land of every land the pride,
Beloved by Heaven o'er all the world beside ;
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest ;
And thou shalt find howe'er thy footsteps roam,
That land thy country and that spot thy home."

THE BATTLE OF FREEDOM BEGINS.

Just fifteen years after the roar of the last cannon died away on the Plains of Abraham, the heroism of brave men made Bunker Hill ever famous in the annals of America. For six hundred years before the sun shone on that glorious day, England had carried on a system of plunder and rob-

* Reply to the Catholics.

bery in Ireland; and, for more than two hundred years, she had exerted her utmost power to deprive Catholics of their civil and religious rights—to utterly destroy the ancient faith and its professors! It was scarcely to be expected that the nation with such a record would willingly respect the rights of her American colonies. And the hour had, at length, arrived to battle for life and liberty. England was determined to ruin or to rule from Maine to Georgia. It is in times like those that men are tried as fire tries iron.

ORIGIN OF CATHOLIC CONCILIATION.

We have already learned how the penal laws had frowned on Catholics since the days of William III. of Boyne celebrity. It was the same in Great Britain, Ireland, and America—codes that might be fathered on his Satanic Majesty reigned supreme in each. However, as the period of the Revolution drew near, it became necessary, as a matter of State policy, to conciliate the Catholics, to unite all in the coming struggle with the mother country. In fact, “men began to be ashamed of bigotry when George III. personated it.” Hence, the more intelligent of American Protestants assumed a liberal tone, and the Continental Congress of 1774 pronounced for the broadest toleration. In 1776, the Catholics of Maryland—many of them very rich and influential men—were emancipated, full toleration, and civil and religious equality being granted to them. The same cannot be said of all the other colonies, for, as yet “there was not wanting a party which still cherished the worst spirit of the penal times.” In the next chapter, we shall give a brief view of the rise and progress of toleration in our Republic.

THE CATHOLICS AS REVOLUTIONARY HEROES.

The Catholics took a noble part in the Revolution. With a never-to-be-forgotten magnanimity, the persecuted followers of the creed of Alfred and Charlemagne, drew the veil of oblivion over all past grievances, thought only of present

duty, and threw their whole weight into the scale of independence! One of the most famous and learned of the signers of the *Declaration of Independence* was the Catholic Charles Carroll of Carrollton. "There go millions," remarked Ben Franklin, as Carroll, in a bold hand, wrote his name on the immortal document. Of all the brave band whose signatures are there, he staked the most.

"Oh ! next to our glorious rebel chief,
And next on the page of fame,
A tower of strength in bold relief
Stands Charles Carroll's name."

"The Lexington of the Seas"—as Cooper terms it—the first sea fight, was fought under a Catholic commander, Jeremiah O'Brien. This naval encounter took place on May 11th, 1775, in Machias Bay, Maine; and resulted in the capture of two British store ships. O'Brien and his four brothers did the work of a score on that day.

"And thus was fought the battle that helped to make us free—
The first fought by America for *freedom on the sea!*"

Commodore John Barry, a pious Catholic, is justly styled the "Father of the American Navy." A truer, braver man, perhaps, never lived. He not only founded our navy, fought and won its early battles, and "died at the head of the service;" but he also trained the skillful commanders who increased its fame—Murray, Decatur, Dale, and Stewart.

"There are gallant hearts whose glory
Columbia loves to name,
Whose deeds shall live in story
And everlasting fame.
But never yet one braver,
Our starry banner bore,
Than saucy old Jack Barry,
The Irish Commodore."

FATHER JOHN CARROLL, S.J., THE PATRIOT PRIEST.

In the spring of 1776. Congress dispatched Franklin, Chase, and Charles Carroll to Canada, for the purpose of

gaining over the Canadians to their cause. Father John Carroll was invited to join them, in the hope that he would exercise some influence over the Catholic clergy. Owing to various causes, but especially to the spirit of bigotry that yet existed in the thirteen colonies, the Canadians were not to be moved; the embassy proved a failure; and the members returned, after a few weeks stay in Montreal. "In the extraordinary history of the Society of Jesus," writes De Courcy, "the case of this Jesuit ambassador from a Congress of Protestants, is not the least remarkable episode. * * * The sons of St. Ignatius can point to Father John Carroll as a sincere patriot, a zealous partizan of liberty, and one of the real founders of American Independence."

NO CATHOLIC TRAITORS.

All the Catholics of the Republic went heart and hand for the good cause. Among them were no traitors.* They could be found in all positions from the simple sailor to the head of our navy, from the private to the major-general. As an able writer remarks: "Colonel Moylan and others of the most meritorious officers of the army were Roman Catholics!"† Moylan was a native of Ireland. At the head of his famous dragoons, "he was in nearly every important engagement during the war."

* "There was no Catholic traitor during our Revolution."—ARCHBISHOP SPALDING, "Miscellanea."

"The Catholics from Maine to Georgia from the Atlantic to the Pacific, with their clergy, at once took sides earnestly and heartily in the national cause. There were no Tories, no falterers and final deserters among them; none to shout for Congress while they carefully carried a British protection for emergencies. The Catholics were to a man staunch and true, which can be said of none of the sects; for the Methodists, following the course of their founder, Wesley, were all on the Tory side, and nearly every other denomination was divided. Catholics bore their part bravely; and stood by the cause sturdily when men like Arnold made their Protestantism a pretext for deserting the cause." Dr. J. G. SHEA in "American Catholic Quarterly Review." Vol. I.

† "Life of Gen. Reed."

When distress hovered over this fair land, who more generous than the Catholics? Among the names of the merchant contributors of Philadelphia, in 1780, may be found many Catholic names, a few of which are here given :

James Mease for.....	\$25,000
Hugh Sheil "	25,000
John Mease "	20,000
S. Delaney "	4,000

General Washington's "Life Guard," a most choice body of men, was composed largely of Catholics. The soldiers of this famous corps were selected with special reference to their physical, moral, and intellectual character. It was considered a mark of peculiar distinction to belong to the Commander-in-chief's Guard. Among them may be found such Catholic names as Charles Dougherty, James Hughes, Denis Moriarty, William Hennessy, Jeremiah Driscoll, S. Dailey, John Finch, Thomas Gillen, and others.

WHO WERE THE FOES? WHO THE FRIENDS OF THE YOUNG REPUBLIC?

Many do not appear to know that the foes of the young Republic were Protestant England, Protestant Tories, and a hired band of Protestant Hessian cut-throats; while *ALL the external assistance and words of cheer came from Catholics and Catholic nations.* But such is the fact.

CATHOLIC IRELAND.

Nobly did the brave sons of Catholic Ireland battle and lay down their lives for our struggling country. "Can Americans," says Archbishop Spalding, "forget that the Irish were the *first* people in Europe to sympathize with us, and that this generous sympathy and the aid Irishmen subsequently afforded us was alleged by the British Court as reasons why the petitions of Ireland for political and religious enfranchisement should be rejected?"* Besides the Carrolls,

* "Miscellanea."

Barrys, Moylans, and O'Briens, there were hundreds, nay, thousands of Irish Catholic soldiers in the army of liberty, who fought side by side with Washington, from the first battles of the war until the final surrender of the British at Yorktown. And wherever our banner waved—whether on sea or land—it never struck to a foe, it never knew disgrace or shame, it never went down before the Anglo-Saxon and his savage allies, the Hessians and the Indians, while one Irish heart could rally it, or one Irish hand could be raised in its defence!

CATHOLIC FRANCE.

Can we ever forget Catholic France? That gallant nation “supplied to the cause of the American Revolution ten thousand men and three hundred millions of dollars! All the military operations of the last three years of the war depended as much on these resources as on Washington’s army. Their burden to France we can estimate; their value to America we can conjecture. In the operations on Rhode Island, Long Island, and the Delaware, the French fleet coöperated with the American army. Cornwallis, once hemmed in between the two forces, was compelled to capitulate. The double rank of officers between whom he—with his English and Hessians—marched out of Yorktown, is a true representation of the last campaign of the war. The American army was particularly indebted to the French engineers and artillery. To crown all, there was the moral influence of having a first-rate power embarked in an undecided cause, of having a European sovereign of the highest rank as the ally of obscure colonies—as yet unknown, even by name, to the political world.”*

Some of our writers have the justice and manliness to exhibit this point in its true light. “With all the greatness and skill of Washington, with all the bravery of the troops, it is exceedingly doubtful if America could have gained her independence without the powerful assistance of France both by sea and land.”†

* McGee.

† Scott.

"The severe truth of history compels the statement that but for French interposition the cause of the American colonists was likely to be lost."*

But hear the enthusiastic testimony of the immortal Washington himself, a personage little given to praise. "In the midst of a war," says the great man, "the nature and difficulties of which are peculiar and uncommon, I cannot flatter myself in any way to recompense the sacrifices France has made. To call her brave were to pronounce but common praise. Wonderful nation! ages to come will read with astonishment the history of your brilliant exploits."†

CATHOLIC SPAIN.

Catholic Spain was one of our first and best friends in the long and fierce struggle for independence. She threw open all her ports as neutral to the American marine. She ceased not until the powers of Northern Europe joined with her in proclaiming the "Armed Neutrality Act," to which John Adams declared America owed her independence as much as to any other cause. She made a present of one million francs to the struggling Republic; sent three thousand barrels of gunpowder, and blankets for ten regiments; threw open Havana to our navy, intimating that military stores could be easily got from the magazine there; paid the

* *Catholic World*," Vol. XIII.

† In this connection, we must not forget the valuable services rendered by Vicar-General Gibault and the French inhabitants of Indiana and the north-west. By his influence, in 1778, this excellent priest induced his flock to declare in favor of the United States against Great Britain. In his little church he administered the oath of allegiance to the American Government with great solemnity. Vincennes was captured by the British in 1779; and when Colonel Clarke assembled his troops to recapture the town, Father Gibault made a patriotic address to them, and bestowed his blessing upon "the heroic little band." Indeed, his exertions are said to have greatly facilitated our conquest of the north-west. "Lives of the Deceased Bishops." Vol. II., p. 32.

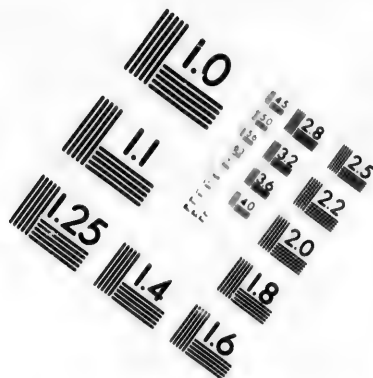
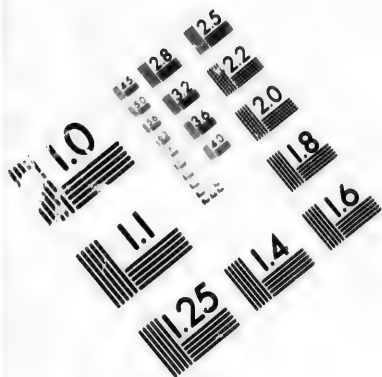
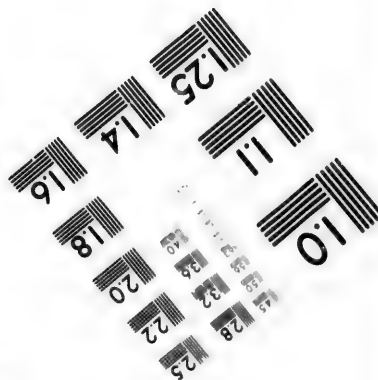
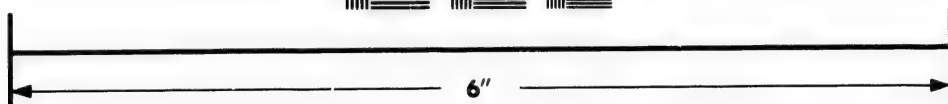
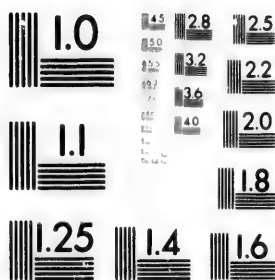


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salary of the American Minister at Madrid; in a word, proved herself a true friend in the hour of pressing need.*

OTHERS STILL.

Catholic Poland gave us such distinguished officers as Pulaski and Kosciusko. The Catholic Indians of Maine—the famed Abnaki—furnished some of the truest and bravest soldiers of the Revolution.

THE "FAINT-PRASE" SCHOOL OF WRITERS—CONCLUSION.

How comes it that so many writers of our day entirely ignore the foregoing facts, honorable alike to Catholicity and its professors? Why disgust us with their assumed (or perhaps real) ignorance, or occasionally torture us with their faint praise? The motives of such men have only to be mentioned to be despised. They would fain stifle truth in obedience to the dictates of bigotry. To praise the co-religionists of Columbus might redound to the glory of the ancient faith itself—a misfortune that must be carefully guarded against! Hence their malicious silence, or their words of pitiable praise. Such historical cockroaches love darkness, flourish in it. It is their element. They fear the brilliant rays, the strong light of true history.

Freely were Catholic blood, talent, and treasure contributed to build the broad and deep foundations of this Republic. But it is well not to be misunderstood. Catholics were simply a part of the great whole that gained American Independence. It is as such that we now speak of them, not in any boasting spirit, but as a slight tribute to immortal worth; for we should be guided along the path of history by the bright lamp of truth.

The Catholic names of Carroll, Barry, Moylan, Lafayette, De Grasse, Rochambeau, Pulaski, and Kosciusko will live, side by side, with those of Washington, Jefferson, Franklin, Adams, Henry, and Hancock, in the immortal story of the

* Senator Sumner, cited by the *Irish World*.

Revolution and its many hard-fought fields. Together they won the battle of Freedom, triumphed over the tyranny of a crazy king, founded a glorious Republic; and all the world—save haughty, but humbled Britain—rejoiced, and welcomed the new star to a place amid the constellation of nations.

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land !—SCOTT.

How sleep the brave who sink to rest
With all their country's honors blest !
When spring, with dewy fingers cold,
Returns to deck the hallowed mould,
He there shall find a sweeter sod
Than his tired feet have ever trod.
There Honor comes a pilgrim gray,
To deck the mould that wraps their clay ;
And Freedom shall awhile repair
To dwell a weeping hermit there !—COLLINS.

CHARLES CARROLL OF CARROLLTON,

The Last of the Signers.

"He shone in his days as the morning star in the midst of a cloud."—ECCLESIASTICUS.

The name of Carroll is one of the most eminent in the history of our country. It shines equally in the annals of Church and State. The wealthiest, and in many respects, the ablest and most remarkable of the Signers of the Declaration of Independence, was the Catholic Charles Carroll of Carrollton. He was born at Annapolis, Maryland, in 1737. His grandfather, Charles Carroll, was a native of King's County, Ireland, and an accomplished lawyer, who, wishing to better his fortune, emigrated to America about the year 1680. Eleven years after his arrival he became judge and register of the land office of Maryland. The father of the future signer was also Charles Carroll; his mother, Elizabeth Brooks.

At the date of young Charles' birth the Catholics were severely oppressed by those odious enactments known as penal laws. They were even forbidden to have schools. The Jesuit Fathers, however, succeeded, without attracting the attention of the authorities, in quietly opening a grammar school at Bohemia, on the eastern shore of Maryland. Here Charles Carroll of Carrollton received the first rudiments of knowledge.

When about eleven years of age, he was sent, with his first cousin, John Carroll, afterwards Archbishop of Baltimore, to the college of the English Jesuits at St. Omers, France, where he pursued the study of the classics for six years. He then spent a year at the college of the French Jesuits, Rheims, and two years at the college of Louis le Grand, Paris. At Bourges, he passed another year in the study of civil law; and in 1757 proceeded to London to the inner temple, and earnestly pursued the study of common law for about seven years. An accomplished gentleman, with a cultivated and mature mind, Charles Carroll returned to Maryland in 1764. But in the very land of his birth he found himself almost a helot on account of his faith.

Still, with his natural abilities, moral worth, superior education, and large fortune, he started on the road of life well prepared to fight its stern battles. Despite many obstacles, he soon took his stand as a man of mark. In 1768 he married Miss Mary

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Darnell, a worthy and accomplished young lady. Two years later we find him engaged in one of the most noted political questions of that day. Under the signature of the "*First Citizen*,"* he boldly upheld the rights of the people in opposition to the arbitrary action of Gov. Eden, of Maryland. One of the ablest lawyers in the province became his antagonist. The result was an exciting newspaper controversy. Unusual learning and ability were displayed on both sides. But Carroll, by his close logic, his bold and fearless views, gained a triumphant victory for the popular cause. From all quarters he received congratulations. His fellow-citizens of Annapolis turned out in a body to thank him. However, if his opponents were unable to meet his reasons, they could cheaply insult him. "*Papist*," "*Romanist*," "*Jesuit*," and other equally refined epithets were freely thrown at the advocate of the people's rights. Catholicity was yet in contempt. Hence, neither the position, wealth, nor education of Charles Carroll could save him from the vocabulary of religious fanaticism—a vocabulary as old as Luther, and as vile as the lowest of his followers.

The happy result of this controversy raised Mr. Carroll in the eyes of his countrymen. He had gained an enviable reputation as a man of much learning, sound principles, liberal views, and fearless integrity. In 1773-4-5 he performed an active and prominent part in the measures of opposition and resistance on the part of Maryland to the aggressive colonial policy of Great Britain during those years. Catholic by conviction as well as by education, Mr. Carroll, in common with the Catholic body of the country, had been taught to revere the great principles of liberty. They were familiar with the fact that Cardinal Langton and the Catholic Barons had forced the tyrant John to recognize and affirm the *Magna Charta*. They had been taught to respect the act of the Sovereign Pontiff, Pope Zachery, in denouncing the tyranny of *taxation without representation*, centuries before the Declaration of Independence was penned. They cherished the same great principle because it

* The reason of Mr. Carroll's assuming the *nom de plume* of "*First Citizen*" was this: Among the earliest writers who publicly discussed the question at issue between the governor and the people was one who, taking the governor's side, published a dialogue between two persons, styled the "*First Citizen*," and the "*Second Citizen*." The *Second Citizen* represented the governor's side, and of course, "*First Citizen*" was badly beaten—on paper. But when Mr. Carroll took up the people's cause, and assumed the name of the vanquished, he soon turned the tide of victory. His able opponent was Daniel Dulany, Esq., who wrote under the signature of *Antilore*.

was promulgated in that glorious charter which the Catholic Peer, Lord Baltimore, had prepared for the infant colony of Maryland. The established recognition of the great principles of the American Revolution by the highest Catholic authorities for ages will account for the historical fact, that the Catholic body of the country in 1776, *ardently and unanimously* espoused the cause of freedom and popular rights. In the day of trial, Catholicity proved the grandeur of its principles. It produced no Tories—no traitors—no oppressors of their country !*

From the very beginning Mr. Carroll grasped the principles involved in the contest, and advocated complete independence. We are told that, as early as 1771, when conversing, on one occasion, with Mr. Chase, the latter remarked: "Carroll, we have the better of our opponents—we have completely written them down." "Do you think," returned Mr. Carroll, "that writing will settle the question between us?" "To be sure," replied the other. "What else can we resort to?" "The bayonet," was the answer; "our arguments will only raise the feelings of the people to that pitch, when open war will be looked upon as the arbiter of dispute."

Mr. Carroll took an active part in the repeal of the odious laws against Catholics. These enactments still disgraced the statute-book. In 1775 he was appointed a member of the Maryland "*Committee to prepare a declaration of rights and a form of Government for this State.*" The result was that the great principle of civil and religious liberty, established by Lord Baltimore, was again restored "in the Land of the Sanctuary."

By the Continental Congress he was sent with Franklin and Chase, to win over Canada to the cause. As is well known, Rev. Father Carroll accompanied the party. If the embassy failed it was from no want of zeal or ability in the envoys. Mr. Carroll left behind him a valuable journal of this voyage.

Having returned home, he used the whole weight of his influence to induce Maryland to join the other colonies in declaring for complete independence. He was entirely successful. In 1776 he had the honor of being chosen to represent his native State in the Continental Congress. As he wrote *Charles Carroll* in a clear, bold hand on the Declaration of Independence, a colleague remarked, "There go millions." "No," replied another, "there are several Charles Carrolls, and he cannot be identified." Mr. Carroll hearing this, immediately added to his

* Dr. R. H. Clarke: "Memoir of Charles Carroll of Carrollton."

signature "of Carrollton," the name of the estate on which he resided, remarking as he did so: "*They cannot mistake me now!*"

He was elected a member of the Board of War. He also continued an active and influential member of the Continental Congress till 1778, when the treaty with France quieted all his fears for the success of American Independence; and feeling that his duty as a state senator summoned him to Annapolis, he resigned his seat in Congress, and resumed that in the Maryland senate. In 1788, Mr. Carroll was elected United States Senator from Maryland, under the new Federal Constitution. He was again elected to the Maryland Senate in 1791, remaining a member till 1801. In that year, upon the defeat of the Federal party, to which he belonged, Mr. Carroll retired into private life, being then in his sixty-third year.

Speaking of his public career, his biographer says: "During thirty years passed in public life, embracing the most eventful period of the history of the United States, Mr. Carroll, as a politician, was quick to decide and prompt to execute. His measures were open and energetic. He was more inclined to exceed than fall below the end which he proposed. As a speaker he was concise and animated; the advantages of travel and society made him graceful; books, habits of study, and acute observation, made him impressive and instructive. As a writer he was remarkably dignified; his arrangement was regular; his style was full without being diffuse, and though highly argumentative, was prevented from being dull by the vein of polite learning, which was visible throughout."*

But it was as a practical and uncompromising Catholic that we would speak of this venerable man. At his family residence he had an elegant chapel erected. Divine service was held regularly, and he was always one of the most devout worshippers. He possessed that charming faith and simplicity of the little child, so extolled by our Blessed Lord. Eye-witnesses have described it as a truly touching sight, to see the aged form of Charles Carroll of Carrollton kneeling and bent in prayer before the altar in the chapel at Doughoregan Manor; and to behold the illustrious patriot and statesman, at the advanced age of eighty and upwards, serving the priest at the altar during the Holy Mass. In 1829, the assembled Bishops of the First Council of Baltimore went to pay their respects to the

* Latrobe's Biography of Charles Carroll, in Sanderson's *Lives of the Signers*.

grand old man. He received them with graceful dignity, and was deeply affected at the compliment paid him.

While the whole nation was celebrating the fiftieth anniversary of American Independence, on the 4th of July, 1826, "the year of Jubilee," there remained but three surviving signers of the Declaration of Independence—Thomas Jefferson, John Adams, and Charles Carroll of Carrollton. These three names were mingled with the songs of national joy, and saluted with peals of artillery. But two of the illustrious trio saw not another sun. Adams and Jefferson passed from the scenes of earth that same day. Charles Carroll alone remained—sole survivor of the fifty-six patriots of 1776 !

The undivided homage of the United States was now reserved for the last of that glorious band. In the words of Lossing, "the good and the great made pilgrimages to his dwelling, to behold with their own eyes the venerable political patriarch of America; and from the rich storehouse of his intellect he freely contributed to the deficiencies of others." Six years more rolled by, and the great and good Charles Carroll of Carrollton went to receive the reward of the faithful servant. "Death softly touched him and he passed away," on the 14th of November, 1832.

In his last days he uttered these remarkable words: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow; public approbation, esteem, applause—but what I now look back on with the greatest satisfaction to myself, is that *I have practiced the duties of my religion.*"

In Charles Carroll of Carrollton all true Americans recognize one of the most patriotic, learned, and very greatest men of the Revolution. His fearless integrity and political wisdom were unsurpassed. He always carried our holy faith as a sacred shield about him. In the "Last of the Signers" we see the fruits of Catholic life and Catholic education—a man without fear and without reproach.*

* Some time before his death, the venerable patriot made a liberal donation towards erecting a preparatory seminary in which young men might be trained for the sacred office of the priesthood. This institution, now known as St. Charles' College, was at his own special request chartered by the Maryland Legislature, in 1830. It has been the early Alma Mater of hundreds of our clergy. What a pity so few Catholics—none it might be said—imitate the glorious Carroll in this respect !

In this centennial year, his worthy grandson, John Lee Carroll, is Governor of Maryland.

TWO CATHOLIC HEROES.

"The valiant never taste of death but once."—SHAKESPEARE.

(1.) COUNT CASIMIR PULASKI.

Count Casimir Pulaski was one of the bravest and most skillful generals of the Revolution. The son of a patriotic nobleman, he was born in Poland, in 1747. After receiving an excellent education, Pulaski acquired great military experience in the long and unfortunate war for the liberation of his country. His deeds of daring, his bold and rapid movements against the overwhelming forces of Russia, have been the themes of many an able pen. But his unhappy country was finally torn in pieces. Austria, Russia, and Prussia joined together, and prostrate Poland was divided amongst them. Resistance now became hopeless.

Count Pulaski, who had lost his brave father and brothers in the war, made his way to Turkey, and afterwards went to France, where he offered his services in the American cause to Dr. Franklin. With high recommendations to Washington, he arrived at Philadelphia in the summer of 1777. At first, he served in the army as a volunteer, but four days after the battle of Brandywine, in which he greatly distinguished himself, he was appointed by Congress commander of the cavalry, with the rank of Brigadier-General. After five months he resigned his command, and entered the main army at Valley Forge in March, 1778. Here, with the consent of Congress, he organized an independent corps of cavalry and light infantry. This corps was known as *Pulaski's Legion*. At the head of it, in 1779, he marched to South Carolina, reached Charleston in May, and vigorously opposed the project of surrendering the place to the British army, then before the city. With his Legion he made a bold attack on the English advance guard, but was repulsed with considerable loss, he himself escaping with difficulty to the American lines. On the arrival of the French fleet in October of the same year, it was determined to carry the town by assault. Pulaski was placed in command of the French and American cavalry, at the head of which he performed prodigies of valor. But in the heat of the engagement, the noble Pole received a mortal wound, of which he died, after lingering two days. His loss was deplored by the whole army.

Count Pulaski, the chivalrous soldier and hero of liberty, was also a true son of the Church. It is related that he was in the habit of saying his beads every day. The memory of his deeds, his dauntless courage, and lofty character should be cherished by every American. Congress voted him a monument, but it

was never erected. The citizens of Georgia, however, raised one to his honor in Savannah. His name is now given to seven counties in the United States.

(2.) GENERAL STEPHEN MOYLAN.

Stephen Moylan was born about the middle of the last century, in Cork, Ireland. He was brother of the Right Rev. Dr. Moylan, Catholic Bishop of his native city. Coming to America, he threw himself, heart and soul, into the struggle for independence. His bravery and excellent judgment soon secured the confidence of Washington, by whom he was made aide-de-camp and commissary-general. He was finally transferred to the command of a division of cavalry; and in almost every severe action of the war we meet with the fearless Moylan's *Dragoons*.

"Moylan, the Murat of the Revolutionary army," says a recent writer,* "served in every battle in which Washington was engaged from Boston to Virginia. He was Colonel of a troop of horse in the Irish Brigade, or 'Pennsylvania Liners,' and on many an occasion by a dashing and desperate charge plucked victory from the flag of the Briton, and hurled upon his ranks disaster and defeat. He was never captured, though leader of a hundred raids and forays, and participator in a score of pitched battles. He lived to see the flag of his adopted country wave in triumph over the enemies of his race."

At the close of the war he ranked a full Brigadier-General, and in subsequent years of his life he was always called General Moylan.† One of the founders of the Society of the Cincinnati, he was also the first and last President of the Friendly Sons of St. Patrick, Philadelphia. Besides the Bishop of Cork, General Moylan had three other brothers, all of whom took an active part in establishing the independence of this Republic. The General died in Philadelphia, on the 11th of April, 1811, and was interred in the burial-ground of St. Mary's church.

As a man, a patriot, a soldier, and a Catholic, General Moylan was equally worthy of our admiration. To Poland and to Ireland the American Revolution was indebted for its two most brilliant cavalry commanders. The memories of the gallant Pulaski and the fearless Moylan will be kept green as long as the thrilling story of the Revolution will form a chapter in the world's history.

"In the land they loved they have sunk to rest,
And their fame burns bright in each freeman's breast."

* William Collins.

† Newspapers generally, though erroneously, style him "Col. Moylan."

CHAPTER II.

RELIGIOUS FREEDOM—ITS RISE AND PROGRESS IN THE UNITED STATES.

"Truth crushed to earth shall rise again."—BRYANT.

"No. Freedom has a thousand charms to show
That slaves howe'er contented never know."—COWPER.

GREAT CHANGES ARE THE WORK OF TIME—THE DAWN OF FREEDOM—
THE FIRST TOCSIN NOTE OF RELIGIOUS LIBERTY—THE FIRST AMEND-
MENT TO THE CONSTITUTION DUE TO CATHOLICS—BISHOP CARROLL'S
NARRATIVE—UNEXTINGUISHED INTOLERANCE—VARIOUS STATES
WHERE CATHOLICS WERE LONG EXCLUDED FROM OFFICE—NEW
HAMPSHIRE—CATHOLICITY THE MOTHER OF FREEDOM—RELIGIOUS
BIGOTRY IN AMERICA DUE TO THE PERSECUTING POWER OF ENG-
LAND.

DID the Catholics of this Republic enjoy complete civil and religious freedom from the period the colonies threw off the British yoke? This is an important question. Its answer will be as clear and brief as the nature of the subject will allow.

We have seen that under English sway, *intolerance was enforced by law*. To be a Catholic was to be a criminal. The transition from this intolerance to entire religious freedom was far from being instantaneous. To those who have studied the nature of man and the history of the world, this fact will be no surprise. In the very constitution of things great changes are the result of time, aided by circumstances. Nor was the liberty of the Catholic Church in America an exception. It was brought about by the exigencies of the period, and by peculiar circumstances growing out of the Revolution. In these events we can trace the hand of the great God, who orders all things for the salvation of the human race, and for His own greater glory.

THE FIRST SOUND OF THE TOCSIN OF FREEDOM.

The following appeal was made by the Convention of 1774: "As an opposition to the settled plan of the British Administration to enslave America will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former differences about religion or politics, and all private animosities and quarrels of every kind, from henceforth cease, and be forever buried in oblivion; and we entreat and conjure every man by his duty to God, his country, and his posterity, cordially to unite in defence of our common rights and liberties." This was the first tocsin note of general and religious conciliation, and it was sounded for urgent political reasons. It was evident, however, that the spirit of liberality was on the increase. Wise men began to dislike bigotry, as they did every other form of English tyranny.

The emancipation of the Catholics of Maryland, in 1776, has already been noticed. The other twelve original States, one after another, granted the Catholics *liberty of conscience*, the right to build churches and worship as they pleased; but many of them long refused the followers of the true faith *civil and political rights*.* The drafting of the Federal Constitution occurred twelve years after the signing of the Declaration of Independence. In the third section of Article VI. of the former document we find the following: "*No religious test shall ever be required as a qualification*

* We can get a glimpse at the spirit of those early times by a few facts about the New York State Convention, and the attitude of some of its members towards Catholics. This convention met at Kingston in the spring of 1777, to form a State government. When the section on religious toleration was brought up, it read thus: "*The free toleration of religious profession and worship shall forever hereafter be allowed to all mankind.*"

After offering an amendment which was lost, Mr. Jay moved another, the first part of which ran thus:

"Except the professors of the religion of the Church of Rome, who ought not to hold lands in or be admitted to a participation

for any office or public trust under the United States." All things considered, this was an immense advance towards complete religious freedom.

Among the delegates who framed and signed this Constitution in 1787, were two Catholics—Daniel Carroll of Maryland, and Thomas Fitzsimmons of Pennsylvania.

The constitution of a country is *the fundamental law* with which all subsequent enactments must harmonize. Such being the case, it was not singular that Catholics should take a profound interest in the famous instrument which was to form the foundation of American legislation. Bravely had they fought for liberty. None loved it more dearly ; none more earnestly desired its preservation.

WHAT THE CATHOLICS WANTED—HOW THEY GOT IT.

But, a constitutional guarantee for religious freedom, clear and explicit in its terms, was yet wanted. To obtain the insertion of such a highly important clause now became the eager wish of the Catholics. And for this purpose some of the leading members of their body, among whom was Rev. Dr. Carroll, drew up a memorial to Congress, representing the necessity of adopting some constitutional provision for the protection and maintenance of civil and religious freedom, the purchase of which had cost so much blood and treasure among all classes of citizens. Through the influence of General Washington this memorial was favorably received, and it resulted in the enactment of the first article of the Amendments to the Constitution, which declares that

of the civil rights enjoyed by the members of this State, until such time as the said professors shall appear in the Supreme Court of this State, and there most solemnly swear that they verily believe in their consciences that no pope, priest, or foreign authority on earth hath power to absolve the subjects of this State from their allegiance to the same."

Long debates arose and the motion was lost by 19 to 10.

Mr. Jay was a *narrow-minded* man, whose *wide* imagination was perpetually conjuring up the dread shadows of "priests and popes !"

*"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."**

As this amendment was adopted by a Congress of all the States, it was a solemn recognition of the principle which should in future govern their respective legislative acts, and since that period it has been happily incorporated into their fundamental law. The importance of this constitutional enactment, which was due chiefly to the far-reaching wisdom and enlightened patriotism of some among the more distinguished Catholics† of the time, cannot be overestimated. It was the most effectual barrier that could be raised against the revival of the persecuting spirit which had disgraced nearly all the colonies, and which would most probably have again lifted its hydra head if the States had not in solemn convention repudiated it as incompatible with the essential character of the American Government. An open field and a fair fight with error—this was all that Catholicity required to develop its power and to march on to victory!‡

DR. CARROLL'S EXPLANATION.

The learned Bishop Carroll, writing, in 1790, of the condition of the Catholics in the United States, gives the following interesting account of the origin and progress of religious toleration :

"Having renounced subjection to England," says the venerable prelate, "the American States found it necessary to form new constitutions for their future government, and happily a free toleration of religion was made a fundamental point in all these new constitutions; and in many of them, not only a toleration was decreed, but also a perfect

* This amendment was ratified in 1791.

† In a letter, Bishop Fenwick mentions Rev. Dr. Carroll, Charles Carroll of Carrollton, George Meade (father of the late General Meade of the United States Army), Thomas Fitzsimmons, and Dominic Lynch as the framers of this memorial.—
REV. DR. WHITE.

‡ Rev. Dr. White.

equality of civil rights for persons of every Christian profession. In some, indeed, the yet unextinguished spirit of prejudice and intolerance excluded Catholics from this equality.

"Many reasons concurred to produce this happy and just article in the new constitutions: (1) Some of the leading characters in the direction of American councils were, by principle, averse to all religious oppression; and having been much acquainted with the manners and doctrines of Roman Catholics, represented strongly the injustice of excluding them from any civil right. (2) Catholics concurred as generally, and with equal zeal, in repelling that oppression which first produced the hostilities with Great Britain; and it would have been impolitic, as well as unjust, to deprive them of a common share of advantages purchased with common danger and by united exertions. (3) The assistance, or at least the neutrality, of Canada was deemed necessary to the success of the United States; and to give equal rights to Roman Catholics might tend to dispose the Canadians favorably to the American cause. Lastly, France began to show a disposition to befriend the United States, and it was conceived to be very impolitic to disgust that powerful kingdom by unjust severities against the religion which it professed."

INTOLERANCE IN SOME STATES.

Indeed, the "unextinguished spirit of intolerance" lived in several of the original States long after Bishop Carroll penned the foregoing paragraphs. Catholics had still to struggle against old enactments and old prejudices. Thus, it is only since 1806 that Catholics, to hold office in the State of New York, have been dispensed with a solemn abjuration of all obedience to ecclesiastical power. It was the same in Massachusetts till 1821. Entire liberty of conscience was not granted in Virginia until 1830. Down to January 1, 1836, to be an elector and eligible in the State of North Carolina it was necessary to swear to a belief in

the truth of the Protestant religion. In New Jersey, a clause excluding Catholics from office was abolished only in 1844. And even to-day, one hundred years after the signing of the Declaration of Independence, the State of New Hampshire still shamefully retains on its Statute-Book a clause excluding Catholics from office!"*

Thus we learn that though the first amendment to the Constitution declares that "*Congress* shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," yet that several State governments continued to legalize intolerance, and that it was only after long and persistent efforts that Catholics succeeded in obtaining their full rights as citizens of this Republic.†

In all the States that were once French, Spanish, or Mexican territory, and in which the Catholics were the original proprietors of the soil, as Louisiana, Florida, Texas, Indiana,

* Since writing the above, I have received, in answer to a note of inquiry, the following from Very Rev. John E. Barry, V.G., Concord, N. H.:

"The clause in the Constitution of New Hampshire excluding Catholics from holding office still exists, but it may be considered a 'dead letter.' At the late election, held the 14th of the present month, a vote was taken as to whether the Constitution should be amended at the sitting of the next Legislature. A unanimous vote was given favoring an amendment. This, *undoubtedly*, will remove the clause from the Constitution. An effort was made in the last Legislature to have it done, but it was laid over for the next session."—LETTER OF MARCH 30, 1876.

Why did New Hampshire allow the centennial year to come upon her with this disgraceful clause on her statute-book?

† "Why," some may ask, "did not the first amendment to the Constitution oblige the various States to grant the same *rights*—civil, political, and religious—to all, Catholics as well as Protestants?" It was generally understood that *liberty of conscience*, the right to worship as you please, was granted in all the States; but people can possess liberty of worship, and yet be deprived of civil and political rights. This was the position of the Catholics in many places. And "it is well settled," writes Flanders

Mississippi, Illinois, Alabama, Maine, Missouri, Arkansas, Michigan, Iowa, Wisconsin, and California, the free exercise of the Catholic religion is guaranteed by solemn treaties.

Such is a brief and truthful sketch of the rise and progress of religious freedom in our favored country—"the land of the free and the home of the brave." For their most sacred rights, Catholics have had to struggle manfully against bigoted ignorance, blind prejudice, secret societies, and open persecution. Yet, why should it be so? Was it not Catholics who gave the world such monuments of freedom as the Magna Charta, trial by jury, no taxation without representation, habeas corpus, stationary courts, and wise municipal laws and polity? Did they not rescue Europe from barbarism, and re-establish social order? Was it not Catholics who built up the free cities of the old world, and who founded such republics as Switzerland, Andorra, Genoa,

('Exposition of the Constitution of the United States,' p. 236), "that the *first twelve* amendments to the Constitution have no application to the legislation of the States. They are exclusively limitations of the power of the General Government, and were intended to prevent interference with the rights of the States and of their citizens. The subject of religion is left exclusively to the State governments."

"The oppression of individuals," writes Bozman, ("History of Maryland," vol. i, p. 291) "in the enjoyments of their religious as well as civil rights is most generally to be apprehended from the State governments."

The excluding clauses in the New Hampshire constitution are in substance as follows :

Art. 14. Every member of the House of Representatives shall be of the Protestant religion.

Sec. 29. No person shall be capable of being elected a Senator who is not of the Protestant religion.

Sec. 42. No person shall be eligible to the office of Governor unless he be of the Protestant religion.

It is to be hoped that the Legislature of New Hampshire, which meets in June (1876) will forever wipe out these bigoted and shameful clauses.

New Hampshire is now the *only* State in the Union in which Catholics do not possess all rights—civil, political, and religious.

Venice, Florence, Pisa, Sienna, and San Marino? Was it not Catholics who discovered America, and who first reared the broad banner of universal freedom on this virgin continent? Can any one dispute these facts—facts that challenge contradiction—that command the attention of every liberal, truth-loving mind? Yet, why were Catholics persecuted? Was it because they persecuted others? No, no! We would gladly learn the time and place in which the Catholics of the United States ever disturbed those who differed from them in religious belief. Their liberality will compel the respect of all but hopeless prejudice and invincible ignorance. But again, it may be asked, why were they persecuted? God alone knows. To suffer, to be persecuted is the blessed legacy that an all-wise Savior left to His followers. Still, humanly speaking, and guided by the light of history, we must point to England as the originator of persecution in the New World. The British Government raised the war on Catholics and their faith to a system of infernal jurisprudence. In her American colonies, England sowed the seeds of black intolerance and fanaticism. When the tyrannical sower was banished, the unfortunate tares were left behind.

“The evil that men do, lives after them.”

We have glanced at the growth and decline of bigotry. We can easily understand that men do not gather figs of thistles. The bad crop is not yet rooted out. But, in the main, truth has triumphed. God, in His inscrutable designs, has shown in this Republic that in the battle between truth and error, between freedom and despotism, that right will prevail—that truth alone makes men free.

“Truth crushed to earth shall rise again,
The eternal years of God are hers ;
But Error, wounded, writhes with pain,
And dies among his worshippers.”

COMMODORE JOHN BARRY,*

The Father of the American Navy.

"He made a vallant assault against the nation of his enemies."—ECOLEMS.

One of the bravest and truest heroes of the Revolution was John Barry, "the father and founder of the American Navy." He was born in 1745, in the county Wexford,† Ireland. His father was a well-to-do farmer. The purest principles of the Catholic faith were deeply impressed upon the mind and heart of the youthful Barry, and brightly they shone forth throughout his whole life. His father's house was so near the beach that "he had but to step out of his own door, to stand beside the sea." As his eye daily swept the majestic Atlantic, the mind of the ardent boy expanded, and he conceived a great fondness for the ocean. His father, noticing the direction of his inclinations, placed him on board of a merchantman ; and, at about fourteen years of age, John Barry began to sail regularly between Philadelphia and the British ports. By self-culture and fidelity to duty he rose rapidly in his chosen profession. At the age of twenty-five he was captain of the *Black Prince*, one of the best packet vessels of that day. The owner of this ship was Mr. Meredith, of Philadelphia, at whose house Washington was an occasional visitor. Here he first met the young sailor, "and marked the future Commodore."

Captain Barry was already an American. When the Revolutionary War began, he espoused the cause of the oppressed colonies with great enthusiasm, and embarked his all in the struggles of his adopted country. He gave up, to use his own language, "the finest ship and the first employ in America, and entered into the service of his country."

Congress, towards the close of 1776, purchased several merchant vessels with the view of having them hastily fitted out as ships of war. To Captain Barry was committed the superintendence of the equipment of this first American fleet. When all was finished, he was appointed to the command of the *Lexington*. This was the first ship to hoist the Stars and Stripes. Captain Barry without delay proceeded to sea in search of the

* Chiefly from Dr. R. H. Clarke's *Memoir*, "The Metropolitan." Vol. IV.

† The exact locality was "the sea-side parish of Tacumshane."

enemy's cruisers. In the midst of a superior hostile force, he had a wide and dangerous field for the display of his genius and patriotism. Under the very eyes of an English squadron, he made short work of several of the enemy's small cruisers, and on the 17th of April, 1776, fell in with the armed tender *Edwards*, which after a spirited contest he captured. This affair is worthy of note as the first capture of any vessel of war by a regular American cruiser in battle.

Captain Barry was next appointed to the *Effingham*, but as the rigorous winter prevented the ship from proceeding to sea, he joined the army, and by his dashing bravery and cool judgment, won the admiration of all. After the British army under Lord Howe had obtained possession of Philadelphia, Captain Barry continued in command of the *Effingham*, which was still ice-bound in the Delaware, a few miles from the city, and in a position which the English General saw could be rendered of great service to the British, if the vessel and her commander could be gained over to the royalist cause. Lord Howe accordingly made an offer of fifteen thousand guineas* and the command of British ship of the line to Captain Barry, if he would deliver up his vessel to the royalists. With a noble indignation this heroic Catholic replied that "he had devoted himself to the cause of his country, and not the value or command of the whole British fleet could seduce him from it."

While the English held the Delaware, he gave them constant annoyance by boat expeditions, cutting off their supplies and smaller craft. On one occasion with only twenty-eight men in four small boats, Captain Barry captured two British ships and a schooner. "The courage that inspired this small and heroic band," says the *National Portrait Gallery*, "is not alone sufficient to account for his wonderful success, but it must be ascribed to a combination of daring bravery and consummate skill by which the diminutive power under his command was directed with unerring rapidity and irresistible force."†

* Equal to about \$100,000 in "greenbacks."

† For this brilliant exploit, Barry received the following public testimonial from the Commander-in-chief:

HEADQUARTERS, 12th March, 1778.

"TO CAPTAIN JOHN BARRY—

"Sir: I have received your favor of the 9th inst., and congratulate you on the success which has crowned your gallantry and address in the late attack upon the enemy's ships. Although circumstances have prevented you from reaping the full benefits of your conquest, yet there is ample consolation in the degree of glory which you have acquired. You will be pleased to accept of my thanks for the good things which you were so polite as to send me, with my own wishes that a suitable recompense may always attend your bravery.

"I am, sir, &c.,

GE. WASHINGTON."

Getting at last to sea in command of the *Raleigh* of thirty-two guns, he kept three British ships at bay, and finally disabling one, succeeded in running his ship ashore, and saving most of his men. He received the title of *Commodore*, being the first American officer upon whom it was conferred. In the famous frigate, *Alliance*, Commodore Barry made many captures, and after a terrible engagement, in which he was severely wounded, he took the English sloop of war *Atlanta* and her consort, the brig *Trepassy*.

In the spring of 1782, he performed a most brilliant action. Returning from Havana with a large amount of specie and supplies, he encountered a British squadron, in the very sight of which he attacked and disabled the sloop *Sibyl*. When hailed by the squadron as to the name of the ship, the captain, etc., the hero gave this spirited reply: "*The United States ship Alliance, saucy Jack Barry, half Irishman, half Yankee—who are you?*"

♣ This is the ship *Alliance*
From Philadelphia town,
And proudly bids defiance
To England's king and crown.
As Captain on the deck I stand
To guard her banner true,
Half Yankee and half Irishman ;
What tyrant's slave are you?" *

After the Revolution, Commodore Barry as the senior officer, continued at the head of the navy to the day of his death. During the misunderstanding with the French Government in 1798, which occasioned a partial naval war, he rendered eminent service in protecting our commerce, and inflicting severe punishment on the French. He died at Philadelphia on the 13th of September, 1803, and was interred in St. Mary's burying-ground, where his monument may yet be seen. As the Commodore died without children, he left the Catholic Orphan Asylum of Philadelphia his chief legatee.

In person Commodore Barry was tall, graceful, and commanding. His manners were simple and courteous, but very dignified. His fine manly countenance showed the kindness of his heart no less than the firmness of his character. Through life he was a sincere, practical Catholic, remarkable for his strict and noble observance of the duties of religion. He was unsurpassed in all the qualities which constitute a great naval com-

* Collins.

mander. The coolness and intrepidity no less than the skill and fertility in expedients, which he displayed in various memorable conflicts are described in naval annals as truly wonderful. "His private life," says an excellent authority,* "was as amiable as his public career was brilliant. In his domestic relations he was frank and affectionate. Deeply impressed with religion, he exacted an observance of its ceremonies and duties on board of his ship as well as in the retirement of private life. His lofty feelings of honor secured the confidence of the most illustrious men of the nation, and gave him an extensive influence in the various spheres in which his active life required him to move. The regard and admiration of Gen. Washington, which he possessed to an eminent extent, was among the most enviable fruits of his patriotic career. His public services were not limited to any customary rule of professional duty, but without regard to labor, danger, or expense, his devotion to his country kept him constantly engaged in disinterested acts of public utility."

* The National Portrait Gallery.

CHAPTER III.

THE CHURCH IN THE YOUNG REPUBLIC.

(A. D. 1776—1790.)

THE ENGLISH VICAR-APOSTOLIC—DR. CARROLL'S OPINION—THE NEW PREFECT APOSTOLIC—DR. FRANKLIN AND REV. DR. CARROLL—AN ITEM FROM FRANKLIN'S DIARY—THE TE DEUM AT PHILADELPHIA—WASHINGTON AT MASS—NEW YORK CITY—JOHN JAY AN EXQUISITE BIGOT—THE LAST SPECIMEN OF ENGLISH TYRANNY IN OUR COUNTRY—MASS ON A TOP FLOOR—ROVING PRIESTS AND OBSTINATE LAYMEN—BOSTON—WASHINGTON AND THE POPE'S EFFIGY BURNERS—CATHOLIC FRANCE MELTING THE ICE OF BIGOTRY—ONLY THIRTY CATHOLICS IN BOSTON AT THE CLOSE OF THE REVOLUTION—REV. JOHN THAYER BECOMES A CATHOLIC—THE FIRST BISHOP OF THE UNITED STATES—HIS CONSECRATION—FIRST SERMON IN BALTIMORE—CATHOLIC STATISTICS—ARCHBISHOP CARROLL AND PRESIDENT WASHINGTON COMPARED.

THE ENGLISH VICAR-APOSTOLIC AND THE REVOLUTION.

We will now glance at the progress of Catholicity from the signing of the Declaration of Independence to the consecration of the first Bishop of Baltimore, in 1790. During the protracted and fierce struggle there was not the least communication between the Catholics of America and their Bishop, who was the Vicar-Apostolic of the London district. To his spiritual jurisdiction were subject the United States. But whether he would hold no correspondence with a country which he, perhaps, considered in a state of rebellion, or whether a natural indolence and irresolution restrained him, the fact is that he held no kind of intercourse with priest or layman in this part of his charge.

Before the breaking out of the war, his predecessor had appointed a vicar, the Rev. Mr. Lewis, formerly superior of the Jesuits; and he governed the mission during the Bishop's

silence. Soon after the termination of the war, the clergy of Maryland and Pennsylvania, being sensible that, to derive all advantage from the new state of things in America, it would be proper to have an ecclesiastical superior in the country itself; and knowing the jealousy prevailing in the American governments against the right of jurisdiction being vested in a person residing in Great Britain, addressed themselves to the Holy See, praying that a superior might be allowed, and that he might be chosen by the clergy, subject to the approbation and confirmation of his Holiness.*

THE NEW PREFECT APOSTOLIC.

The American clergy believed the time and the circumstances of the new nation as premature for the presence of a Bishop. They simply desired a superior with some of the episcopal powers. The Holy See, in its wisdom, came to the same conclusion, and resolved to give Maryland a provisional ecclesiastical organization. The learned and patriotic Rev. Dr. Carroll received the appointment. He was empowered, among other things, to bless the holy oils, and to administer the sacrament of confirmation. This holy sacrament, which strengthens faith in man, had never yet been conferred in the United States.

DOCTOR FRANKLIN AND REV. DR. CARROLL.

But we must not omit to mention a fact as interesting as it is singular. The venerable statesman and philosopher, Ben Franklin—then the American Minister at Paris—had an honorable share in the nomination of the future Patriarch of the Catholic Church in the United States. "When the Nuncio, at Paris," writes Father Thrope, in a letter to Rev. Dr. Carroll, from Rome, dated June 9th, 1784, "applied to Mr. Franklin, the old gentleman remembered you; he had his memory refreshed before, though you had modestly put your own name in the last place of the list." Franklin's *Diary* records this memorable event thus:

* Bishop Carroll.

"1784, July 1st.—The Pope's Nuncio called and acquainted me that the Pope had, on my recommendation, appointed Mr. John Carroll, Superior of the Catholic clergy in America, with many of the powers of a Bishop, and that, probably, he would be made a Bishop *in partibus* before the end of the year."

In consulting Dr. Franklin, the Holy See simply wished to pay an act of courtesy to the young Republic. The Constitution of the United States, which places religion beyond the sphere of the civil power, was not yet drafted. And it need excite no astonishment that even educated Europe was not familiar with the principles which underlie the American Government.

The very Rev. Dr. Carroll, as Prefect Apostolic, at once began his visits. His long journeys were chiefly through Maryland, Pennsylvania, and New York. The first, as the seat of the old Catholic colony, had still a respectable number of Catholics; and in Pennsylvania, Dr. Carroll found a population of about seven thousand faithful.

PHILADELPHIA.

Sometime before the arrival of the Prefect Apostolic this city was the scene of a notable religious ceremony. At the close of the Revolutionary War a solemn *Te Deum* was chanted in St. Joseph's church, at the request of the Marquis de la Luzerne, the French Ambassador. He invited the members of the United States Congress, as well as the principal generals and distinguished citizens, to attend. Washington and Lafayette were present. The Abbé Baudale delivered a most eloquent discourse. "Who but He," exclaimed the eloquent priest, "He in whose hands are the hearts of men, could inspire the allied troops with the friendship, the confidence, the tenderness of brothers? Ah! the combination of so many fortunate circumstances is an emanation of the all-perfect Mind. That courage, that skill, that activity bear the sacred impression of Him who is divine.

* * * Let us with one voice pour forth to the Lord that

hymn of praise by which Christians celebrate their gratitude and His glory—*Te Deum Laudamus*."

NEW YORK CITY.

The first years of the Revolution were years of marked intolerance in the State of New York.* We have already referred to John Jay's performance as a legislator—a performance which hands down that noted gentleman to posterity as a man of narrow views, an exquisite bigot.

But it was especially the Catholics of New York City who were made to *feel* that their faith was a crime! The British occupied the city during the greater part of the war. In fact, it was only late in the fall of 1783 that it was evacuated by the English troops. In 1778, a French man-of-war was captured and taken into New York harbor. The chaplain of the ship, Abbé de la Motte, being requested by the Catholics of the city to say Mass, did so. For this offense, the English commander had him thrown into prison. However, the ever-memorable day at length came, when the last British soldier stepped on board of ship, and turned his back to that America which had taught a solemn lesson to tyrants—a lesson that shall be studied to the end of the world!

MASS ON A TOP FLOOR.

The energetic Father Farmer soon found his way from Philadelphia to New York.† In the month of December,

* "In the northern colonies, that bordered on Canada, the feeling (bigotry) was especially intense; and when the struggle was imminent, the first colonial flag run up at New York in place of the English colors bore the words: 'No Popery.'" "American Catholic Quarterly Review." Vol. I.

† One hundred years ago there was no resident priest between Canada and Pennsylvania. To perform his Easter duties a New Yorker was obliged to go to Philadelphia! Watson in his *Annals* sneeringly says: "John Leary goes once a year to Philadelphia to get absolution." This was actually the name of a good Catholic of that day, who nobly placed a high value on his soul.

1783, he celebrated the holy sacrifice of the Mass on the top floor of a carpenter's shop! For some time, the residence of Don Diego de Gardoqui, the Spanish Ambassador, was used for the same purpose. This distinguished Spaniard, in 1786, laid the corner-stone of old St. Peter's, on Barclay street—the first of our churches in the city of New York. It was a brick structure, eighty-one feet by forty-eight, with a square tower and dome. Charles the Third, King of Spain, generously contributed \$10,000 towards its erection. The French Consul was also one of its best benefactors.

Father Farmer, S.J., continued, to the date of his death, in 1786, to be Very Rev. Dr. Carroll's vicar for New York. From time to time, several priests from Europe arrived, and began exercising their ministry without the necessary faculties. When remonstrated with, they made obstinacy their stronghold, and were sometimes supported against the Prefect Apostolic by congregations Catholic in name only. For nearly two years, a Rev. Mr. Nugent, aided by the trustees of St. Peter's, bade defiance to the ecclesiastical superior, and on one occasion compelled him even to leave the Church. However, in 1787, Very Rev. Dr. Carroll committed the parish of New York to Father O'Brien, an Irish Dominican, and peace and harmony were again restored. It must, indeed, be avowed that nothing is more sad than the commencement of the Church in the great "Empire City"—disobedient and scandalous priests, rebellious and usurping laymen!

At this period the Catholic population numbered *one hundred*, of which about forty approached the sacraments.

BOSTON.

Hitherto I have only referred to New England in order to point out its barbarous penal code. Except as an object of horror, Catholicity was unknown. Doubtless there were a few Catholics. But they lived as if they knew not their religion. Their children grew up Protestants. The brave General Sullivan of Revolutionary fame is an example. His

Catholic parents perhaps never "taught him to lisp the name of Mary."

WASHINGTON AND THE POPE'S EFFIGY BURNERS.

The War of Independence brought about the first change. When Washington proceeded to the camp at Boston, he was shocked at the silly bigotry which reigned there. The Pope was to be burned in effigy! But the following order, in the year 1775, shows how the illustrious commander viewed the matter:

"November 5th.—*As the Commander-in-chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so void of common sense as not to see the impropriety of such a step. * * * * It is so monstrous as not to be suffered, or excused; indeed, instead of offering the most remote insult, it is our duty to address public thanks to our (Catholic) brethren, as to them we are indebted for every late success over the common enemy in Canada.*"* This had a healthy effect on the moral idiots around Boston.

CATHOLIC FRANCE MELTING THE ICE OF BIGOTRY.

In 1778, a French fleet and army, under the distinguished Count D'Estaing, entered Boston harbor, remaining there for three months. Catholic service was regularly performed. The change was astonishing! A French officer having died, was buried with all the impressive ceremonies of the Catholic Church, and the members of the Town Council were seen marching in a funeral, which was preceded by a large crucifix! Indeed, the presence of the French did much to dispel bigotry in every quarter.

An able writer referring to this fact, justly remarks: "France, Catholic France, was solicited; she was asked, and

* Washington's Writings.

not in vain, to lend her armies to the cause of the Revolution. French troops landed at Boston, and amid the ridicule of the English party, the selectmen of the capital of New England followed a crucifix through the streets! A French fleet enters Narragansett Bay, and Rhode Island repeals a law excluding Catholics from civil rights! French troops are at Philadelphia and Congress goes to Mass! Necessity compelled this adaptation of the outer appearance, and, perhaps, to some extent calmed the prejudices of former days. With a Catholic ally, the government could not denounce Catholicity. In the constitution adopted, it washed its hands of the matter, and Congress refused to assume, as one of its powers, a right to enter the sphere of religion."

At the close of the Revolution, about thirty Irishmen and a few French and Spaniards constituted the total Catholic population of Boston. During the last years of the war, they were allowed the use of a school-house in which to celebrate divine service. The Abbé de la Poterie, formerly a chaplain in the French navy, was their first pastor.*

AN EMINENT CONVERT.

A remarkable conversion took place at this time. Rev. John Thayer, of Boston, was a Congregationalist minister, a member of one of the oldest New England families, and a gentleman of more than usually thorough education. To extend his knowledge and experience, he travelled through various parts of Europe. His prejudices were vividly strong, especially against the Jesuits. When in Rome, he accidentally became acquainted with the sons of Loyola; and in May, 1783, was received into the Catholic Church! He proceeded to the famous Seminary of St. Sulpice, at Paris, studied, and was ordained priest. In 1790, he returned to Boston, and

* His "ministrations," writes Father Finotti, "came to a sorry and quick end on the 29th of May, 1789, when he was suspended." La Poterie was a dangerous character—a wolf in sheep's clothing.

was appointed pastor by Very Rev. Dr. Carroll. Writing to a friend in that year he says of his new congregation: "About one hundred Catholics, consisting of French, Irishmen, and Americans, are what constitute our present church. About a dozen of them can attend Mass daily. I am engaged in instructing a few Protestants whom I hope to restore shortly to our common mother." How wonderful are the ways of God!

THE FIRST BISHOP OF THE UNITED STATES.

We must now return to the Prefect Apostolic, Very Rev. Dr. Carroll. For five years he toiled on with the amiability and zeal of an Apostle, daily encountering obstacles from the nature of his duties, from insubordinate priests and laity, that would have discouraged any but the bravest spirit. "Every day," he writes, "furnishes me with new reflections, and almost every day produces new events to alarm my conscience, and excite fresh solicitude at the prospect before me. You cannot conceive the trouble I suffer already, and still greater, which I foresee, from the medley of clerical characters coming from different quarters and various educations, and seeking employment here. I cannot avoid employing some of them, and they begin soon to create disturbances." This state of things was almost to be expected on account of the heterogeneous character of both people and clergy. As many of the clergy were entirely ignorant of the English language, and others in no very good repute at home, it was soon found that ampler powers than those possessed by the Prefect Apostolic were needed to hold the tangled reins of authority with proper firmness.

The principal members of the American clergy who had the good of religion at heart, assembled, and petitioned Rome for a bishop. The request was granted with the privilege of selecting the candidate and of locating the new see. They fixed upon Baltimore, "this being," writes Dr. Carroll to a clerical friend in Europe, "the principal town in Maryland, and that State being the oldest, and still the

most numerous residence of true religion in America. So far all was right. We then proceeded to the election, the event of which was such as deprives me of all expectation of rest or pleasure henceforward and fills me with terror-with respect to eternity. I am so stunned with the issue of this business, that I truly hate the hearing or the mention of it; and, therefore, will say only, that since my brethren—whom in this case I consider as the interpreters of the Divine Will—say I must obey, I will do it; but by obeying shall sacrifice henceforward every moment of peace and satisfaction.” One of Dr. Carroll’s conspicuous qualities, a quality that shed a lustre over his whole character, was his modest humility—

“Humility, that low sweet root
From which all heavenly virtues shoot!”

By the Holy See he was nominated bishop of Baltimore. On the reception of the official documents the new prelate at once proceeded to England for consecration. The solemn ceremony took place in Lulworth Castle, the lordly residence of the pious Thomas Weld, on Sunday, August 15th, 1790. The chief consecrator was Rt. Rev. Dr. Walmsley, senior Catholic Bishop of Great Britain.

Late in the same year Bishop Carroll reached the shores of America, was joyfully welcomed by his people, and installed in his episcopal see. On the Sunday of installation he addressed them a discourse which shall ever remain a masterpiece of sacred eloquence.

“This day, my dear brethren,” began the venerable man, “impresses deeply on my mind a lively sense of the new relation in which I stand before you. The shade of retirement and solitude must no longer be my hope and prospect of consolation. Often have I flattered myself that my declining years would be indulged in such a state of rest from labor and solicitude for others, as would leave me the best opportunity of attending to the great concern of my own salvation, and of confining myself to remember my past

years in the bitterness of compunction. But it has pleased God to order otherwise; and though my duty commands submission, it cannot allay my fears—those fears which I feel for you and for myself. In God alone can I find any consolation. He knows by what steps I have been conducted to this important station, and how much I have always dreaded it. He will not abandon me unless I first draw down His malediction by my unfaithfulness to my charge. Pray, dear brethren, pray incessantly that I may not incur so dreadful a punishment. Alas! the punishment would fall on you as well as myself—my unfaithfulness would redound on you, and deprive you of some of the means of salvation.”* What modest grandeur and simple sublimity mark these first utterances of the Patriarch of the American Church!

CATHOLIC STATISTICS.

At this point it may be proper to examine into the number of Bishop Carroll's spiritual children in 1790. Religious statistics in our country have been at all times in a misty, unsatisfactory condition. This early date was no exception. All figures, therefore, in that connection, are to be received as approximations—guesses at truth. The first national census was taken in 1790, and gave us a total white population of nearly 3,200,000. Of these about 30,000 were Catholics.† According to this estimate, *one* in every *one hundred and ten* of the white population was a Catholic. Bishop Carroll's diocese was the United States.‡ His priests were between thirty and forty in number; while his small, but wide-spread flock was distributed somewhat as follows: 16,000 in Maryland; 7,000 in Pennsylvania;

* Rev. Dr. C. I. White's *Sketch*.

† Many writers consider this too small. Some mention 50,000, and even higher, as being nearer the exact number. The above is Bishop Carroll's estimate.

‡ The diocese of Baltimore then included all the States east of the Mississippi, except Florida.

3,000 at Detroit and Vincennes; 2,500 in Illinois, and in all the other States together there were not perhaps more than 1,500—in all about 30,000. Such was the American Church at the date the Holy Father firmly planted the corner-stone by erecting the first episcopal see of Baltimore.

A COMPARISON.

Between the early history of the American Republic and the American Catholic Church, there are many interesting points of resemblance. They arose together. They grew together. Their chiefs were men illustrious in their day—beacon-lights of the past. They were born about the same time, the one in Maryland, the other in Virginia. Washington carried the Republic through its first years of struggle and fiery conflict. Carroll guided the frail ship of the Church over the stormy billows that broke across its early course. In 1789, George Washington was elected first President of the Republic. In the same year, the Holy See appointed John Carroll first Bishop of the American Church. The greatness and wisdom of Washington are equally conspicuous in his life and his writings. He was truly the father of his country. In the character of Carroll may be found the most splendid virtues that can adorn humanity. The wisdom of his words and his acts throws a halo of glory around his illustrious career. He was the Patriarch of the American Church. In both we recognize incomparable patriots. Washington's patriotism was enhanced and beautified by his lofty morality, and his profoundly religious instincts. The venerated Carroll did not love his country less because he loved his faith more. Illustrious men! to them, *duty* was, indeed, the most sublime word in the language!

CHAPTER IV.

FROM THE FOUNDATION OF THE DIOCESE OF BALTIMORE TO
THE DEATH OF ARCHBISHOP CARROLL.

(A. D. 1790—1815.)

"The harvest indeed is great, but the laborers are few."—GOSPEL.

TRUTH BATTLING FOR HER CHILDREN—A SPIRITUAL HANNIBAL—SYNOD
OF BALTIMORE—THE FRENCH REVOLUTION—FIRST MASS IN CHARLES-
TON, S. C.—THE CHURCH IN KENTUCKY—THE YOUNG PRINCE-PRIEST
—MYSTERIOUS EVENTS IN VIRGINIA—THE APOSTLE OF THE ALLE-
GHANIES—THE BRAVE CAPTAIN MCGUIRE—A FOREST JOURNEY—THE
FIRST MIDNIGHT MASS IN THE ALLEGHANIES—THE FIRST CHURCH
IN BOSTON—PIONEERS OF THE FAITH—DARK PICTURES AND LIVELY
LETTERS—IMMIGRATION—FOUR NEW SEES—REBELLIOUS CHILDREN
OF THE CHURCH—THE SEAL OF CONFESSION—DEDICATION OF ST.
PATRICK'S CATHEDRAL, NEW YORK—OTHER EVENTS—DEATH OF
ARCHBISHOP CARROLL.

OBSTACLES TO SURMOUNT.

THE American Church, as an organized body, now fairly began its heavenly mission. The field was large, the laborers few. If the dark times had passed, and the star of hope shone brightly, still, obstacles, almost numberless, appeared on every side. The majority of the Catholics were poor. Many of them were faithful Irish who had fled from English tyranny and spoliation; numbers of them, exiled French and Germans who had gladly escaped from the ruin and desolation that threatened European society. In many States the very name of Catholic was held in contempt. The battle-ground was changed. It was no longer a struggle for existence with odious penal enactments, but a ceaseless conflict with ignorance and fanaticism—remains of an unhappy past.

At all hazards the Faith was to be preserved and extended. To many Catholics the very sight of a priest was something dimly remembered. They had not beheld one for years! The practice of their religion was like a happy dream of youthful days—almost forgotten, yet the sweet memory of which lingered in the mind. The Sunday of first communion with its celestial peace of soul—who can forget it? In the life of the true Catholic, it is that bright day—that day of beauty which is a joy forever!

A SPIRITUAL HANNIBAL.

Bishop Carroll, arming himself with zeal, courage, and patience, calmly surveyed the immense field; and like an able commander, laid down his plans, and at once began operations. With Baltimore as a base and centre of action, he soon made his power felt and respected even to the extremities of Georgia, Maine, and Michigan. A spiritual Hannibal, the wise prelate skillfully manœuvred his small band of a few dozen priests. He gave each pastor his benediction, cheered him on in his difficulties, reminding him of his high mission as a member of the vanguard for the conquest of souls. Weak points were strengthened; enemies awed into neutrals, or changed into fast friends; and the outposts of the faith gradually extended. This is no imaginary picture. The prudence and lofty zeal of Dr. Carroll challenge unqualified admiration.

In November, 1791, the Bishop convened his first synod in Baltimore. It numbered twenty-two clergymen. The salutary measures adopted by that body remain to this day a monument of its wisdom.

About this time Dr. Carroll paid his first Episcopal visit to the capital of New England. "It is wonderful," he writes, "to tell what great civilities have been done to me in Boston, where a few years ago, a 'Popish' priest was thought to be the greatest monster in creation. Many here, even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather

than meet a Roman Catholic some time ago. The horror which was associated with the idea of a 'papist' is incredible; and the scandalous misrepresentation by their ministers increased the horror every Sunday."

THE FIRST MASS IN CHARLESTON, S. C.

The Holy Mass was first celebrated in Charleston, S. C., in 1786, by an Italian priest, chaplain on a ship bound for South America, which had put into the port for a short time. The few Catholics resident there invited him to offer up the holy sacrifice, which he did at the house of an Irish Catholic. Twelve persons were present. Some years later Father O'Reilly, an Irish priest, began to exercise his ministry among them; and, in 1789, the erection of a church was commenced. But soon they were again without a pastor. Immediately after the consecration of Bishop Carroll, the Catholics of Charleston addressed their congratulations and petitions to the prelate, who was compelled to defer granting them a priest until he could secure the services of more apostolic laborers for his immense diocese. Separated six hundred miles from the nearest priest, this little congregation, mostly Irish, nobly kept their faith. In 1793, Rev. Dr. O'Gallagher, a native of Dublin, a man of extraordinary eloquence and superior intellect, came to Charleston, by the authority of Bishop Carroll, and labored to collect his flock together and to repair the church. Catholic settlers from Maryland and St. Domingo soon swelled the number, and in time the old frame church was replaced by a brick one.*

* Rev. Dr. O'Gallagher was a ripe and varied scholar. He supported himself as a professor in Charleston College, and thus relieved the poor Catholics of his expenses. "In the life of the celebrated Attorney-General, Hugh Swinton Legare," writes Bishop England, "it is related that no competent Latin teacher could be found for this descendant of the Huguenots but Dr. O'Gallagher. This missionary was sent to Savannah in 1817, and some years after went to Louisiana." Works of Dr. England, Vol. III.

His reply to the apostate Wharton, in 1815, is a most able production.

THE FRENCH REVOLUTION.

On the other side of the Atlantic, affairs had reached a terrible crisis. While Divine Providence was preparing on the Western Continent, a new and grateful field for the seed of truth, it was disposing events in Europe and other countries for supplying that field with zealous and active laborers who would bring forth fruit in good season.* The French Revolution, with all its irreligious horrors, burst upon the world, deluging unhappy France in the blood of her best and bravest sons. It was a fearful upheaval of society—a social volcano. But what was a misfortune for the land of St. Louis, proved a blessing to the United States. Between 1791 and 1799, twenty-three French priests sought a refuge on our shores. In learning, virtue, and polished manners, they were worthy representatives of their Divine Master. Each one was a valuable acquisition for our young and struggling Church. Each was a host in himself. Six of them, Flaget, Cheverus, Dubois, David, Dubourg, and Maréchal, afterwards became bishops. The names of Matignon, Badin, Richards, Ciquard, Nagot, Nerinecx,† and others, will be held in benediction to the latest ages.

The arrival of these soldiers of the cross enabled Bishop Carroll to extend and partly consolidate his vast diocese. "The Catholic Church of the United States," wrote the learned Archbishop Spalding, "is deeply indebted to the zeal of the exiled French clergy. No portion of the American Church owes more to them than that of Kentucky. They supplied our infant missions with most of their earlier and most zealous laborers, and they likewise gave to us our first bishops. There is something in the elasticity and buoyancy of the character of the French which adapts them in a peculiar manner to foreign missions. They have always been the best missionaries among the North

* Rev. Dr. White.

† Father Nerinecx was a native of Belgium—a man of singularly austere and saintly life.

American Indians; they can mold their character to suit every circumstance and emergency; they can be at home and cheerful everywhere. The French clergy who landed on our shores, though many of them had been trained up amid all the refinements of polished France, could yet submit without a murmur to all the hardships and privations of a mission on the frontiers of civilization, and in the very heart of the wilderness. They could adapt themselves to the climate, mold themselves to the feelings and habits of a people opposite to them in temperament and character."

THE CHURCH IN KENTUCKY.

The Church of Kentucky, so flourishing and honored in our day, had not one single member before the Revolution. This State was then the land of the "dark and bloody ground"—the common battle-field of the western tribes. No human being made his home within its limits. Its sole inhabitants were the bear, the wolf, the buffalo, and the bounding deer.

The first Catholics who are known to have settled in Kentucky were Dr. Hart and William Coomes. Dr. Hart was a devoted Irish Catholic; Coomes a worthy native of old Maryland. "They both came," says Archbishop Spalding, "in the spring of 1775, among the very first white people who removed to Kentucky."* In 1785, about twenty Catholic families from Maryland went to reside there; and as time passed on, the number was annually swelled by new arrivals. Here was a choice field for some zealous laborer. Dr. Carroll invited the Rev. Mr. Whalen, an Irish Franciscan, to take charge of the new mission. The good priest at once set out on the wild and dangerous path that led to the scene of his arduous duties. He reached his destination in the spring of 1787—the first Catholic priest who pressed the soil of Kentucky. For two years and a half he toiled with a zeal that never flagged. "He was never known to

* Sketches of the Early Kentucky Missions.

miss an appointment, no matter how inclement the season, or how greatly he had been exhausted by previous labors. Often did he swim rivers, even in the dead of winter, in order to reach a distant station on the appointed day. On these occasions, the vestments, missal, and ornaments of the altar, which he was always compelled to carry with him, were immersed in the water; and he was under the necessity of delaying divine service until they could be dried at the fire.”*

It is scarcely to be supposed that the devoted priest's health could stand this long. But travelling and fatigue were among the least of Father Whalen's troubles. He did not escape the hatred and persecution of bitter sectarians; and, to add still further to the countless difficulties of his position, a fierce war with the Indians was then raging. By way of New Orleans he returned to Maryland, which he reached in 1790. Thus ended the first Kentucky mission.

In 1793, Father Badin, the first priest ordained in the United States, was sent to continue the work begun by Father Whalen. Leaving Baltimore on foot, with staff in hand, the enthusiastic young priest set out with one colleague, and by almost impassable roads through a rugged wilderness, travelled to Pittsburg, where they embarked in a flat-boat with a company of emigrants for Kentucky. Their passage was full of adventure. On landing at Mayville, the two missionaries again started on foot for Lexington, a distance of sixty-five miles. This journey could not be accomplished in one day. Night came on. It was passed in an open mill, lodging on the mill bags without the slightest covering, during a cold period towards the close of November. Reaching their destination, the priests commenced their labors. After four months, however, Father Badin found himself alone, as his colleague was glad to leave Kentucky. Nothing daunted, the youthful apostle fixed his residence near the rude church, and began his career of toil. Re-

* Archbishop Spalding.

ferring to this church, Archbishop Spalding says, it "was a temporary hut, covered with clapboards, and was unprovided with glass in the windows. A slab of wood, roughly hewed, served for an altar. Such was the first Catholic Church in Kentucky." *

After some years, two fellow-laborers came to the indefatigable Father Badin's assistance. One of them, Rev. Mr. Salmon, died from the effects of an unhappy accident—a fall from his horse. "The accident," writes Father Badin, "happened about noon, at a little distance from a residence. A servant who found him half dead in the woods went to solicit aid, which was denied him by an impious and cruel farmer, simply because the unfortunate man was a priest. It was only towards night that a good Catholic of the neighborhood was informed of the fact."

Referring to the number of ecclesiastics in the great Northwest, the same writer adds—"there were then but three priests in an extent of country much larger than France and Spain united." † Such was Catholicity in the Mississippi Valley at the beginning of the present century.

THE PRINCE-PRIEST.

In the fall of 1792, a young man of modest and noble mien might be seen in Baltimore. He had come to visit America, to study our institutions, and to make the acquaintance of Washington, Jefferson, and other famous men of that day. He was a Catholic. A few weeks' residence with Bishop Carroll, made him familiar with the spiritual wants of our young Republic. This forever changed the destiny of his life. The young Demetrius Augustine Gallitzin, heir of one of the richest and most ancient houses of Europe, became a priest. He was ordained in 1795, and at once began his labors among the missions of Pennsylvania and Maryland.

* Sketches of Kentucky Missions.

† *Origine et Progrès de la Mission du Kentucky.*

MYSTERIOUS EVENTS IN VIRGINIA.

Father Gallitzin, in the summer of 1797, was sent on a singular mission to Virginia. Reports of mysterious events, occurring there, had spread over the country, and he was deputed to hold an investigation as to their truth. He spent from September to Christmas in making a rigid examination. "No lawyer in a court of justice," he wrote to a friend, "did ever examine and cross-examine witnesses more than I did." At first, the young prince-priest placed no faith in the reports; but the more he investigated, the more he soon came to a full belief in the truth of what he saw and heard.

As these singular events are full of interest and instruction, and led to many conversions, I venture to reproduce a careful and somewhat extended account of them, even at the risk of being charged with devoting too much space to what is but an item in the history of our Church. They serve to illustrate the famous saying of St. Thomas Aquinas, that, if necessary, God would send an angel to instruct those who sincerely seek the true Faith.

"This occurred,"* writes the latest biographer of Father Gallitzin, "in Jefferson county, at a village called Middleway, since changed, on account of what there took place, to Cliptown, near Martinsburg, Virginia. Some seven or eight years previously, Mr. Adam Livingston, a Pennsylvanian by birth, of Dutch descent, and a Lutheran in religion, an honest, industrious farmer, moved with his large family from Pennsylvania to Middleway, and soon acquired a handsome property there. He was kind, generous, and hospitable. It was said that a poor Irish traveller, a Catholic, being ill while in Livingston's neighborhood, was taken into his house, carefully nursed and attended through his last sickness, and properly buried. The only thing Mr. Livingston refused to do for the sick man, was to send for a priest for him; he had never seen one, and in common with the gener-

* S. M. Brownson, "Life of Prince Gallitzin."

ality of his class, had, probably, very extraordinary ideas of Catholic priests; many actually believed they were the living emissaries of Satan, and that they had horns, like their master! Nothing, therefore, could induce any of the Livingstons to accede to the dying man's entreaty; and this through no hardness of heart, it must be understood, for they were all of kindly disposition, but because to them the request was absurd.

"Soon after this death, and this refusal, Mr. Livingston appeared to be given over to the buffetings of Satan in good earnest. His barns got on fire and burned down; nobody knew how; his horses and cattle died; his clothing and that of his family, their beds and bedding, were either burned up or cut into strips so small they could never be mended or put together again, generally in little pieces in the shape of a crescent. Boots, saddles, harness, all shared the same fate; chunks of fire rolled over the floors without any apparent cause; all conceivable noises tormented their ears; their furniture was banged about at the most inconvenient times; their crockery dashed to the floor and broken to atoms. These things deprived them of sleep, torturing their nerves, and terrifying their very souls, very soon reduced the family to the depths of physical and mental distress, while they aroused the whole neighborhood to horror and sympathetic advice." Livingston went far and wide for ministers of all persuasions, for conjurers of all kinds, to come and lay the devil; but the evil one gave them the most inhospitable reception, mingled with a malice so minute, and yet so overpowering, that it actually seemed as if he and all his imps were laughing at them. Three men came from Winchester, in order to free the house from its annoyances; but they no sooner entered it than a huge stone was seen to issue from the fireplace, and whirl round upon the floor for more than fifteen minutes, when the gentlemen gladly sneaked away. Having also applied to three conjurers, they gave him some herbs, a book ('Common Prayer'), and a riddle, by way of catching the devil. The very first night, the book and herbs

were found in a very ignominious piece of chamber-furniture, which was covered with the riddle!*

Less meddlesome visitors were hardly any better treated. "One old Presbyterian lady," says Father Gallitzin, "told a company at a tea-party that having heard of the clipping, to satisfy her curiosity, she went to Livingston's house; however, before entering it, she took her new black cap off her head, wrapped it up in her silk handkerchief, and put it in her pocket, to save it from being clipped. After a while she stepped out again to go home, and having drawn the handkerchief out of her pocket, and opened it, she found her cap cut into ribbands."

In this hopeless misery Mr. Livingston was permitted—perhaps on account of his hospitality to the poor traveller—to have a dream so remarkable and so vivid that it was like a vision. He dreamed he had toiled up a rugged mountain, climbing it with the greatest difficulty; at the top of the mountain he saw a beautiful church, and in the church a man dressed in a style he had never seen before. While he was gazing upon this person, a voice said to him: "This is the man who will bring you relief." He related this dream to his wife, and many other persons, one of whom told him that the dress he described as worn by the minister of his dream, was precisely like that worn by the Catholic priests, and advised him to try one of them. But Livingston, discouraged at so many failures, paid little attention to this advice, until importuned by his wife he made inquiries to learn where one could be found. Somebody knew of a Catholic family, named McSherry, living near Leetown, where he would be likely to find one. His troubles increasing, his wife entreating, and the conviction forcing itself into his own head that a Catholic priest could not work him much more evil than he was already enduring, induced him to go to Mr. McSherry's and try. Mrs. McSherry met him at the gate of her residence, and asked him his errand. He told her he

* Rev. Dr. White.

would like to see the priest, to which she replied that there was no priest there, but one would be at Shepherdstown to say Mass the next Sunday. Mr. Livingston went to Shepherdstown at the time she told him, and the moment the priest, Rev. Dennis Cahill, came out upon the altar to say Mass, Mr. Livingston was so affected that he cried out before the people: "The very man I saw in my dream!" He remained during the service in the greatest agitation, and as soon as the priest had retired into the sacristy, followed him, accompanied by Mr. Richard McSherry, and an Italian gentleman, Mr. Minghini, who kept a boarding-house at Sulphur Springs, who were among the most prominent men of Mr. Cahill's mission, had heard the exclamation, and knew somewhat of the circumstances. But no sooner had Mr. Livingston, with tears in his eyes, and choking in his throat, made known his errand, than the bluff and hearty priest laughed at him, and told him his neighbors were teasing him; to go home, to watch them closely, and they would soon get tired of the amusement. The other gentlemen, however, took up his case most earnestly, and insisted upon the priest's compliance; he very reluctantly yielded to them, at last, assured that it was all nonsense, loss of time, and a very unnecessary journey.

When he reached the house, heard and saw pretty clear proof of Livingston's story, he sprinkled the house with holy water, at which the disturbances ceased for a time; and at the moment the priest was leaving, having one foot over the door-sill, a purse of money which had disappeared some time before was laid between his feet.

When Father Gallitzin came, the disturbances having recommenced, he intended, as he afterwards related, to exorcise the evil spirits for good and all; but as he commenced, the rattling and rumbling, as of innumerable wagons, with which they filled the house, worked so upon his nerves, that he could not command himself sufficiently to read the exorcism, so that he was obliged to go for Rev. Mr. Cahill, a man of powerful nerve and hearty faith, who

returned with him to Livingston's, and bidding all to kneel down, commanded the evil spirits to leave the house without doing any injury to any one there. After a stubborn resistance on the part of the devil, they were finally conquered and compelled to obey the priest. Afterwards Father Cahill said Mass there, and the trouble ceased. Father Gallitzin carried a trunk full of clothing which had been cut to pieces during this period of destruction, back to Cone-wago, where they have been seen even of late years by eminent priests, who have added their testimony to the truth of these occurrences.

Among the clothes, however, are said to have been one or two garments marked in quite a different manner—one bearing the impress as of a hand burnt in the cloth, the other an I. H. S. made in the same manner. For scarcely had the Livingston family been relieved from the torments of the devil than they were visited by a consoling voice, which *remained with them for seventeen years*. It has been supposed that this voice came from some soul suffering in purgatory, for some reason permitted to visit, console, and finally to instruct the family. This may, perhaps, have been in return for the hospitality shown the poor Catholic who died at their house. In gratitude, perhaps, for the relief he had received at the hands of a Catholic priest, and with perfect submission of his will to the truth of the Church which alone could cast out devils, Mr. Livingston desired, with a portion of his family, to be made a member of it; and after giving them the rudiments of instruction which were absolutely necessary, Rev. Mr. Cahill received them into the Church. Mrs. Livingston complied with this, but she was never sincerely converted, and always said she was Judas. They had scarcely made their profession of faith, and heard one or two Masses, before a bright light awoke Mr. Livingston one night, and a clear sweet voice told him to arise, call his family together, and to pray. He did so—the hours passed as a moment, for the voice prayed with them, leading their prayers. Then it spoke to them in the

most simple, yet eloquent manner, of all the great mysteries of the Catholic faith to which they had assented, and which as far as they could, vaguely understanding them, they sincerely and firmly believed. But now these truths, dimly guessed at before, and accepted because the Church gave them, became clear, intelligible, fascinating, ever and ever more plain and more beautiful. Among other things which they could remember to repeat to others, the voice said that all the sighs and tears of the whole world were worth nothing in comparison with one Mass in which a God is offered to a God. It exhorted to boundless devotion to the Most Blessed Virgin Mary, continually implored them to pray for the suffering souls in purgatory, whose agony the voice could never weary of describing, and once in illustration of their pains, a burning hand was impressed upon some article of clothing, directly under the eyes of the family, while it was speaking. It also urged to hospitality, to simplicity in dress. It would reprove the least extravagance in which any of them might indulge, and induced them to many voluntary penances, to long, strict fasts, to unbounded charity, and to continual prayer. Mr. Livingston, to whom the voice more particularly addressed itself, was made its agent for innumerable works; he would be called up at night to undertake long journeys to persons taken suddenly ill, or in affliction, miles away; he would receive messages without any explanation, which he was enjoined to give at once to different people to whom they would prove of immense relief, of amazing prophecy, of timely warning. It foretold events which were always verified, and explained the meaning of many others.

It is said that while Father Gallitzin was investigating these matters, and was much concerned if they were of God, or a delusive spirit, that startling proofs were given him that at least they were not of man, and that he was told of terrible trials, of slander, persecution, denunciation of the bitterest deception and desertion in store for him—even circumstantial details, so far from anything he was

likely to meet, that he could hardly understand, but did not fail to remember them. Afterwards they were verified to the letter. As the evil spirits cannot foresee the future, it evidently was from the voice that he received the communication.

Fourteen persons were converted in one winter by these supernatural events, which were well known and widely discussed. Others, influenced by the account of them, received clearer impressions of the reality of another world, of the close proximity of the evil one, and of the intimate union between the church militant and the church suffering, from which they were moved to the serious practice of virtue, and to endeavor to live as they wished to die.

THE APOSTLE OF THE ALLEGHANIES.

Having concluded his Virginia investigations, the youthful Father Gallitzin once more began his zealous labors in the missions of Maryland and Pennsylvania. Full of zeal and intensely Catholic in heart and soul, the prince-priest was shocked at the unCatholic spirit that reigned among his congregations. If these people believed in the doctrines of the Church, they would gladly have her authority reduced to zero—if not further! A vulgar arrogance based on ignorance had possession of not a few minds. Almost too presumptuous to receive instruction, and too ignorant to be humble, they had lost that grand and simple faith which enables man to yield a noble obedience to God and religion. However, what they lacked in solid knowledge was abundantly supplied by loose fancies and religious whims derived from their heretical neighbors. For them liberty meant license, and all law was oppression. The continual interference of such men, and their dictation in Church matters, were an abomination to the apostolic Gallitzin.

A BRAVE, RELIGIOUS IRISHMAN.

But not one of these mental curiosities and moral dwarfs was the brave and good Captain McGuire, an Irish Catholic,

and a distinguished officer of the Revolution. After the war he resided in Maryland; being a great hunter, he often penetrated into the primeval forests of Western Pennsylvania, and the sound of his rifle was frequently echoed by the most distant of the Alleghanies. On the very summit of this lofty range, in what is now Cambria County, he bought a large tract of country, and went there with his family to reside, in 1788. The pious captain lost no time in providing for the Church—for which his wonderful faith alone could have given him hopes—and generously made over four hundred acres of land to Bishop Carroll, who had just then returned to the United States, after his consecration. Here a Catholic settlement began to form, and its members became urgent in their requests for a resident priest.

Marvelous are the ways of God! Father Gallitzin had long cherished the idea of founding a community of Catholic settlers in some remote spot far removed from the busy haunts of men and the contagion of warring sects; where they could live in primitive peace and simplicity; where the stream of knowledge would not be infected by the putrid waters of vice; and where religion could reign as queen! He had once visited McGuire's settlement on a mission of charity. The thought struck him that this would be the place to carry out his admirable design; and when the good people petitioned Bishop Carroll for a priest, they sent the letter through Father Gallitzin, begging of him to use his influence in getting them one—if possible, to come himself among them. He made their petition his own. "Your request," writes Bishop Carroll to him, "is granted. I readily consent to your proposal to take charge of the congregations detailed in your letter; and hope that you will have a house built on the land granted by Mr. McGuire, and already settled; or, if more convenient, on your own, if you intend to keep it."

A FOREST JOURNEY.

In the wishes of these devoted people and the sanction of his Bishop, Father Gallitzin recognized the call of God. He

resolved in the midst of this Catholic nucleus to establish a permanent colony, which he destined in his mind as the centre of his missions. Several poor Maryland families, whose affections he had won, determined to follow him ; and, in the summer of 1799, he took up his line of march. From Maryland they travelled with their faces turned to the ranges of the Alleghany Mountains. It was a rough and trying journey. The patient travellers hewed their way through primitive forests, burdened at the same time with all their worldly goods. As soon as the small caravan had reached its new home, Gallitzin took possession of this, as it were, conquered land. Without loss of time all the settlers addressed themselves to the work before them, and toiled so zealously that before the end of the year they had a church erected.

THE FIRST MIDNIGHT MASS ON THE ALLEGHANIES.

“ Out of the clearings of these untrodden forests,” writes Father Lemcke, “ rose up two buildings, constructed out of the trunks of roughly-hewn trees ; of these one was intended for a church—the other a presbytery for their pastor. On Christmas eve of the year 1799, there was not a winking eye in the little colony. And well there might not be ! The new church, decked with pine and laurel and ivy leaves, and blazing with such lights as the scant means of the faithful could afford, was awaiting its consecration to the worship of God ! There Gallitzin offered up the first Mass, to the great edification of his flock, that although made up of Catholics, had never witnessed such a solemnity ; and to the great astonishment of a few Indians, who had never in their lives dreamed of such a pageantry. Thus it was that on a spot in which, scarcely a year previous, silence had reigned over vast solitudes, a prince thenceforward cut off from every other country, had opened a new one to pilgrims from all nations, and that from the wastes which echoed no sounds but the howlings of the wild beast, there went up the divine song, *Gloria in Excelsis Deo.*” * Thus began that glorious Catho-

* “ Life of Gallitzin.”

lic settlement in western Pennsylvania, which was destined to grow and flourish like a beautiful mountain flower in the midst of the wilderness !

PROGRESS OF THE FAITH.

With joy Bishop Carroll beheld the rapid extension of the faith. His heart was glad, but his zeal was sorely taxed. In vain did he make long and rapid pastoral visits. His immense diocese defied all single efforts to traverse it. He represented the religious wants of the country to the Holy See, and Pius VI. appointed Father Leonard Neale as his coadjutor. In 1800, Father Neale was consecrated, at Baltimore, Bishop of Gortyna *in partibus*.

In 1803, Boston witnessed a solemn ceremony, such as it had never seen before. Bishop Carroll dedicated its first Catholic place of worship—the Church of the Holy Cross. The edifice measured eighty feet in length, and sixty in width, was of the Ionic order, and fronted on Franklin Square. Its entire cost was \$20,000.* This early monument of Catholic zeal and generosity in New England was raised by the apostolic efforts of Rev. Drs. Matignon and Cheverus—names as imperishable as the American Church itself.

PIONEERS OF RELIGION.

Like the immortal Indian missionaries of a former age, zealous priests now traversed this vast country, carrying hope and consolation along their pathways, and terrified neither by bigotry, wild beasts, nor the unbroken wilderness that often stretched around them. They carried the faith into Kentucky. The sound of their footsteps might be heard in the forests of Maine. Through the almost trackless wilds of Indiana, Ohio, and Michigan, some lone standard-bearer of the Cross might be seen wending his solitary way. And when a clergyman reached one of those out-of-the-way settlements, what joy accompanied his reception !

* Father Fitton : "Sketches of the Church in New England."

This was especially the case in such localities as were inhabited by the warm-hearted children of Ireland. The brave and resolute priest who ventured to seek them out in their scattered and isolated homes was received like an emperor by his subjects. How the news would travel for miles through the woods was always a mystery, but it never lagged! Long before day-break, through dangerous passes and over unbroken ways, the pioneers would come once again to roll off the burden of their sins and sorrows. In the one room of the cabin, which served all purposes, an altar would be constructed of rudest materials, the priest's saddle-bags unpacked, and Mass said with the same ceremony and the same efficacy, as if the tall trees, standing straight and stern about the door, were marble columns, and the blue sky far overhead were an old-timed Gothic arch.

The work of Mass and confession over, the good priest would turn his attention to the little ones. Some were baptized, others instructed. He made sure, at least, that the larger children were well taught at home. He would stay fifteen days, perhaps, in one place; a month in another, according to the number of inhabitants. His visit was crowned by the first communion of the children. Then the man of God, with a last blessing on his weeping flock, disappeared for a whole year. And when the apparition so long desired, but so transitory, had passed, it left behind a halo of superhuman glory, which seemed to those pious people the glory rather of a prophet than of an ordinary man. Thus the words of the celebrated Curé d'Ars—*"When the saints pass, God passes with them"*—were never more truly felt, or more beautifully verified, than in the back-woods of America!

DARK PICTURES AND LIVELY LETTERS.

But a glimpse at another side of the picture may be both interesting and instructive. Occasionally, the missionary was not without some eccentric points of character, which were not by any means smoothed down by his sufferings

and privations amid a rude society. This but added to his trials. And it might almost be questioned if Job himself endured more than the poor settlers and their equally poor priest.

The Rev. Mr. Whalen was stationed in western Pennsylvania, where he had nearly completed a log church. Writing to Bishop Carroll, in 1795, he says: "Your reverence can have no conception of my distress here, even for the necessaries of life; for really I have not anything like a sufficiency of food such as I get, and indeed poor and filthy it is. Most of the Irish, who, though poor, were by far the most generous, have now quit this settlement; five or six German families alone remain, whose chaplain I may call myself, since I cannot pretend to travel for want of a horse; and these people, indeed—abstraction made of religion—are the last of all mankind for sentiments of humanity. The poor man I live with is not paid what was promised for my board, and—whether he intends it or not—he treats me accordingly. Perhaps he can't help it. Bread is the sole support of his family. Morning, noon, and night, flour and water, or bread and water, with a little burnt grease thrown over, is the support of his starved and almost perfectly naked family. Since my arrival, the only meat we had was a little pig, about twenty or thirty pounds, and a calf ten days old, of which we have eat this whole week—till it became musty and green for want of salt. When I arrived first, they had about a dozen of hens, of which I must have eaten eight, as they still have four. . . . Thus have I spent five months of a very rigorous Lent, that threw me into a diarrhœa, that in such wretchedness and cold, made me pass a most penitential winter."

That the priest often encountered a rough set of people—white savages—the following letter will bear ample testimony, as the reverend writer "knew whereof he spoke." It was written from Milltown, Pa., in the winter of 1799. This priest informs Bishop Carroll that he possessed a large tract of land, some twenty miles from Milltown, and had placed his sister, a nun, on it, allotting her and her Order

five hundred acres. He requests the Bishop to send him, in the spring, "twenty Munster or Connaught men, and if they are poor, I'll pay them as much a year or a day as any other gentleman in the country, provided they are Catholics, because there are plenty of other descriptions here already; but I don't approve of it. Thus you will free me from a reprobated clan of infamous *Scotch-Irish*, superior in all kinds of wickedness—only in a superlative degree—to the most vile celebrated convicts. . . . What a holy relief it is for me to be so soon reprieved from such a degraded dragooning group of infectious reptiles! This before I would not mention to you, until I could be settled, in dread you might suppose interested views might oblige me to exaggerate in my reports. It's as good as a farce to hear, that since I came back, in consequence of the cold, I am dislodged from my spring house, and obliged to turn into the pig-sty—that is, the poor, honest man's own house, which is worse than can be described in the old German style, where cats, young dogs, and young fowls, both men and their wives, sons and daughters, we all in one store-room comfortably kennel together; but what is more humorous is, that I am kept in pledge, in this sweet-scented situation, for my quarter's diet and lodging."

As the head of a vast diocese, Dr. Carroll was the recipient of many a singular application for employment from ecclesiastical adventurers. In 1797, a clergyman writes to the Bishop from Naples: "The purport of my troubling your lordship is no other than that, as being informed that there is a scarcity of horses, in your new-found world, to cultivate the vineyard of the Lord, should your lordship be under the deplorable necessity of supplying the defect by employing even asses, I should most humbly offer myself for one, though I can boast of nothing to recommend me for so sublime a function," etc.*

*For the above unique specimens of epistolary correspondence, I am indebted to Rev. Dr. White's "Sketch of the Church in the United States," appendix of Abbé Dartras' "General History of the Catholic Church."

IMMIGRATION.

Scarcely had the nineteenth century dawned, when the great tide of immigration began to set in for the shores of the New World. If the French Revolution caused many distinguished men, both clerical and lay, to cast their lot in our land, the Irish Rebellion of 1798, and its fatal termination, likewise forced thousands of "Exiles of Erin" to seek their fortunes in some clime more favored than their own unhappy Isle. For them the United States had a mysterious attraction. The star of destiny guided their course westward. With brave, but sad hearts, they departed from the land of their sires, carrying with them the inestimable gift of an imperishable faith. If the chivalrous son of Erin cast one last lingering look behind, it was to bless the sacred shores fading from his view, and to commit his future to God and the Most Blessed Virgin. Like Galvin, his warm feelings often found vent in some sweet lyric.

" Upon the deck with longing
I watched the lonely main,
And on my fate I ponder,
And muse in doubt and pain.
To thee I yield my fortunes,
O Holy Maid above !
Adieu, my own dear country—
Adieu, thou land of love !

" Far in the western waters
The red sun hides its light,
And now at last 'tis buried
Beneath the billows' might;
The roaring sea announces
The weary day's decline,
Adieu, beloved country,
Adieu, thou land of mine !"

To prepare the country for these Catholic new-comers, taxed the energies of Bishop Carroll and his scattered clergy. Spreading themselves over the vast area of the Union, the immigrants found at numerous points the veteran missiona-

ries—chiefly French and Irish—who had been tried by the pains of persecution and the labors of the apostleship. Before this great human tide, the priests were like the primitive rocks, which arrested and fixed geological deposits. Around them the Catholic part of the tossing flood invariably settled. At first, it was a few huts, then a village, and finally a city. In perusing the early annals of our Church, it is consoling to learn—amid examples of backsliding and wrecks of faith—of the love and harmony which subsisted between the French pastor and his Irish flock. Of them, as of the primitive Christians, it might be said: “See how they love one another!”

FOUR NEW SEES.

On account of the vast stream of immigration, the Church grew rapidly in numbers. In 1807, the Catholics of New York City numbered about 14,000. Seventeen years before they were set down at less than *one hundred!* It was regarded as something marvelous, when, in 1808, six priests were ordained in one day, which, writes Dr. Carroll, was “a happy day for the diocese.” In view of this increase, the Sovereign Pontiff deemed it expedient to raise Baltimore to the rank of a Metropolitan See with four suffragan bishoprics—New York, Philadelphia, Boston, and Bardstown, Kentucky. The Rev. Michael Egan, O.S.F., was appointed to Philadelphia; Rev. John Cheverus, to Boston; and Rev. Benedict Flaget, S.S.S., to Bardstown. They were all consecrated by Archbishop Carroll, at Baltimore, in the autumn of 1810. The Rev. Luke Concanen, O.S.D., appointed for New York, was consecrated at Rome; but he died at Naples on the eve of embarking for his diocese. At this time there were about seventy priests and eighty churches in the United States, with a Catholic population of probably one hundred and fifty thousand.* Of the five prelates, one was an American, two were French, and two Irish.

* Rev. Dr. White.

PRINCIPAL EVENTS TO THE DEATH OF ARCHBISHOP CARROLL.

While Catholicity maintained its onward course, it was not without troubles and difficulties. Foes there were without, and traitors within. Among the worst enemies of the Church were her unprincipled and rebellious children. "Scandals must come," said our Divine Lord. The American Church had her share of them. Here, it is a priest who forgets the duties of his sacred calling, disgraces himself, and disedifies the faithful; there, it is a number of church trustees—laymen who defy their bishop, who insult him, and who would fain persuade the world that arrogance and insane obstinacy are cardinal virtues!

It was especially the mitre of Bishop Egan, an humble, modest man, that was thickly set with thorns. His gentle nature was unequal to the difficulties of his contest with the trustees of his cathedral, in Philadelphia; and in 1814, he died, broken-hearted. In the words of Dr. England, his "few years of administration were years of difficulty."

By the death of Bishop Concanen, the see of New York remained vacant for several years, as the illustrious Pius VII. was a prisoner in the hands of Napoleon, and unable to make a new appointment. In this state of affairs, Archbishop Carroll deputed Fathers Kohlman and Fenwick, S.J., to administer the spiritual affairs of that diocese.

THE SEAL OF CONFESSION.

It was during the ministry of these Jesuit Fathers in the city of New York, that an event occurred which excited a good deal of interest at the time, and led to a decision of much importance to the Catholic community. Restitution had been made to a man named James Keating, through the Rev. Father Kohlman, of certain goods which had been stolen from him. Keating had previously made a complaint against one Phillips and his wife as having received the goods thus stolen, and they were indicted for a misdemeanor before the justices of the peace. Keating having

afterwards stated that the goods had been restored to him through Father Kohlman, the latter was cited before the court, and required to give evidence in regard to the persons from whom he had received them. He refused, on the ground that no court could require a priest to give evidence in regard to matters known to him only under the seal of the confessional. The Jesuit was summoned before a court composed of the mayor of the city, the recorder, and two aldermen. The case was thoroughly argued, and the decision given in favor of Father Kohlman. "The Catholics are protected by the laws and constitution of this country in the full and free exercise of their religion," said De Witt Clinton, the mayor, "and this court can never countenance or authorize the application of insult to their faith, or of torture to their consciences."*

On Ascension-day, 1815, St. Patrick's cathedral,† Mulberry street, was dedicated. The ceremony was performed by Dr. Cheverus, Bishop of Boston, while the mayor and aldermen of the city took part in the procession.

In 1803 the United States purchased Louisiana from France, and the American Church was increased by the addition of the diocese of New Orleans. This city, in 1793, had been erected into an episcopal see, and Dr. Penalaver took charge. At the date of purchase by the United States Government, the see was vacant, and continued so for a long time. Pius VII. directed Dr. Carroll to administer its ecclesiastical affairs. He at once deputed one of his most prudent priests as his representative, clothing him with the powers of vicar-general. But the absence of episcopal authority, or the contentions which arose on the subject of jurisdiction gave birth to the most lamentable discords in the

* Bayley's "History of the Catholic Church in N. Y." The principle embodied in this famous decision afterwards became a law of the State of New York.

† It was named St. Patrick's at the suggestion of Archbishop Carroll, when the corner-stone was laid in 1809. At late as 1820, it was quite in the fields, surrounded by woods. One day a fox was caught in the churchyard.—"History of the Church in N.Y."

church of New Orleans—discords which continued for many years, and were productive of the greatest scandals.*

DEATH OF ARCHBISHOP CARROLL.

A quarter of a century had rolled by since Dr. Carroll was created Bishop, and appointed ecclesiastical ruler of this Republic. God had blessed his labors. Under his watchful care the Church of the United States had reached a point in numbers and prosperity as unexpected as it was encouraging. When his episcopate began, the country was without religious orders, or educational establishments. Now, there was a great change. Chiefly by his exertions the Jesuits, Sulpitians, Augustinians, Dominicans, Carmelites, Visitation Nuns, Sisters of Charity, and others had planted themselves in the soil, and were growing up like beautiful vines about the tree of the Church. The United States was an ecclesiastical province with its bishops, an increasing body of clergy, and a Catholic population numbering over two hundred thousand. In the midst of these happy circumstances God called away his faithful servant. At the ripe old age of eighty-one, on December 3d, 1815, departed Dr. Carroll, equally illustrious as a man, as a Catholic, as a patriot, as a Jesuit, as a Bishop, as an Archbishop, and as the Father and Founder of the American Church.

* Rev. Dr. C. I. White.

ARCHBISHOP CARROLL,*

The Patriarch of the American Church.

"As the sun when it shineth, so did he shine in the Temple of God."—ECCLES.

John Carroll was born in Maryland, on the 8th of January, 1735. His father, Daniel Carroll, belonged to a distinguished Irish family; while his mother, Eleanor Darnall, was a native of Maryland, and the daughter of a wealthy Catholic gentleman. His first education was obtained at a private boarding-school, kept by the Jesuits of the province; here, himself and his illustrious cousin, Charles Carroll of Carrollton, were entered as scholars, in 1747. In the following year, they were sent to Europe to continue their studies at the Jesuit College of St. Omers, France. Piety, close application, brilliant talents, and amiable deportment were the most marked characteristics of young Carroll's college career.

He entered the novitiate of the Society of Jesus in 1753, made his course of philosophy and divinity at Liege, and was elevated to the priesthood in his twenty-fifth year. Nobly taking the cross as his portion, he made over his patrimony to his brothers and sisters in America. For several years Father Carroll filled the professor's chair in various colleges; and, in 1771, was received as a professed Father in the Society.

By the brief, *Dominus ac Redemptor*, the Society was suppressed in 1773. Father Carroll deplored the blow, but in common with the other members of his illustrious order, he submitted as only a Christian could do—with sublime resignation. In a letter to his brother, Daniel Carroll,† after expressing his grief of heart, he says: "*God's holy will be done, and may His name be blessed forever and forever.*" He now proceeded to England, where he received the appointment of chaplain to Lord Arundel, and took up his residence at Wardour Castle. When the quarrel between Great Britain and America began to approach a crisis, Father Carroll at once took sides with his own country.

Bidding adieu to his friends and companions, he sailed from

* Chiefly from Dr. R. H. Clarke's "Lives of the Deceased Bishops of the United States," Vol. I.

† Daniel Carroll was one of the authors of the *Constitution of the United States*, and one of the three delegates from Maryland whose names are subscribed thereto. "On what was once his farm by the Potomac," says McGee, "the National Capitol now stands."—"Catholic History of North America."

England, and reached his native land in June, 1774. His first impulse was to visit his venerable mother and devoted sisters, with the former of whom he took up his residence at Rock Creek. Here, at first, a room in the family dwelling and subsequently a wooden chapel, were the scenes of the holy priest's ministerial offices. The wooden chapel has since been superseded by a neat brick church, which is now well known under the revered name of *Carroll's Chapel*.

At the time of Father Carroll's arrival in America there was not one public Catholic church in Maryland. Under the family roof only could the holy sacrifice be offered up to the Almighty. This explains why the old Catholic chapels of Maryland contain large hearths and fireplaces within them, and massive brick chimneys projecting through the roofs. In the once beautifully named "Land of the Sanctuary" there were then only nineteen Catholic clergymen—all ex-Jesuits.*

Father Carroll continued to reside at Rock Creek. He did not wish to leave his aged mother, to whose declining years he was anxious to minister. His missionary labors were chiefly performed in the neighboring country. He always travelled on horseback, making long and frequent journeys to distant Catholic families and settlements, riding frequently thirty miles or more to sick calls and paying monthly visits to a small congregation of Catholics in Stafford County, Virginia, which was distant fifty or sixty miles from his home.†

After about eighteen months thus spent in the active duties of the holy ministry, the call of his country summoned Father Carroll to her service. Open war raged between England and the thirteen colonies. The hopes of a settlement had vanished, and for the first time was heard the magic sound of the word *Independence*. To gain the active assistance of the Canadians,

* Col. B. U. Campbell, in his "Life and Times of Archbishop Carroll," gives the names and residences of these Maryland priests. As to nationality, it appears that fifteen of them were natives of Maryland, three Englishmen, and one a Belgian.

† There was only *one* little spot in Virginia where the *penal code* did not rule. Forming, as it did, a remarkable exception, it deserves a word of notice. This little spot, consecrated to religious freedom, was in Stafford County, and was called Woodstock. The inhabitants were vested with the right of freely exercising their religion, by a special grant under the royal signet of James II. Captain George Brent was the leader of this band of Catholic pilgrims, in Virginia, in 1686, two of whose descendants were married to Anne and Eleanor Carroll, sisters of Rev. Mr. Carroll, at the time of his missionary visits to Stafford, in 1775-'6.

or at least to secure their neutrality, was of the highest importance. We have already spoken of the American embassy, composed of Dr. Franklin, Samuel Chase, and Charles Carroll of Carrollton, sent by Congress in 1776 to accomplish this object. Father John Carroll was earnestly requested to accompany them, "it being supposed that from his religious sentiments, character, and knowledge of the French language, his presence and counsels might be useful in promoting the objects of the mission with the Canadians."* He acceded to the request of Congress. While on the way, Dr. Franklin fell sick, and his reverend companion nursed him with true devotedness. Indeed the priest and the philosopher contracted a sincere friendship, as we find from the grateful letters of Franklin. "As to myself," he wrote, "I grew daily more feeble, and I think I could hardly have got along so far but for Mr. Carroll's friendly assistance and tender care of me." Franklin, as we have seen, did not forget the patriotic Jesuit, when a Bishop was wanted for the United States. The failure of the embassy, the reader has already learned.

On returning to Rock Creek, Father Carroll resumed the duties of the sacred ministry, which he continued to perform uninterruptedly during the entire Revolutionary War.

Throughout the great struggle he warmly sympathized with the cause of Independence. In his correspondence he explained and defended its principles. His fervent prayers were for its success; and no citizen of the Republic saw with greater joy the glorious consummation of the contest.

In 1784, his powers as a controversialist were summoned into service. The Rev. Mr. Wharton, his former friend and fellow-member of the Society of Jesus, had apostatized from the Catholic faith, and wrote a public letter attacking its principles.

The original document by which James II. conferred this singular privilege—singular at that time—on Woodstock is given by Dr. Clarke in his *Memoir of Archbishop Carroll*, "The Metropolitan," Vol. IV. Also, in his "Lives of the Deceased Bishops," Vol. I.

For a hundred years, in the midst of perils, this brave little band of Catholics rigidly adhered to their religion. They were occasionally visited by priests from Maryland, who always crossed the Potomac for that purpose in disguise. The good Father Framback, who frequently attended them, had to exercise the greatest caution to avoid discovery, sleeping generally in the stable beside his horse, in order to be prepared for sudden flight. On one occasion he barely escaped with his life. His faithful horse carried him safely through the water of the Potomac; but he was fired upon before he had reached the Maryland side of the river.

* Sparks.

Father Carroll's reply is noted for its strength, elegance, and triumphant logic.

He was appointed Prefect Apostolic towards the close of 1784, first Bishop of the United States in 1789, and first Archbishop in 1808. The two preceding chapters sketch his glorious career in these high offices.

Dr. Carroll's name heads the congratulatory address presented by the Catholics of the United States to General Washington on his accession to the Presidency.

As Bishop, in the midst of his solicitude for the whole Church of America, he never lost sight of the spiritual welfare of the Indians. Had it been in his power he would have revived the Indian missions in all their former greatness. He applied to General Washington for the assistance of the Government in this grand work. But the President, under our Constitution, had no power to grant his request. Had Congress at that time adopted the policy of sending Catholic missionaries amongst the Indians, how different would have been the fate of our aborigines! A sad chapter in our history would now have been one of the brightest pages in our annals!

He founded Georgetown College, and his labors in the cause of education only ended with his life.

Archbishop Carroll was a polished and profound scholar. He spoke Latin, French, Italian, and English with equal fluency. St. John's College, at Annapolis, conferred upon him the degree of LL.D. Many other colleges and universities also considered it an honor to confer upon him the degrees of D.D. and LL.D.

Washington admired the character and virtues of Dr. Carroll. "From his exalted worth as a minister of God," writes G. W. Custis, the adopted son of Washington, "his stainless character as a man, and above all his distinguished services as a patriot of the Revolution, Dr. Carroll stood high, very high in the esteem and affections of the '*Pater Patriæ*.'"^{*} By the unanimous resolution of Congress he was selected to pronounce the panegyric of Washington on February 22d, 1800. This he did in St. Peter's church, Philadelphia. It is a masterpiece of fervid eloquence, ardent patriotism, and pure classic taste.

In stature, Archbishop Carroll was below the medium height, but he was at the same time one of the most dignified and imposing of men. His appearance and manners were strikingly appropriate to the ecclesiastic. He was exceedingly affable, always accessible, and of a most kind and genial nature.

^{*} Letter of G. W. Custis to Rev. Dr. White.

"Mother," said one of her pupils to the celebrated Mother Seton, during an instruction in Christian doctrine, "I met the word *benignity* in my Catechism, and I don't know exactly the meaning of it." "My dearest one," replied the good lady with a smile, "I can give you no better answer to your question than to say: '*Look at Archbishop Carroll, and you will see the meaning of this word on his countenance, as well as in his manners.*'" Gallitzin, the prince priest, was a great admirer of the noble prelate. "The nearer we approach Dr. Carroll in our conduct," he was accustomed to say, "the nearer we approach perfection."

The wonderful regularity and temperance of his life enabled him to retain unimpaired health until he was about eighty years of age. When his last hour came, he requested to be laid on the floor to die, at the same time desiring his friends and attendants to recite the *Miserere*. Bestowing his benediction, he calmly expired on Sunday, December 3, 1815.

"He taught us how to live; and oh! too high
The price of knowledge! taught us how to die."

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CHAPTER V.

"You shall be hated by all men for my name's sake ; but he that shall persevere to the end shall be saved."—GOSPEL.

FROM THE DEATH OF ARCHBISHOP CARROLL TO THE ELEVATION OF NEW YORK, CINCINNATI, AND NEW ORLEANS TO THE RANK OF METROPOLITAN SEES.

(A. D. 1815—1850.)

ARCHBISHOPS NEALE AND MARÉCHAL—A MIRACULOUS CURE—THE FIRST PROVINCIAL COUNCIL OF BALTIMORE—DRS. WHITFIELD AND ECCLESTON—SUCCEEDING COUNCILS—PIUS IX.—LETTER INVITING HIM TO AMERICA—THE CHURCH IN PENNSYLVANIA—SCANDALS—TROUBLES—PROGRESS—DR. KENRICK—CHURCH-BURNING—"NATIVISM"—THE CHURCH IN NEW YORK—DR. CONNOLLY—DIFFICULTIES—CONVERSIONS—IRISH IMMIGRATION—DR. DUBOIS—DR. HUGHES—THE CHURCH IN NEW ENGLAND—DRS. CHEVERUS AND FENWICK—THE BOSTON MOB DESTROYS A CONVENT—PROGRESS—ANECDOTES—THE CHURCH IN THE SOUTHERN STATES—IN THE WESTERN STATES—DR. FENWICK—DR. PURCELL—STATE OF THE CHURCH IN 1850.

I. ARCHDIOCESE OF BALTIMORE.

THE venerable Carroll laid the foundation of the Catholic Church in our country. It remained for those who followed him to build up the mighty edifice. His successor was the sainted Neale, who wisely guided the destinies of the Church for eighteen months, then bowed his aged head, and passed to the reward of the faithful servant.

The Holy See appointed Dr. Ambrose Maréchal to fill the vacancy. For a time, his was, indeed, a thorny road to travel. He had to struggle with a spirit of faction and insubordination which threatened to result in actual schism. In Charleston, S. C., there was much trouble. At

Norfolk, Va., an unprincipled priest was in open revolt. Trusteeism created difficulties in all directions. In the words of the learned prelate: "The Church of Christ in this country was in affliction!" But in prudence and zeal Archbishop Maréchal was, perhaps, unsurpassed. He was equal to the weighty requirements of his exalted and difficult position.

In May, 1821, he had the happiness of solemnly dedicating the fine cathedral of Baltimore, the corner-stone of which had been laid, eighteen years before, by Dr. Carroll. The situation of the sacred edifice on the summit of a pyramidal hill—on which the houses of the city are built—gives to Baltimore the aspect of an entirely Catholic city, where the cathedral, as in Europe, towers above all other monuments.

A VISIBLE MIRACLE.

About this time a miraculous cure took place—a cure which furnished themes for many an able pen.* It occurred in the case of Mrs. Ann Mattingly, of Washington City, sister of the Hon. Thomas Carberry, then chief magistrate of the national metropolis. After a sickness of several years' duration, which subjected her to the most intense sufferings, and which had resulted in the formation of external tumors and ulcers, she was at length reduced to the point of death. Her physicians pronounced her situation beyond the reach of medical skill. While in this condition, she was advised to resort to the prayers of Rev. Prince Hohenlohe, Canon of Olmutz, who was renowned for his sanctity, and who had the reputation of obtaining the most extraordinary favors from God. She accordingly performed a novena in union with some of her pious friends, as the prince had directed. On the 10th of March, 1824, immediately after the reception of the Holy Communion, Mrs. Mattingly *was instantly* restored to health. The tumor

* It occupies about fifty pages of Bishop England's learned writings.

had disappeared. The ulcers on her back were healed. Rising from her bed, she spent some time in prayer and thanksgiving; and during the day received hundreds of visitors who crowded to see her.* The fame of this extraordinary cure was immense. It led to many conversions. The lady lived in perfect health for thirty years after, dying only in 1855.

THE COUNCILS OF BALTIMORE.

Archbishop Maréchal passed from the scene of his earthly toils in 1828, and was succeeded by Dr. James Whitfield. It is a trite, but true maxim, that "union is strength." Bishop England, with his mighty grasp of mind, was not long in perceiving the necessity of united action among the prelates of this Republic. He forcibly explained his views to his consecrated colleagues; and the result was the first Provincial Council of Baltimore, held in the fall of 1829. The benefits religion has derived from these assemblies of our Bishops cannot be overestimated; nor should we forget the soaring intellect whose wise suggestions first called them into existence. To the invitation of Archbishop Whitfield, five prelates responded—England of Charleston, Flaget of Bardstown, Fenwick of Cincinnati, Fenwick of Boston, and Rosati of St. Louis.† The others were unable to attend. The Council passed thirty-eight decrees, afterwards approved by the Holy See. Two of these decrees were intended to check the frequent abuse of power by lay trustees;

* Rev. Dr. White.

† As to nationality, the Fathers of the First Council of Baltimore were as follows: The President, Archbishop Whitfield, was an Englishman; the two Dr. Fenwicks were Americans; Dr. England was a native of Ireland; Dr. Rosati, an Italian; and Dr. Flaget, a Frenchman. Drs. Whitfield and England were not members of any Religious Order; Dr. Fenwick of Boston was a Jesuit; Dr. Fenwick of Cincinnati, a Dominican; Dr. Rosati, a member of the Congregation of the Mission; and Dr. Flaget, a Sulpitian.

another, urgently recommended the establishment of a society for the diffusion of good books. On comparing their notes, the assembled Fathers reckoned the Catholic population of the United States as numbering over 500,000. This rapid increase was chiefly owing to immigration from Ireland. The faithful Irish exiles scattered themselves over our vast territory, and presented, on all sides, little congregations ready for a pastor.

In the fall of 1833, the Second Council of Baltimore was convened. It was composed of ten prelates.* Many wise decrees were passed. Among others, the Fathers directed that the Indian tribes of the far West, and the Catholic negroes of the colony of Liberia, should be confided to the care of the Society of Jesus.

AMONG THE NEGROES OF AFRICA.

At that time, however, it seems that the Fathers of the Society were unable to undertake the mission among the negroes. The Holy See, six years later, expressed its desire that the Bishops of New York and Philadelphia should each appoint a missionary to go to the African colony. Rev. Edward Barron and Rev. John Kelly responded to the call of the Sovereign Pontiff. In 1842 they landed on the coast of Africa, and for three years labored zealously in a most uninviting field. During a journey to Rome, Dr. Barron was raised to the episcopal dignity. Pestilence, however, swept over Liberia; and the two missionaries, after numerous acts of heroism, were finally compelled to return to the United States, in 1845.†

* The only one of them now (1876) alive is Dr. Purcell, the venerable Archbishop of Cincinnati.

† Bishop Barron was born in Ireland, in 1801, and was a brother of Sir Henry Winton Barron of Waterford. He was a man of great virtue, profound knowledge, and many accomplishments. After his return to the United States, he repeatedly refused a diocese; and in 1854, while the yellow fever raged in Savannah, he died a martyr of charity.—DE COURCY.

DEATH OF DR. WHITFIELD.

The death of Dr. Whitfield, in 1834, left the See of Baltimore vacant. The two Councils over which he had the glory of presiding, display the dignity and conciliating spirit of the Archbishop. During the first Council, three distinguished jurists were invited before the assembled Bishops to give an opinion on some points relating to the civil law of the United States. These learned gentlemen left the presence of the prelates, full of respect and wonder. "We have," said they, "appeared before solemn tribunals of justice, but have never had less assurance, or felt less confidence in ourselves, than when we entered that august assembly."* At the date of the second Council, the Church of the United States consisted of twelve dioceses, which counted in all three hundred and eight ecclesiastics—seventy-two Americans, ninety-one Irish, seventy-three French, seventeen Italians, thirty-nine Belgians and Germans, some English and Spanish, and one Pole.

The Holy See nominated Dr. Samuel Eccleston to the Metropolitan See of Baltimore. He first presided at the Third Provincial Council, in 1837, at which eight Bishops were present. In May, 1840, the fourth Council was opened. In their fifth decree, the Fathers very earnestly recommended the formation of temperance societies among Catholics. This was the last of the Councils attended by the illustrious Bishop England, as he died in the spring of 1842. In the following year the fifth Council was held, and at the suggestion of the Fathers, the Holy See erected several new dioceses. The penalty of excommunication was pronounced against all Catholics who, after obtaining a civil divorce, pretend to contract a second marriage.

OUR POWERFUL PATRONESS.

The sixth Council assembled in May, 1846, and twenty-

* One of these was the illustrious Roger B. Taney, afterwards Chief-Justice of the United States. He was the only Catholic who up to this time has filled that high office.

three bishops took part in the deliberations. Their principal decree was, that "THE MOST BLESSED VIRGIN CONCEIVED WITHOUT SIN IS CHOSEN AS THE PATRONESS OF THE UNITED STATES." The Fathers thus proved their great love and devotion to the Mother of God, and anticipated the action of the Holy See, which a few years after declared the Immaculate Conception an article of Faith.

PIUS IX.

The death of Pope Gregory XVI., and the almost immediate election of Pius IX.,* were events that filled the Catholics of the United States with feelings of mingled regret and joy. Americans of all denominations joined in the voice of welcome to the new Pontiff. Meetings were called in the principal cities of the Union, eloquent speeches were made, and beautiful addresses drawn up to bear to the Holy Father the enthusiastic tribute of American sympathy.

But who can foretell the direction events may take? Many of the Italian multitude who were loudest in welcoming Pius IX. soon drove him into exile! This but increased the love and veneration of American Catholics for his august person. They flattered themselves that he might seek hospitality on the shores of the New World. And Archbishop Eccleston begged his Holiness to honor Maryland with his presence. "Our seventh council of Baltimore,"† writes the prelate to the exiled Pius IX., "is to be held on the 6th of May next. We are perhaps too bold, Holy Father, in asking and hoping that, if possible, the shadow of Peter may even transiently gladden us, and give us new strength and courage. How great an honor and support to our rising Church! What joy and fervor, what fruits and privileges of communion throughout our whole Republic, if your Holiness, yielding to our unanimous wishes, would but stand amid the prelates assembled from the most remote shores of

* Pius IX. was elected June 16th, 1846.

† This memorable letter is dated Baltimore, January 18th, 1849.

North America, and deign to console and honor us and our flocks with your apostolic advice and paternal blessing! The council might easily, if your Holiness so direct, be deferred to a more convenient time, and so far as our poverty permits, nothing shall be wanting to make everything a comfort and joy to our Most Holy Father."

Though deprived of the happiness of seeing the successor of St. Peter, the Catholics of our country expressed their veneration by sending him a spontaneous tribute of \$26,000.

The seventh council of Baltimore was assembled in May, 1849. Twenty-five Bishops attended. The Fathers signified that they would hail with pleasure the definition of the Immaculate Conception as a doctrine of the Catholic Church, if the Holy See deemed it expedient to proclaim the dogma.

II. THE CHURCH IN THE MIDDLE STATES.

PENNSYLVANIA.

The story of the Church in the Middle States, during the period under consideration, was a most eventful one. It will be remembered that troubles and difficulties with the arrogant trustees of his cathedral hastened the death of the gentle Bishop Egan, of Philadelphia. Six years passed away before his successor could be found. Every one to whom the See was offered shrunk from a position which presented nothing but painful burdens. At last, Rev. Dr. Henry Conwell, Vicar-General of Armagh, Ireland, accepted the post, ignorant, doubtless, of its many difficulties. In his seventy-third year he was consecrated in London, sailed for his diocese, and arrived at Philadelphia towards the close of 1829.

The mitre for him was truly a crown of thorns. The whole period of his administration (about eight years) was an open and deplorable conflict with an unprincipled clergyman, the Rev. William Hogan, pastor of St. Mary's church, and his party. Though his faculties were withdrawn by the

bishop, though he was excommunicated, he obstinately continued to exercise the ministry, and was upheld in his scandalous proceedings by the trustees of the church. He would probably have recanted, and returned to a sense of duty, if his false friends among the laity—men totally destitute of the spirit of religion—had not encouraged him in his wicked course.* At length, this unhappy man quitted the scene of his scandals, went South, took a wife, and published several infamous attacks upon the Catholic Church. He died without the least sign of repentance—a fearful example of hardened depravity!

The departure of Hogan, however, did not quell the storm. Such was the excitement created by the schismatical party, that the good bishop, anxious to restore peace to his distracted flock, entered into a compromise with the trustees, relative to the appointment of pastors. This arrangement was condemned by the Holy See as an infringement of ecclesiastical authority, and Dr. Conwell was summoned to Rome. Soon after this the spirit of discord began to subside, but not without leaving behind it a scene of desolation—many lost to the Church by a total extinction of faith, many more became obdurate in refusing to avail themselves of its consoling ministrations.†

Though weighed down by age and surrounded by difficulties almost insupportable, Bishop Conwell preserved his high character to the last. "He has been," writes the celebrated Dr. England, "the greatest sufferer in his feelings, in his income, and, under God, he may thank his virtue alone that he has not been in his character. That, however, has been but burnished in the collision; were he a hypocrite, the thin washing would have long since been rubbed away, for, indeed, the applications have been roughly used!"

* The mere titles of the public letters and pamphlets called forth by that unfortunate conflict fill from page 138 to 170 of Father Finotti's valuable work, "*Bibliographia Catholica Americana*."

† Rev. Dr. White.

BISHOP KENRICK.

In 1830, the Right Rev. Francis Patrick Kenrick was consecrated coadjutor Bishop of Philadelphia. His great prudence and firmness did much to restore peace and prosperity to the diocese. He estimated the Catholics of his episcopal city in 1834, at twenty-five thousand, with five churches and ten priests. Writing of the country missions, Dr. Kenrick says, "They need the gift of tongues and a health of iron. Nine nations have supplied our missionaries, so that there is more diversity among them than among the faithful. Four of the priests are French, three Germans, two Belgians, and twenty-one Irish. Russia, Livonia, Portugal, and England, have each given one missionary to Pennsylvania. As to the American-born, we count only three now employed in the diocese, and two at Emmitsburg."

BISHOP O'CONNOR.

The third and fifth Council of Baltimore asked the Holy See to divide the diocese of Philadelphia.* This was effected in 1843, by creating the see of Pittsburg,† and appointing the Right Rev. Michael O'Connor first Bishop. The new diocese comprised the western part of Pennsylvania, and counted fifteen priests with a scattered Catholic population. The unsurpassed zeal of Dr. O'Connor soon made it a garden of the faith.

BURNING OF CATHOLIC CHURCHES.

The anti-Catholic spirit which agitated the country from 1834 to 1844, culminated in making Philadelphia the disgraceful scene of riot, mob rule, and church burning.

* The erection of new dioceses always formed one of the most important subjects brought before the Councils of Baltimore. The votes of the bishops decided the matter, which was finally sent to Rome for the approval of the Holy Father.

† The first church in the city of Pittsburg was St. Patrick's, erected in 1808, by the Rev. F. X. O'Brien. The present church of that name is not on the site of the old one.

Hounded on by the pulpit yellings of fanatical ministers, an army of ruffians did the work of destruction, while the city authorities looked on, and like Pontius Pilate, quietly washed their hands of the whole affair! At 2 o'clock P.M. on the 8th of May, 1844, St. Michael's church was in flames! At 4 o'clock the house of the Sisters of Charity was consumed! At six, the same evening, St. Augustine's church was fired, and along with the rectory, burned! The precious library of the Augustinians was plundered, the books piled up, and committed to the flames! All this in one afternoon!

"*Nativism*," writes the Rev. Mr. Goodman, an Episcopal minister, "has not existed five months, and in that time what has been seen? Two Catholic churches burned, one twice fired and desecrated, a Catholic seminary and retreat consumed by the torch of an incendiary mob, two rectories and a most valuable library destroyed, forty dwellings in ruins, about forty human lives sacrificed, and sixty of our fellow-citizens wounded; riot, and rebellion, and treason rampant on two occasions in our midst; the laws boldly set at defiance, and peace and order prostrated by ruffian violence!!!"

In these trying times, Bishop Kenrick acted with a charity and prudence which must command the admiration of all Christians.

NEW YORK.

The see of New York was left vacant by the death of Bishop Concanen. Towards the close of 1815, it was filled by the aged and learned Dr. John Connolly, O.S.D. Leaving Rome, he arrived at the scene of his labors, and found about 13,000 Catholics and four priests, in the States of New York and New Jersey,* which comprised his diocese. It did not take him long to reckon the number of his churches

* According to the last edition (1876) of the *Catholic Almanac*, New York and New Jersey contain about 1,500,000 Catholics. From 13,000 to 1,500,000 in sixty years!

—three; two in New York city, and one at Albany. His clergy consisted of three Jesuits Fathers and one secular priest. Two of the Jesuits were, however, soon recalled by their Superior, and the secular priest* went South, leaving the aged prelate to perform the duties of parish priest with one assistant, the Rev. Peter A. Malou, S.J.

But the venerable Connolly was a brave, zealous, and laborious bishop, who set about his work in the spirit of his Divine Master. Though constantly meeting with countless difficulties, he toiled on with unflinching determination. All the churches were in the hands of lay trustees, who were guided by nothing save the spirit of opposition and revolt. That a bishop should appoint a pastor seemed to them ridiculous; on the Protestant principle, they themselves looked out for a good preacher, and invited him! The prelate's troubles with these men terminated only with his life.

CONVERSIONS AND THE IRISH.

Notwithstanding the distracted state of the Church, several famous conversions took place about this period. Among others was that of the Rev. Mr. Richards, a Methodist clergyman of western New York. His zeal even led him to Montreal to convert the priests of the Seminary of St. Sulpice! However, he was himself converted, became a Catholic, and afterwards died a holy priest and martyr of charity.†

Into New York, the vast tide of Irish emigration flowed rapidly. In three years (1816–1819) ten thousand Irish Catholics landed at the Empire City, thus actually doubling the number. The Erie Canal was begun, and each line of Irish

* This was Rev. Mr. Carberry. He went to Norfolk, Virginia, where he created great scandal and dissension. He was a dangerous man—unsurpassed in pride, arrogance, and ability to slander. He even warned the civil authorities of Virginia to beware of the Pope!!

† Father Richards died at Montreal, on July 23d, 1847, of typhus fever, caught while attending the Irish emigrants.

laborers marked the advance of the faith into the heart of New York. Churches sprang up at Utica,* Rochester, Auburn, Carthage, and other central points. Marvellous are the ways of Almighty God! The territory once inhabited by the Iroquois, which was crimsoned by the blood of the martyred Jogues, which resounded to the eloquence of Chaumonot, now became the home of a race of exiles—a missionary race that unites the bravery of the Indian with the enterprise of the Celt and the faith of the Jesuit!

PROGRESS.

About half a century ago, Long Island beheld its first Catholic church. In August, 1823, St. James' church—now the Cathedral—Brooklyn, was dedicated by Bishop Connolly. The present venerable Archbishop of New York, Cardinal McCloskey, who is a native of Brooklyn, tells us that he well remembers the days when, as a boy, he and his good Irish father and mother had to cross the ferry to hear Mass each Sunday in New York City. At the period when the first Church was dedicated, Brooklyn could count about seventy Catholics. The story runs that many of those who worked during the day to support their families, were accustomed to repair to Jay Street in the evening, to assist in building the new church.†

At this period the laborious Dr. Connolly counted seven churches and eight priests in his extensive diocese. Literally worn out with toil and fatigue, this apostolic man gave up

* The first Catholic church (except the chapels of the old Indian missions) in western New York, was that of Utica, the erection of which was begun in 1819. Its chief benefactors were Messrs. Devereux, Hogan, O'Connor, McCarthy, Lynch, McGuire, and Carroll.

The Rev. Patrick Kelly erected St. Patrick's church in Rochester about 1820.

Auburn had its little church completed in 1822.

The church at Carthage was erected in 1819.

† "History of the Church on Long Island." By Prof. Mulrenan.

his soul to God on February 6th, 1825, at the ripe age of seventy-five years.

For two years, Very Rev. John Power administered the affairs of the diocese with much prudence and ability.

BISHOP DUBOIS.

Towards the close of 1826, Right Rev. Dr. Dubois, founder of Mount St. Mary's College, entered upon his duties as Bishop of New York. He took in the difficulties of his position at a glance, and "governed strongly in his own strong way." In the following year, he estimated the Catholic population under his jurisdiction at 150,000, with eight churches and eighteen priests. New York City alone contained 35,000 Catholics.

With the trustees of his cathedral, Bishop Dubois, as might be expected, soon found himself in difficulties. Their insolence went so far that they threatened to cut off his salary; but they little knew the spirit of the aged prelate. "Gentlemen," he replied, "you may vote me a salary or not. I need little. I can live in a basement or a garret; but whether I come up from my basement, or down from my garret, I shall still be your Bishop."

THE LOGIC OF THE RIFLE.

The trouble within the Church was but a faint echo of the noise and howlings of its enemies without. The fanatical spirit which burned the convent in New England had its sympathizers in New York.* A mob assembled to destroy

* A shameless book was issued at this time, under the title of "Awful Disclosures of Maria Monk." I cannot stain these pages by detailing its scope and base object; suffice it to say, that it attacked the good name of the devoted nuns of the Hotel Dieu, Montreal, and was one of the most infernal pieces of defamation ever written. It was believed by many weak-minded people, and thousands of copies of the wretched work were sold in a few months. Maria claimed that she was "an escaped nun"—a character often assumed, but now "played out."

St. Patrick's cathedral. But these cowardly ruffians did not understand the determined men with whom they had to deal. The cathedral was at once put in a state of defense. The streets leading to it were torn up, and every window was made a point whence missiles could be thrown on the advancing horde of sacrilegious wretches. Rudely crenelled were the walls of the churchyard, which bristled with the muskets of dauntless men, ready to struggle to the last for the altar of their God and the graves of those they loved. These hardy preparations had the desired effect. The news of them fell like a thunder-clap upon the heathen mob. Their

"*Maria Monk*," wrote Col. William L. Stone, the Protestant editor of the *New York Commercial Advertiser*, who carefully examined the absurd charges contained in her so-called book, "*is an arrant impostor, and her book, in all its essential features, a tissue of calumnies.*"

The talented daughter of the unfortunate Maria Monk, writing in 1875, describes a scene in her own early life thus: "The next day I was abusing the Catholics in conversation with my sister, when, to my surprise, she seemed inclined to defend them. I asked her how it was possible for her to think well of them after all our mother had said against them. She replied: 'But do you not know that *that book of our mother was all a lie?*'"

"Said I: 'I believe every word in Maria Monk's 'Awful Disclosures!'

"My sister was quite irritated, and said emphatically: '*I know that the 'Awful Disclosures' of Maria Monk are all lies; SHE HERSELF TOLD ME SO.*'"

"Said I: 'Why did she write it then?' 'In order to make money,' my sister replied. 'Some men put her up to it; but she never received one cent of the proceeds of the book, for these men kept it all for themselves.' 'She had no education. She did not write her book; in fact, the book itself admits that she did not.'" "*Maria Monk's Daughter; an Autobiography*," by Mrs. Eckel, p. 170.

The men who "put her up to it" were three ministers, Rev. Messrs. Bourne, Brownlee, and Slocum. This is the infamous mode of attack on Catholicity used by the unprincipled enemies of the Church!

Mrs. Eckel, the daughter of Maria Monk, is now a devoted Catholic.

van had nearly reached the cathedral, when, in terror and dismay, they fled in all directions. Powerful was the logic of the rifle!*

DOCTOR HUGHES.

The year 1838† was marked by an event of great interest. The Rev. John Hughes, of Philadelphia, was appointed coadjutor Bishop of New York. Six years after, on the death of Bishop Dubois, the young and energetic Dr. Hughes became his successor. The times were stormy. The Catholics were sorely in need of a leading mind—a man to battle for their rights. Such a man was Bishop Hughes. He was doubtless an instrument of Heaven, raised up for the good of the Church. He grappled at once with the evils which beset his diocese. With a giant grasp he crushed out the trustee system—crushed it out forever. Other obstacles and abuses faded away at his touch, or withered at his frown. To his people he was a tower of strength. And for the first time Catholicity in New York assumed an imposing aspect.

The celebrated Oxford movement in England led to the study of Catholicity in this country, and was the means of converting many who have since become eminent men. Among them are Rev. Fathers Hecker, Hewit, Walworth, Deshon, Preston, and Right Rev. Dr. Wadhams, at present Bishop of Ogdensburg.

In 1844, Dr. Hughes solicited a coadjutor, which the Holy See appointed, in the person of Right Rev. John McCloskey—now our venerable Cardinal. Three years later,

* This occurred in 1836. For some time before, an exciting controversy had been carried on in the papers between the champions of Catholicity and their bitter opponents. Unable to meet the defenders of the true faith by reason or argument, the fanatics concluded that burning the cathedral would be the shortest and easiest road to victory. It proved otherwise.

† At this time, the Diocese of New York comprised seven churches in New York City, eleven in other parts of the State, four in New Jersey—attended in all by fifty priests.

the Dioceses of Albany* and Buffalo† were established, with Doctors McCloskey and Timon as spiritual rulers.

NEW JERSEY.

New Jersey was a hard soil, in which Catholicity slowly took root. In 1822, Paterson had its little church, then the only one in the State. It was visited regularly by Rev. Mr. Bulger, a young Irish priest, who was assistant at St. Patrick's cathedral, New York City. He was continually exposed to insults and hardships, and was often in danger of his life. One evening a large jagged stone thrown by a bigoted ruffian came near putting a hole in the priest's head. On another occasion he was rudely turned out into the muddy road, with his breviary and bundle, from a country cart, the driver of which had given him a lift until he discovered that he was a Catholic clergyman. The man afterwards applied to him for instruction, and became a pious Catholic. Newark soon after had its resident pastor in the person of Rev. Gregory Pardow, who, in 1834, was the only priest actually residing in New Jersey.‡

III. THE CHURCH IN THE NEW ENGLAND STATES.

The Catholics of Boston, in 1818, mourned the death of the revered Dr. Matignon, who for over a quarter of a

* Albany had a church as early as 1798. Thomas Barry and Louis Le Couteux were the founders. The Rev. John Thayer, of Boston, appears to have been the first pastor.

† In the territory comprised in the Diocese of Buffalo the number of Catholics must have increased with marvelous rapidity. When Bishop Dubois visited Buffalo in 1829, he found no church there, and had to celebrate Mass in the Court House. In 1842, Rev. Theodore Noethen, now the honored pastor of Holy Cross church, Albany, was "made pastor of all the missions between Buffalo and Rochester, and was at that time the only Catholic priest in that whole section of the country—Lockport excepted—for four years."—*Letter to the Author.*

‡ *Catholic World*, "Early Annals of Catholicity in New Jersey."

century had labored amongst them. His memory is still held in benediction, for he was beloved both by God and men.

From the large number of emigrants that daily arrived, the church of Boston rapidly grew in numbers.* But the clergy were so few that Bishop Cheverus was incessantly compelled to discharge the ordinary functions of missionary priest, in addition to his own arduous duties. Travelling from town to town, preaching, baptizing, confessing—such was his daily life. This was too much for human nature, and the prelate's health gave way. Urgently requested to return to his native France, this apostolic man reluctantly bade adieu to the scene of his American toils, and was appointed by the Holy Father, in 1823, to the episcopal see of Montauban. Again might Boston mourn, for it had lost its spiritual father.

BISHOP FENWICK.

Two years after the departure of Bishop Cheverus, his successor blessed the Catholics of New England with his presence. This was the Right Rev. Benedict Joseph Fenwick, an energetic man of rare piety, learning, and ability. On reaching his diocese—all New England—he found only three clergymen at his disposal—one in Boston, one in Maine, and one in New Hampshire.† Confiding in God, and arming himself with patience and courage, Dr. Fenwick set about his numberless duties without a murmur. In 1827, he ordained two young priests—Rev. Messrs. Fitton and Wiley—who had been taught the ecclesiastical sciences by himself in his own house. In the summer of the same

* The increase of Catholicity in the city of Boston may be learned by the increase of annual baptisms. In 1790 the number of baptisms was 30 ; in 1820 it had grown to 112.

† At this time the diocese of Boston possessed nine churches, or rather chapels. The Catholic population was about 15,000, the one-half of whom were in Boston and its vicinity.

year he said Mass in an upper room in Portland,* Maine. Some time after, he offered up the Holy Sacrifice in a room in Hartford, Conn. Massachusetts, Rhode Island, Connecticut, Vermont, New Hampshire, and Maine were alternately the scenes of his journeys, toils, and labors. In 1830, the devoted Bishop consecrated the first Catholic church at Hartford, Connecticut. Slowly, but surely, Catholicity was spreading itself over New England. The number of conversions was numerous. The grain of mustard-seed had found congenial soil in the very land of Puritanism!

THE TOCSIN OF BIGOTRY SOUNDED.

But bigotry was alarmed at this onward march of the Faith. Sectarian ministers shouted themselves hoarse.† Vagabond preachers went from town to town, exciting the worst passions of the multitude. The tocsin of fanaticism was loudly sounded. Popular emotion soon reached its height. And on Sunday, the 11th of August, 1834, the mob of Boston, like an army of howling fiends, rushed on Ursuline Convent of Mount Benedict, and by fire and pillage destroyed it from top to bottom, ransacking the very graves of the dead! The ruins of the burnt convent can be seen to this day. They remain a monument of everlasting disgrace to Massachusetts, the Legislature of which shamefully refused any indemnity for the loss and destruction of property wrought by a multitude of unequalled ruffians.

* The Church of St. Dominic—the first in Portland—was dedicated August, 1833. The congregation at that time numbered 260.

† Chief among these was Rev. Lyman Beecher, who actually urged on the Boston mob to the work of destruction. It is said that he made *three* inflammatory harangues on the very Sunday the Convent was laid in ashes. Soon after, he went West, carried the firebrand of bigotry with him, and did his utmost to make the Mississippi Valley the scene of religious war. He was the father of the much-talked-about Rev. Henry Ward Beecher.

In those days of wild fanaticism, it was often no easy matter to procure even a place in which to have Mass celebrated. The Catholics of New Haven, Conn., were once in this unenviable position. They heard the priest was coming to visit them. Many efforts were made to secure a respectable place, but in vain. The good people were obliged to rent an old barn, which was swept and fitted up as best they could. Nor would the insane bigotry of the place and period allow them even this, *had it been known in time!*

NEW HAMPSHIRE.

New Hampshire had its first church at Claremont as early as 1823. The little edifice was erected by Rev. Virgil Horace Barber, a distinguished convert, and zealous priest. The Rev. Mr. Barber's father, Rev. Daniel Barber, also became a Catholic. On retiring from his flock, by whom he was beloved, into the true fold, the aged minister said: "I now retire to the shades of poverty; may the faults which I have committed while among you be written on the sands of the sea-shore, that the next returning wave may wash them into oblivion!"

Through the zeal of Rev. Jeremiah O'Callaghan, a venerable Irish clergyman, a neat little church was erected at Burlington, Vermont, and dedicated by Bishop Fenwick, in 1832.

Persecution but added to the devotion of the faithful, and soon there was no important town in New England that did not possess its humble Catholic church. In 1835—ten years after his arrival—Bishop Fenwick numbered his spiritual children at 40,000, with twenty-seven priests and twenty-two churches.

In 1844, the See of Hartford was erected, with Right Rev. Dr. Tyler—a convert—as its first Bishop. The new diocese comprised Connecticut and Rhode Island.

DEATH OF DR. FENWICK.

Two years more rolled by, and the good, the untiring

Bishop Fenwick died, leaving behind him the imperishable memory of an illustrious name, and the monuments of an unsurpassed zeal. He was succeeded by the Right Rev. John B. Fitzpatrick.

In the early part of this century, a Catholic priest, in many parts of New England, was regarded as a singularity, a real human curiosity. However young in years, he was generally called "the old priest," or perhaps "the Paddy priest." Some people would go several miles to get a look at him, and in their merited disappointment would remark: "Well, he is no great show after all!"

The adventures—often laughable—of Catholic missionaries would fairly furnish material for a volume. On one occasion, the Rev. James Fitton* was called to administer the rights of religion to a dying Christian. The call being fifty miles distant, he carried, as usual, his valise, which contained the vestments and all else requisite to offer the holy Sacrifice of the Mass. In the seaport town to which he went, there were a few hard-working sons of the Emerald Isle, who no sooner heard of the priest's arrival, than they came to bid him a thousand welcomes. Learning that he was to remain over night, they rejoicingly carried his valise to a house in another part of the town near where they lived, that they might have Mass before going to their day's work the following morning. With the arrival of the stage-coach, there came the same evening a schooner from New York with a lady passenger on board, who, when about to embark the following morning, found, to her great disappointment, that her trunk and wearables were missing. The police were soon on the alert, and Irishmen were reported to have been seen the evening previous, hurrying along the street with one trunk, for certain—if not two! They were soon ferreted out, and the Rev. Mr. Fitton had just finished Mass as the force entered to seize the

* At present, the aged and revered pastor of the Church of the Most Holy Redeemer, Boston.

surmised thieves, trunk and all! The little valise was scrutinized and examined thoroughly; but, however turned or twisted, it would not swell into anything like a decent-sized travelling trunk! There was mystery, however, somewhere. The officers were puzzled, and left for consultation. To be outwitted by "a Popish priest, and a party of ignorant Irishmen," was too bad! By and by, others came, and lest there might be some legerdemain or trickery in transforming the trunk into a valise, everything had to be opened out and again displayed, that they might testify, as one of the officials remarked, "that there were no female wearables about it!" *

IV. THE CHURCH IN THE SOUTHERN STATES.

THE SOUTHERN STATES.

The marvelous impulse which the tide of immigration gave to Catholicity in the North and West was wanting at the South. Slavery existed. Labor was cheap. The immigrants found but few inducements in this state of things; and comparatively speaking, the number was small that bent their steps towards this portion of our country. Hence, we must not expect that rapid advance of the faith which we have witnessed in higher latitudes.

In 1717, Right Rev. Dr. Dubourg, the recently appointed bishop of New Orleans, returned to his diocese, from Europe. The old elements of discord and revolt had not yet calmed down, and the prudent prelate deemed it inexpedient to fix his residence in the capital of Louisiana. He made Missouri for a time the theatre of his apostolic zeal. Under his care the Church at St. Louis† grew and flourished.

* "Sketches of the Church in New England."

† Rev. Father D'Andreis, C.M., one of the pioneer priests of the Congregation of the Mission, was the first resident priest at St. Louis. He went there in the fall of 1817. Before that date, "Rev. Mr. Lavine, curate at Cakokies on the opposite side of the Mississippi River, went to St. Louis every three weeks." —Deuther's "Life of Bishop Timon."

Bishop Dubourg, in 1823, removed to New Orleans; while Right Rev. Joseph Rosati was appointed to the responsible position of coadjutor. Three years later, owing to intolerable annoyances and oppositions from clergy and laity, Dr. Dubourg resigned his see, and returned to his native France. He was succeeded at New Orleans by the Right Rev. Leo de Nekere. The city of St. Louis was now an episcopal see,* of which Dr. Rosati was the incumbent; while Bishop Portier was appointed to govern the newly-established diocese of Mobile.

DR. ENGLAND.

In 1820, Dr. John England, an Irish priest of great learning and zeal, took possession of the see of Charleston, S. C. When he arrived in his diocese, which embraced the Carolinas and Georgia, it could count but five or six small churches, with only two clergymen in the field. Bishop England led a most active and laborious life. He travelled hundreds of miles, lecturing, preaching, writing, teaching—doing everything, in short, in his large and scattered diocese. God called the great man to Himself, in 1842; and thousands mourned the irreparable loss which the Church of the United States sustained in his death.

PROGRESS IN KENTUCKY AND THE WEST.

From Maryland, Catholicity found its way into Kentucky; and Kentucky soon became the grand centre whence the Faith radiated in all directions. In 1820, the diocese of Bardstown, governed by Dr. Flaget, had about forty thousand Catholics, with thirty-five churches, attended by twenty-five priests.

This was remarkable progress, considering that a quarter of a century previously there were but one rude church and one priest in the same vast territory. The venerable prelate of Bardstown, Kentucky, was yet the only bishop between the Alleghany Mountains and the Mississippi. In

* Became an Episcopal See in 1826.

1820, Ohio, Michigan, Indiana, and Illinois had each a few churches and resident priests. Tennessee, however, had neither priest nor church. Owing to various difficulties, this State had been visited but four times by that apostolic pioneer, the Rev. S. T. Badin, the only priest who had yet ventured to penetrate its forests.

But as time passed on, the church advanced with commendable rapidity. Missionaries toiled with apostolic zeal. New dioceses were established, and Tennessee, which did not possess a priest seventeen years before, became the diocese of Nashville in 1837. The See of Bardstown—the cradle of religion in Kentucky—was transferred to Louisville.* The revered names of Flaget, David, Badin, Nerinckx, Byrne, Spalding, and others became household words among the Catholics of the Mississippi Valley.

VIRGINIA.

In Virginia, the progress of the Faith was never rapid. One Catholic missionary traversed the State in 1820. Ten years after it could claim but four priests. The Right Rev. Richard V. Whalen was appointed bishop of Richmond† in 1841, at which date the Catholic population of the State probably amounted to ten thousand. On account of the number of the faithful in Wheeling, West Virginia, Bishop Whalen fixed his residence there; and after some years it became his episcopal see, as the State was divided, and Dr. John McGill was nominated Bishop of Richmond.

The onward march of the Faith in other parts of the South

* This occurred in 1841.

† Rt. Rev. Patrick Kelly, a native of Ireland, was named by the Holy See, Bishop of Richmond, in 1820. He landed at Norfolk, Va., and had to teach school to support himself. The authorities at Rome, having reconsidered the appointment, recalled Dr. Kelly, who became bishop of Waterford, Ireland. Virginia was under the jurisdiction of the Archbishop of Baltimore until 1841.

was noticeable. By the admission of Texas* the Church received additional strength; and the erection of the sees of Natchez, Little Rock, Galveston, and Savannah, pointed to the progress of Catholicity along the lower Mississippi, on the Gulf of Mexico, and along the Atlantic coast.

V. THE WESTERN STATES.

In the Western States the faith had never entirely died away since the remote times when the Jesuit Fathers preached the Gospel to the wild tribes along the shores of the great lakes and on the banks of the mighty Mississippi. Fathers Badin, Richard, and Flaget, as they traversed the forests of Indiana, Illinois, Ohio, Michigan, and other States, towards the close of the last century, revived the memory of the blackrobes among the red men, and carried the consolations of religion to a few scattered Catholics who had settled down in the wilderness of the far West.

A DOMINICAN MISSIONARY.

Father Edward D. Fenwick, O.S.D.,† began to penetrate the primeval woods of Ohio in 1814, and in his first apostolical excursion he found three Catholic families in the center of the State. The number gradually increased, and four years later St. Joseph's church in Perry county was

*The visit of Rev. Father Timon to Texas, in 1838, revealed the sad state of religion there. There were only two priests in the State—then independent—and they led scandalous lives. Very Rev. Father Timon, as Prefect Apostolic, gave the first impulse to religion in Texas.

†Father E. D. Fenwick, O.S.D., was a cousin of Rt. Rev. Benedict J. Fenwick, Bishop of Boston. He was born in Maryland in 1768, and received his education in Europe at the College of Bornheim, near Antwerp, an institution which was under the control of the English Dominicans. He became a member of this famous order, which he afterwards introduced into the United States, in 1805.

solemnly blessed. This was the first Catholic church erected in Ohio. On one of his missionary expeditions, Father Fenwick visited Cincinnati, in which, to his great delight, he found seven Catholic families!

MICHAEL SCOTT AND THE FIRST MASS IN CINCINNATI.

For years they had been deprived of the graces of the sacraments, of the holy Mass, of all the consolations of religion, save their faith. The oldest of these sturdy Catholic pioneers of Ohio was the venerable Michael Scott, who had immigrated from Baltimore to Cincinnati in 1805. As a proof of his piety and lofty faith, it is related that on one occasion, at Easter, he travelled with his wife and children from Cincinnati to Lexington, Kentucky, a distance of about one hundred miles, to hear Mass. Considering the hardships of such a journey at that early period, we can appreciate the sublime devotion that prompted it, and sympathize with those heroic Christians in the disappointment they sustained on their arrival at Lexington. The priest was not there. He had been summoned on urgent duty to a distant point. But no disappointments could diminish the ardor of these good people. Like a patriarch, Mr. Scott kept the spirit of religion alive in his family, by the observance of such devotions as are not denied even to the wilderness. He promised his children that a time should come, a more happy day should arrive, when God in His goodness would send them His anointed minister to console them with the blessings of religion. His words were prophetic. They were realized in the person of Father Fenwick. For the first time the holy Mass was offered up in the city of Cincinnati by this Apostolic priest, in the dwelling of Mr. Scott!*

CINCINNATI'S FIRST BISHOP.

In 1822, the zealous Dominican was consecrated Bishop

* "Lives of the Deceased Bishops," Vol. I.

of Cincinnati. At that date Ohio had about eight thousand Catholics; while Michigan could muster fully twelve thousand, and several of the neighboring States might each claim some thousands. To attend to the spiritual wants of this large and rapidly increasing flock, Dr. Fenwick could provide but seven priests. But he was a host in himself, and marshalled his small force to the best advantage. Congregations were formed at all important points, and churches sprang up as if by magic. Through the zeal of Rev. Gabriel Richard, a Catholic church was built at Detroit in 1817.* Bishop Fenwick had the happiness of dedicating his new cathedral in 1826; and three years later, Ohio could boast of possessing eleven Catholic churches!

But the progress of the faith is generally attended by persecution. The spirit of fanaticism which agitated New England, found its way to the peaceful West.† Sectarians pretended to be alarmed. Both press and pulpit joined in the bitter howl. The great Valley of the Mississippi must be rescued from "the chains of Popery!" However, the cry of the bigots finally died away, leaving naught behind save the memory of a disgraceful noise!

A hero of charity, Dr. Fenwick passed from the scene of his earthly labors in 1832 revered and mourned by the entire Church of the Northwest, of which he may be justly considered the founder. He was succeeded by the Right Rev. John B. Purcell, who was consecrated the following year. A brief account of his long and glorious episcopate will be found further on.

THE STAR OF FAITH TAKES ITS WAY WESTWARD.

The stream of emigration continued to flow westward, and cities rose from the wilderness. The sound of the axe, which told that man was engaged in the conquest of the forest, was soon succeeded by the "sound of the church-

* When France and her Indian allies ruled in the West, Detroit had its Catholic place of worship as early, I believe, as 1720.

† See note, p. 249.

going bell." Until 1834, Milwaukee was the home of the Indian. In that year a French Canadian settled there as a trader in furs. He is justly called the father of the city that soon after sprung up on the shore of Lake Michigan, and the founder of the church of which he was the earliest and most liberal benefactor. It was not until towards the year 1837 that the Catholics of Milwaukee had the services of a priest permanently settled in that city. The Rev. Patrick Kelly then became pastor of some thirty souls. The first church was erected in Milwaukee in 1839. It was then the only temple of worship in the State of Wisconsin.*

Of Chicago, and the rise of the Catholic Church there, the same dates and language might almost be repeated.

The faith was planted in Oregon by Rev. F. N. Blanchet and Rev. Modeste Demers. They were sent by the Archbishop of Quebec, whose jurisdiction extended to the Pacific coast. They arrived at Fort Van Couver in November, 1838, having passed the summit of the Rocky Mountains by the fifty-second degree of north latitude. For four years these two apostolic men toiled alone in the wild field of their labors. The number of priests increased. In 1846 Oregon City was raised to the rank of a metropolitan see, with Dr. F. N. Blanchet,† as first Archbishop.

The onward progress of Catholicity in the Mississippi Valley was as steady as it was rapid. Detroit,‡ Vincennes,§ Du-buque,|| Chicago,¶ Milwaukee,** Cleveland,†† St. Paul,‡‡ and other cities, one after another, were erected into episcopal sees, and bishops soon became more numerous than ~~priests~~ formerly were.

* J. F. Maguire.

† This venerable prelate, the Apostle of Oregon, and the first Archbishop of the Great West, is, in this Centennial year, the oldest member of the American episcopate, being in his eighty-first year. Though an Archbishop for thirty years, he has no secretary, but writes his own letters, and works like a young apostle. He is one of the great old men — too rapidly, alas, passing away!

‡ In 1832, § 1834, || 1837, ¶ 1844, ** 1844, †† 1847, ‡‡ 1850.

STATE OF THE CHURCH IN 1850.

We have now reached the middle of the present century. Let us pause and review the state of the Church in our country towards the close of the year 1850. The Holy Father had just been pleased to elevate New York, Cincinnati, and New Orleans to the rank of metropolitan sees. There were then six ecclesiastical provinces, embracing the following dioceses :

1st. The See of Baltimore, Most Rev. Samuel Eccleston, D.D., Archbishop, with the Bishops of Philadelphia, Richmond, Wheeling, Savannah, Charleston, and Pittsburg as suffragans.

2d. The See of Oregon City,* Most Rev. Francis Norbert Blanchet, D.D., Archbishop, with the Bishops of Walla-Walla and Vancouver Island as suffragans.

3d. The See of St. Louis,† Most Rev. Peter Richard Kenrick, D.D., Archbishop, with the Bishops of Dubuque, Nashville, St. Paul, Chicago, and Milwaukee as suffragans.

4th. The See of New York,‡ Most Rev. John Hughes, D.D., Archbishop, with the Bishops of Boston, Hartford, Albany, and Buffalo as suffragans.

5th. The See of Cincinnati, Most Rev. John Baptist Purcell, D.D., Archbishop, with the Bishops of Louisville, Detroit, Vincennes, and Cleveland as suffragans.

6th. The See of New Orleans, Most Rev. Anthony Blanc, D.D.,§ Archbishop, with the Bishops of Mobile, Natchez, Little Rock, and Galveston as suffragans.

California and other newly-acquired territory had not yet been erected into a province, but possessed two episcopal sees—San Francisco and Monterey ; besides, there was the recently established Vicariate-Apostolic of Santa Fe, New Mexico.

* Established as a metropolitan see in 1846.

† Established as a metropolitan see in 1847.

‡ New York, Cincinnati, and New Orleans became metropolitan sees in the fall of 1850.

§ Of the six Archbishops, one was an American, three of Irish birth, and two of French origin.

The Catholic Church of the United States, at that period, consisted of six Archbishops, thirty-three Bishops, eighteen hundred priests, and a Catholic population of over three millions!

It is scarcely necessary to remark that this marvellous advance of the Faith was chiefly owing to immigration, though it cannot be denied that hundreds left the ranks of error to find peace and happiness in the true fold. But it was especially from 1840 to 1850 that the American Church received an astonishing increase in numbers. During that decade the immigration to our country was composed *annually* of about two hundred thousand Irish and eighty thousand Germans. The great majority of the former nationality were Catholics; while we may count, perhaps, one-half of the latter as belonging to the true faith. The number of Bishops during the same period was more than doubled, as seventeen new sees were established. The priests were augmented from four hundred and eighty-two to eighteen hundred! But the following table, showing the annual progress of the Church * during that decade, will abundantly speak for itself:

TABLE.

Year.....	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850
Archdioceses.....	1	1	1	1	1	1	2	3	3	3	6
Dioceses.....	15	15	15	15	20	20	20	21	24	24	27
Archbishops.....	1	1	1	1	1	1	2	3	3	3	6
Bishops.....	16	16	16	17	17	24	24	24	25	26	27
Priests.....	482	528	541	561	617	683	737	864	1000*	1400*	1800
Churches.....	454	512	541	560	611	675	740	812	907	966	1073
Collegiate Institutions.....	888	894	470	475	461	592	560	572	577	590*	600*
Ecclesiastical Institutions †.....	13	14	17	18	19	22	22	22	22	25	29
Colleges †.....	9	10	11	11	11	12	14	14	14	15	17
Female Academies †.....	47	49	49	50*	50*	63	63	63	74	86	91

* The author is uncertain as to the accuracy of the numbers marked *.

† The progress of Catholic education and the work of the Religious Orders claim distinct chapters—hence they are scarcely alluded to in the foregoing epitome of Church history.

* In speaking of the causes which aided the progress of the Church in our country, it would be unpardonable to overlook that admirable society—"The Association for the Propagation of the Faith." When Bishop Dubourg was passing through Lyons, France, in 1815, he earnestly recommended the wants of his diocese to the charitable of that city. A pious lady re-

RIGHT REV. B. J. FLAGET, D.D.,*

First Bishop of Louisville.

"Humility goeth before glory."

Dr. Flaget was one of the great Bishops of our early Church. He was born in France, in 1763. At his birth he was named *Benedict*, because some one exclaimed that "*he was a son of benediction.*" Young Flaget made his course of philosophy in the University of Clermont, after which he entered the congregation of St. Sulpice, and was ordained priest. For several years after his ordination, he filled the chair of Theology in the Seminary of Nantes. The terrors of the French Revolution led him to direct his eyes towards America. After making a spiritual retreat and consulting his superior, he sailed from Bordeaux in January, 1792, in company with Rev. Messrs. David and Badin. Bishop Carroll received him with joy, and appointed him to the distant mission of Vincennes, Indiana. Bearing letters of introduction from the Bishop to General Anthony Wayne, he was received and entertained by that gallant soldier with the greatest friendship and consideration. He departed from Pittsburgh in a flat-boat, stopped at Cincinnati, then only a fort, and pushed on to Louisville, which, at that time, contained only three or four small cabins. In December, 1792, he reached Vincennes. Here he found both church and people in a most neglectful and unhappy condition. Religion had almost died out at this old French settlement. The whites were little removed in barbarism from the wandering Indian. On the Christmas following his arrival there were only *twelve* communicants. It would be impossible to detail in brief space the hardships and dangers encountered by this holy missionary. However, after two years and a half of zealous labor he was recalled by his superiors. Upon his arrival in Maryland he was appointed professor in Georgetown College. While in this position he formed the acquaintance of Gen. Washington, then President of the

sponded to his appeal, and for several years collected all she could and sent it to him. In 1822, twelve persons, with the blessing of the Holy Father, founded a vast association to assist all the missions of the world. Heaven smiled on the good work, and it soon assumed gigantic dimensions. Many a poor diocese in our country did it aid! From 1822 till 1850, it generously contributed to the missions of the United States over \$2,000,000.

* Chiefly from Dr. Clarke's "Lives of the Deceased Bishops," Vol. I.

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United States. The Abbé Flaget was an ardent admirer of the illustrious patriot, and fifty years after Washington's death he used to refer to him in language of unbounded praise.

In 1801, he took up his residence at St. Mary's College, Baltimore, and for the eight following years his life passed quietly away in that institution. At the suggestion of Rev. Mr. Badin, Bishop Carroll recommended the Abbé Flaget as a suitable candidate for the new see of Bardstown, Ky. The good priest's humility was alarmed, but he finally allowed himself to be consecrated, in 1810.

Such was Bishop Flaget's apostolic poverty that he had not the means necessary to convey him to his diocese. Yet, he utterly refused any assistance from his poor flock, declaring that he would rather walk on foot to Kentucky than commence his career by thus taxing his people. Some generous friends in Baltimore defrayed his expenses. He arrived at Louisville in June, 1811, and his welcome by the warm-hearted Catholics was truly magnificent. His diocese counted seven priests—Fathers Nerinckx, Badin, and O'Flynn, and four Dominicans at the Convent of St. Rose. On the Christmas following, the Bishop raised the Rev. Mr. Chabrat to the priesthood. He was the *first* priest ordained in the West. At this time Kentucky had about six thousand Catholics, comprising thirty congregations, with only ten churches. The Bishop took up his abode with Father Badin, at Loretto, *his episcopal residence being a log cabin sixteen feet square.*

With a somewhat sad and heavy heart he surveyed the vast field of his labors—the Mississippi Valley. But his zeal and activity knew no bounds. He visited all the congregations of Kentucky twice before the year 1815. During one missionary trip he confirmed nearly one thousand three hundred persons. Not even the most remote French and Indian missions escaped his watchful care. One of his journeys extended over a distance of 2,000 miles. "Wherever Bishop Flaget pitched his tent," says a writer, "he laid the foundations of a new church, and each of his principal halts was destined to become a bishopric. There is Vincennes, in Indiana ; Detroit, in Michigan ; Cincinnati, the principal city of Ohio ; Erie and Buffalo, on the borders of the lakes ; and Pittsburg, which he evangelized in returning to Louisville, after thirteen months absence—after having given missions wherever on his route there was a colony of whites, a plantation of slaves, or a village of Indians." In 1817, Father David was appointed his coadjutor.

The vast extent of his jurisdiction gave him great influence as a member of the American Hierarchy. When attending the Council of Baltimore in 1829, on being introduced for the first time to the illustrious Dr. England, Bishop Flaget exclaimed : "Allow me to kiss the hand that has written so many fine things !" Dr. England promptly replied : "Permit me to kiss the hands which have done so much good !"

During his long episcopate, Bishop Flaget consecrated Bishops David, Fenwick, Bruté, Kenrick, Chabrat, Spalding, and Purcell, now the venerable metropolitan of Cincinnati.

The saintly and heroic prelate died in 1850, in the eighty-seventh year of his age, during fifty-seven of which he had labored in America. The Mississippi Valley is covered with monuments of piety that mutely proclaim his praise. He left behind him a diocese so flourishing that it was once called "The Garden of the American Church." Where, in the beginning, he could not find a priest without undertaking a week's journey, he lived to see two Archbishops and eight Bishops presiding over a numerous clergy and an innumerable laity. His last words might well be those of the holy Simeon : "*Nunc dimittis servum tuum Domine, secundum verbum tuum in pace.*"

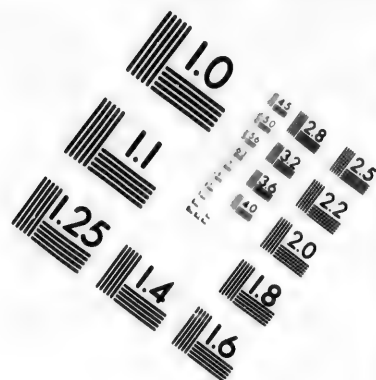
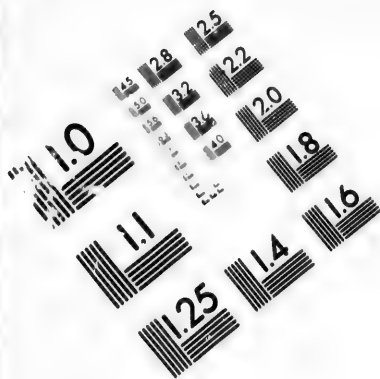
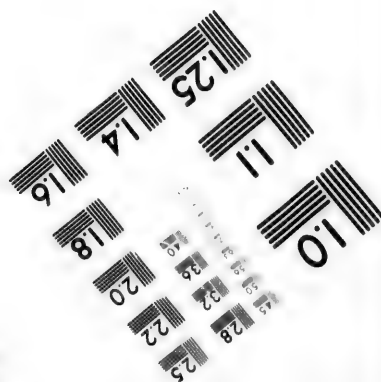
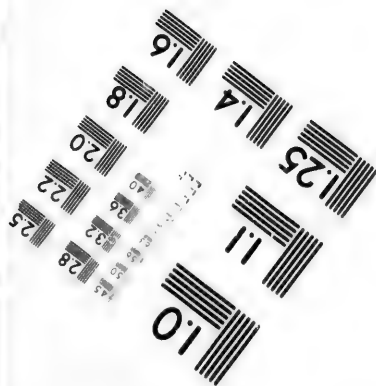
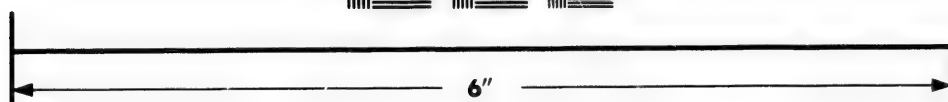
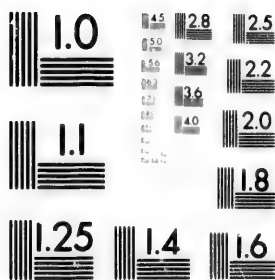


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HIS EMINENCE JOHN LOUIS DE CHEVERUS,*
*First Bishop of Boston and afterwards Cardinal-Archbishop of
Bordeaux.*

"Mark the perfect man, and behold the upright."—PSALMS.

John Louis de Cheverus was born at Mayenne, France, in 1768. His mother was a lady of eminent piety and prudence. "My son," she would often repeat after the example of Queen Blanche, "God is my witness how much I love you; but rather would I see you dead before me than that you should commit a single mortal sin." During play-time he was known as "the merriest lad at school," and in hours of study he was the best student. On the day of his first communion, he dedicated himself to God one day to become His minister. After finishing a brilliant course of studies at the College of Louis le Grand, the Sorbonne, and other institutions, he was ordained in 1790, and two years later became parish priest of Mayenne.

Calamities were now hastening upon unhappy France. The followers of religion heard the fierce storms of the Revolution roar around them. All was danger. Society appeared to have gone mad. Among the exiles who fled in disguise from Paris to England was the Abbé de Cheverus. Here he learned our language, and supported himself by becoming a teacher of French and mathematics.

In 1795, he received a letter from his old friend and countryman, the Abbé Matignon, then parish priest at Boston, inviting him to come to that city and share his labors in a new and fruitful vineyard. He at once made over his patrimony to his brother and sisters, and embarked for New England. In "April, 1796, he arrived safely at Boston, where he was received by M. Matignon as an angel from Heaven."

It will easily be understood that these two great and saintly men encountered a large share of prejudice in the capital of New England. But their learning, humility, simplicity, and gracefulness of manners soon produced a change. Bigotry was disarmed. The Bostonians were charmed. In the persons of her ministers, Catholicity became respected and honored where before it had only been a reproach. Never did virtue and learning gain a more decided victory over prejudice and intolerance.

* From the "Lives of the Deceased Bishops."

After some time, the Abbé Cheverus began to preach in public. His discourses, remarkable for their simple, earnest vigor, attracted Protestants in crowds to hear him. When he paid his first visit to the Indians of Maine, they were delighted. The children of Father Rale warmly welcomed the gentle black-gown, who continued ever after to visit them once a year. When Boston was ravaged with yellow fever, his heroism made the whole city his friends. In such high esteem was the excellent priest held, that when President John Adams visited Boston, and was honored by a public banquet, the two highest seats at table were assigned to the President and the Abbé Cheverus. The Legislature of Massachusetts invited him to revise the oath to be taken by all citizens before elections, fearing that there might be something in it offensive to Catholics. When the good Abbé prepared his own formula, and in person submitted it to the Legislature, it was at once enacted into a law. He opened a subscription list for a new church; at the head of it stands the name of President Adams. Indeed, Protestants vied with Catholics in their contributions for the erection of the Church of the Holy Cross.

By Archbishop Carroll, Dr. Cheverus was consecrated Bishop of Boston in 1810. But his change of rank made no change in his humble mode of life, or in his simple, modest, and generous bearing towards his old friends. To the end, he treated the good Abbé Matignon as his superior in wisdom and merit.

On several occasions he sustained public controversies with Protestant ministers, in which his superior learning, powers of mind, and his courteous and amiable temper always gave him great advantage. He was so revered that it was the custom of mothers to call their children John in his honor. Once a child was brought to him for baptism. "It's name?" inquired Dr. Cheverus. "*John Cheverus Bishop*," he was told. "Poor child," he replied, "God preserve you from ever becoming such."

In 1816, he accomplished his long-cherished design—the establishment of the Ursuline Convent at Boston for the education of young ladies. He was in his native France when, in after years, he heard of its destruction. When the venerated Abbé Matignon died, the Bishop was plunged into profound grief. The remains of the honored dead were borne in procession through the streets of Boston, followed by Dr. Cheverus, wearing his mitre, and accompanied by the clergy and the whole congregation; both press and people testified their profound respect. Such was Boston sixty years ago!

Before the daily wear and tear of a most active and laborious life, Bishop Cheverus' health began to give way. His physicians warned him that if he remained in that latitude he could not expect to live much longer. For three years he hesitated about returning to his native France, for as he expresses it, "his heart was torn in pieces" at the thought of leaving his beloved diocese.

Louis XVIII. insisted, however, on his return, and offered him the vacant see of Montauban. Though with much regret, he accepted. From all sides generosity brought him gifts, proving the esteem in which he was held by all creeds and classes. Among others, a worthy grocer brought him six thousand francs, his all, and laid it at the Bishop's feet. The kind, but firm refusal to receive it brought only tears to the good man's eyes. Adieus came to him from all parts of the Union. "Although placed at a great distance from me," writes the Archbishop of Baltimore, "you were next to God my firmest support. Will it be possible for me to govern my province after your departure?"

On departing from Boston he was escorted by over three hundred vehicles, which accompanied him many miles on the road to New York. He embarked for France in the fall of 1823, and on his arrival, took possession of the see of Montauban. Full of years and honors, he died Cardinal Archbishop of Bordeaux in 1836. Two nations mourned his loss.

Cardinal Cheverus had a finely-tempered mind and heart. He united in his person the two qualities of model gentleman and model Christian. On one occasion while walking outside the gates of Bordeaux, he was accosted by a beggar. The Cardinal, who could never refuse an alms, put his hand into his pocket and gave the man a franc. "Monseigneur," said one of his attendants, "I think you have made a mistake. The man you have just given money to is a Jew." "Thank you," replied the Cardinal, "it is true I did not know it." Then, recalling the beggar, he put a five-franc piece into his hand, adding, "*There are so few who would give him anything!*"

RIGHT REV. JOHN CONNOLLY, O.P., D.D.*

"Blessed is he that considereth the poor."—PSALMS.

John Connolly was born at Drogheda, Ireland, in 1750. His studies were completed in Belgium, after which, proceeding to Rome, he entered the Order of St. Dominic. In the Eternal City he filled several professors' chairs with distinguished ability; and after the death of his predecessor, Dr. Concanen, he was elected Prior of St. Clement's, and appointed agent at Rome for the Bishops of Ireland. The affections of all were won by his great learning and mildness. His pupils long cherished his memory. Many of them became distinguished in the Church.

On the return of Pius VII. to Rome, in 1814, one of his first acts was to appoint Dr. Connolly to the see of New York. He was consecrated at Rome in the fall of that year. Though seventy years old, the heroic Dominican did not shrink from a task that might well have startled a younger man. On his way to America, he visited his loved, native land, and bade a last farewell to all his kindred. He resolved, he said, on no consideration to have near or about him a single relative, in the administration of his diocese. Another object which he had in view in visiting Ireland was to obtain priests for his flock. He ordained Rev. Michael O'Gorman, a student of Kilkenny College, who accompanied the Bishop to New York. The voyage was a long and stormy one, lasting sixty-seven days.

I have already sketched Dr. Connolly's labors and difficulties in building up the diocese of New York. A few additional facts, however, may not be without interest and value. Sending Father O'Gorman to Albany, he remained at New York, performing the duties of priest and Bishop. As the Jesuit Fathers, Fenwick and Kohlman, were soon recalled by their superiors, Bishop Connolly was left with only one assistant. Late and early the aged prelate was "up and doing, with a heart for any fate." His residence, his mode of living—all were humble. Nor were his people of the wealthy or fashionable circles. They were chiefly emigrants from his own country, earnestly and honestly struggling towards that position of prosperity and influence which their descendants are now enjoying.

Chiefly from "The Lives of the Deceased Bishops," and the "History of the Church in New York."

One who saw the Bishop consecrating the cemetery of St. Patrick's cathedral in 1824 wrote: "It was neither the *mitre* nor the *crozier* that arrested our attention, for our thoughts were directed to the being whom they graced. Like the *herald* of Christianity, he seemed to stand with awe and reverence on the very confines of *time*, preparing a pathway for mortals to a glorious eternity. His look was piety, his glance was comfort, his expression was love. Charity glistened in his aged eye, and benevolence played around his venerable aspect."*

Two years before his death, Dr. Connolly made a complete visitation of his large diocese. He extended his route along the Erie Canal, where large numbers of Irish laborers had been attracted. Among these he toiled with indefatigable zeal. It was during this journey that he was hospitably received and entertained by Dominic Lynch, Esq., at Rome, and by John C. Devereux, Esq., at Utica, "in both of whom the Church found zealous and able supporters." Among Bishop Connolly's works was the founding of the Orphan Asylum of New York City, and the introduction of the Sisters of Charity into the diocese. He was very desirous that each State in the Union should have its own Bishop, and to that effect often wrote to Rome. As to his own labors, we have not space to mention them in detail. Suffice it to say, that Archbishop Hughes used to speak of the progress of the Church under Bishop Connolly as wonderful for the means within his reach, and with the difficulties under which he struggled. His death on February 6th, 1825, was mourned by the Catholics of our country. During the two days that his body lay in state in St. Peter's, Barclay Street, it was reverently visited by about 30,000 persons.†

* On this occasion, we are told that a charity sermon was preached in English by Rev. Mr. O'Gorman at Mass; while the same Rev. gentleman delivered one in *Irish* at Vespers, the same day.

† "Bishop Connolly was a small-sized man, very neat in his appearance; lived first at 211 Bowery, afterwards in Broome Street, and finally at 512 Broadway, in which house he died. He was very simple in his manners, and most zealous in hearing confessions and attending the sick—singing High Mass every Sunday without mitre or crozier. All the clergy then wore white cravats like the ministers. At this time, 1825, there were no houses about the Cathedral, . . . A small wooden building, which stood where the Asylum is in Prince Street, was the only house on that line between Broadway and the Bowery."—"History of the Church on the Island of New York."

RIGHT REV. JOHN ENGLAND, D.D.,*

First Bishop of Charleston, S. C.

"This was the noblest Roman of them all."—SHAKESPEARE.

Bishop England has been called "the light of the American Hierarchy." Had he lived in the early days of Christianity, or in the Ages of Faith, or in the times of the so-called Reformation, he would have been ranked among the foremost men and heroes of heroic times.

John England was born at Cork, Ireland, September 23d, 1786. His boyhood was in the days of his country's trial and persecution. The wrongs he saw and suffered made a lasting impression on his mind and character. Indeed, the enthusiastic love of his faith and his native Isle were ever the cherished affections which dwelt down deepest in his great heart. His first instruction was received in a Protestant school, as there was no other to which he could go. Here the soul of the brave boy was daily pained by insult. Often to expose him to the contempt of the class, the bigoted teacher would sneeringly call him "*the little Papist*."

Young England began his career in life by the study of law. Two years spent in the office of an eminent barrister had a beneficial effect in developing his precise and practical mind. His own pious inclinations, and the designs of Providence, however, led him to enter the Church—to give himself to God. His excellent parents encouraged his noble resolution, and he began his theological studies in Carlow College. Here his splendid talents were brought out in all their shining greatness. Before he was ordained, Dr. Moylan, the venerable Bishop of Cork, recalled him to his own diocese and appointed the student of theology, President of the Diocesan Seminary at Cork. He was ordained in October, 1808, Dr. Moylan having obtained a dispensation, as Mr. England had not reached the canonical age of twenty-five.

His career as a fearless priest and patriot now made him a man of mark—revered and loved by the Irish people—feared and hated by the government. As the editor and proprietor of the *Cork Chronicle*, he hurled forth articles that fell like thunder-

* From Dr. R. H. Clarke's "Lives of the Deceased Bishops," Vol. I., and J. F. Maguire's "Irish in America."

bolts among his political and religious enemies. On one occasion he was even fined the round sum of five hundred pounds for his freedom of speech. But though rich in *truth*, he was poor in *money*; and while he continued to give out the former with a lavish hand, he took good care not to pay cash that he did not owe. Father England was on intimate terms with the illustrious O'Connell; and by his powerful pen he did much to hasten Catholic Emancipation in Ireland.

In 1817, Rev. Mr. England was appointed parish priest of Bandon, a place of such bitter bigotry that over the entrance was placed the famous inscription which warmly welcomed "the Turk, the Atheist, and the Jew," but severely warned "the Papist" to keep away. The fearless priest entered on his duties undeterred even by this inscription. On several occasions his hair-breadth escapes from murder are thrilling enough to have occurred in border Indian life. But even in these dangerous adventures God had His designs on the future American prelate. Such training admirably fitted him for the toilsome and thorny road which he was to travel in our own Republic.

In September, 1820, Dr. England was consecrated in his native city Bishop of Charleston, S. C. Accompanied by his youngest sister, who resolved to share his perils, he embarked from Belfast, and after a dangerous voyage, landed at Charleston, December 30th, 1820. His new diocese embraced North Carolina, South Carolina, and Georgia—States in which Catholicity had barely an existence. The people were exceedingly bigoted. In 1775, two Irish Catholics were tarred and feathered, on a false charge of conspiring with the negroes to overthrow the liberties of the country. The difficulties of Dr. England may be imagined rather than portrayed. But his master spirit pointed out the line of duty. His success was one of the noblest triumphs of the Church in this Republic. On his arrival he found only two churches open in his large diocese; and his clergy could be numbered on two fingers. But the anointed herald of the cross came bravely up to his work. Churches began to rise around him. He travelled, preached, taught, confirmed. Wherever he found a few Catholic families in town or city, he assembled them, organized them, and encouraged them to hold together until he could send them a pastor. As for himself, he performed all the labors and endured the hardships of a missionary priest. His journeys were frequently a hundred miles. His noble spirit of self-sacrifice reminds us of the heroic Brebeuf. Such was his personal poverty that he often walked the burning sands and pavements of

Charleston with his bare feet to the ground; the upper leather of his shoes only remaining decent, while the soles were worn away.

As soon as possible he became an American citizen, and was devotedly attached to his adopted country and its institutions. While the Catholics of his diocese, and indeed of the whole United States, revered the Bishop, people of all denominations admired his lofty eloquence, magic pen, and great learning. He was a valued member of the Philosophical Literary Association of Charleston; he founded the anti-Duelling Association; and he preached in the Hall of the House of Representatives in Washington—the first Catholic clergyman ever invited to perform such a work.

The great struggle of Bishop England's life in this country seems to have been to present the Catholic Church, her doctrines and practices, in their true light before the American people. In his efforts to do this, his labors, perhaps, have never been equalled by any other man. With this object he established the *United States Catholic Miscellany*, in 1822. On his arrival in America he found the Catholic Church comparatively defenseless; but he soon rendered it a dangerous task to attack or vilify her. Many who ventured on this mode of warfare were glad to retreat from the field before the crushing weapons of logic, erudition, and eloquence with which he battled for his Church, his creed, and his people.

Personally, Bishop England was a fearless man. He quailed neither before deadly pestilence, the hand of the assassin, or the passions of the rabble. When the yellow fever, with frightful swiftness, desolated Charleston, he could be daily seen calmly moving through the wards of death, cheering those who were on the point of departing for another world. When the anti-Catholic spirit seized on the mob of Charleston, and they threatened to burn the Convent, a gallant band of Irishmen rallied to its defence; and Dr. England, coolly and carefully, examined the flints of their rifles to satisfy himself that there should be no missing fire—no failure of swift and summary justice! But the preparation was enough. It was a lesson the ruffians never forgot.

Dr. England has been called "The Author of our Provincial Councils," and with justice. His far-reaching mind saw the imperfect organization of the struggling American Church—its bishops far apart battling with poverty and difficulties. He wrote to his brother prelates, urging the necessity of assembling and taking

counsel for united action. He lived to see this cherished desire of his heart accomplished, and his solid and brilliant mind shed its rays of light and wisdom on the first Councils of Baltimore. His labors in the cause of Catholic education were untiring. It was to meet the wants of his diocese that he introduced the Ursulines and the Sisters of Mercy. In the same interest he visited Europe four times. At Rome, he was consulted on all matters relating to the American Church. Such was his reputation for activity, and the rapidity of his movements, that he was known among the Cardinals as the "Steam Bishop" of America.

Worn out with labor and fatigue, his powerful frame gave way—health vanished. When warned that he was killing himself, he only replied: "I must do my duty, and if I fall at the altar, I only ask that you will bring me home." When his last hour came, he embraced the crucifix, and kissing it, said, "Sweet Jesus!" His address to his clergy, who surrounded his couch of death, was the last sublime act of his grandly beautiful life. Giving his benediction, he sank on his pillow, and calmly expired, April 11, 1842.

As a bishop of vast intellect and apostolic zeal, as a great scholar, eloquent preacher, and powerful writer, the American Church has not seen the superior of Dr. England. His influence when he could gain a candid hearing was irresistible. Many who heard the surpassing thrill of his eloquence came at once to profess the faith. Irish by birth, he fervently loved his native Isle to the last. His tact and fund of wit were perhaps unequalled. To give an instance: On one occasion he was travelling in the same stage with an ambitious preacher. The young man would break a lance with the great "Popish Bishop;" and perhaps the result might become known even in the Halls of the Vatican. Dr. England was engaged in earnest conversation with some fellow-passengers; but that did not prevent the preacher from asking questions about the "*Scarlet Woman*," "*Anti-Christ*," the "*Pope*," etc., etc. Paul was continually quoted. It was nothing but Paul here and Paul there, and how could the "Romanists" answer Paul? At first the Bishop paid no attention. But as the preacher stuck to his points with the pertinacity of a gad-fly, the nuisance became intolerable. Confronting the uncourteous vender of texts, Dr. England directed the blaze of his great eyes, which gleamed with fun and fire, upon him, and gave utterance to this strange rebuke: "Young man! if you have not faith and piety sufficient to induce you to call the Apos-

tle, '*Saint Paul*,' at least have the good manners to call him '*Mister Paul*;' and do not be perpetually calling him '*Paul*,' '*Paul*,' as if you considered him no better than a negro." The words, assisted by the comical gravity with which they were uttered, and enforced by the roar of laughter with which they were received by the delighted passengers, extinguished the poor preacher, who rapidly hid himself in the town at which the stage arrived. Nor did the affair end here. The story got abroad, and the next Sunday while the preacher was enlightening an audience, some irreverent wag interrupted him by repeating; "*Mister Paul—Mister Paul*." The absurdity of the affair obliged him to leave for parts unknown!

At his death Bishop England left behind him sixteen churches, over 8,000 Catholics, a well-organized and appointed clergy, and numerous ecclesiastical, religious, educational, and charitable institutions.

RIGHT REV. BENEDICT JOSEPH FENWICK, S.J., DD.,*

Second Bishop of Boston.

"Many shall praise his wisdom, and it shall never be forgotten."—ECCLES.

Benedict J. Fenwick was born in Maryland in 1782. He belonged to an old and honored Maryland Catholic family, the founder of which came from England as a member of the original band of Pilgrims sent out by Lord Baltimore. With his eldest brother, Enoch, he entered Georgetown College in the spring of 1792. One of his fellow-students was the good and gifted Judge Gaston, of North Carolina. Among his companions, young Fenwick was distinguished for quickness of intellect and rare talents. In 1805, he began his theological studies in the Seminary of St. Sulpice, Baltimore, and the following year entered the Society of Jesus. He was ordained in 1808, and some time after sent on the New York missions in company with Father Anthony Kohlman, S.J. They took charge of St. Peter's, then the only church in the city, and labored zealously for the cause of religion and education.

One of the most interesting events in Father Fenwick's life was his visit to Tom Paine, the infidel philosopher. Father Kohlman accompanied him. "A short time before Paine died," wrote the young Jesuit to his brother, "I was sent for by him. He was prompted to this by a poor Catholic woman who went to see him in his sickness, and who told him, among other things, that in his wretched condition, if anybody could do him good it would be a Roman Catholic priest." The two Jesuits went to Paine's residence, and were met at the door by the housekeeper, who informed them that he was asleep, and expressed a wish that he might not be disturbed.

"He is always in bad humor," she added, "when roused out of his sleep—'tis better to wait a little till he be awake." They quietly sat down and resolved to wait. The woman at some length described the miseries of the famous infidel. When alone he would cry: "*O Lord, help me.*" Or again, "*God help me.*" Then shortly after: "*But there is no God.*" And again, a little after: "*Yet if there should be, what will become of me hereafter?*" In his agony and terror he would cry for some one to come near him. "*Send even a child,*" he would say, "*to stay with me, for it is a hell to be alone!*"

* Chiefly from "The Lives of the Deceased Bishops."

When Paine awoke, the priests were shown into his room. "A more wretched being in appearance," writes Father Fenwick, "I never before beheld."

Father Kohlman, as the elder and more experienced, opened the conversation. He had not proceeded far when Paine said: "I wish to hear no more from you, sir. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies, and *J. C.* to be nothing more than a cunning knave and impostor." Father Kohlman attempted to speak again, but Paine sternly interrupted him. Then Father Fenwick in a mild tone commenced to reason with him. Paine now got enraged. "Be-gone," said he, "and trouble me no more." His mouth frothed, and he shook the bed with rage and madness. They were unable to make any impression on him, and after some moments withdrew. "I never before or since," says Father Fenwick, "beheld a more hardened wretch."*

Some time after the death of Bishop Concanen, Father Fenwick was appointed administrator of the diocese of New York. His zeal, mildness, and ripe scholarship made him a great favorite with all classes. A Quaker lady, in the well-meant charity of her heart, undertook the task of reclaiming so good and learned a man from what she supposed to be the "errors of Popery." The courteous Jesuit received her with every sign of gentleness, patience, and respect. She became a Catholic. Hundreds of conversions were likewise wrought through his ministry. Among other distinguished converts may be mentioned the learned episcopal ministers, Rev. Mr. Kewley, Rev. Virgil Horace Barber, and Rev. Mr. Ironside. Father Fenwick commenced the erection of St. Patrick's old cathedral on Mulberry street from designs and plans of his own.

In 1817, Father Fenwick was recalled by his superiors and appointed President of Georgetown College. The following year he was sent as Vicar-General to Charleston, S. C., to make peace between the French and English Catholic parties. His great rudence and good humor smoothed all difficulties. He was here on the arrival of Bishop England, and did not return to Georgetown College until May, 1822. Two years later he was again appointed President of the College; and in the fall of 1825 was consecrated Bishop of Boston.

Dr. Fenwick bade adieu to his *Alma Mater*, and accompanied by Bishop England and Rev. Virgil Horace Barber, departed for Boston. His glorious episcopal career has been already noticed.

* A short time after, Paine expired in the anguish of despair.

A few facts, however, may be added. The hill on which the Ursuline Convent, afterwards destroyed, was built, was named "*Mount Benedict*," in honor of the prelate. He purchased the property, erected the establishment, and the grateful nuns did not forget his generosity. For many years his own house was his Seminary, of which he himself was the faculty. The lessons in theology were received from his own learned lips.

When the wretches who burned the convent were acquitted, Bishop Fenwick wrote in his diary of June 9, 1835: "Great rejoicings in Charlestown on Saturday among the mob in consequence of their acquittal. Fifty guns were fired on the occasion! Thus iniquity has prevailed at last."

He died as he had lived, respected by men, blessed by God, on August 11, 1846. He was buried at the noble institution of which he was the founder—his cherished College of the Holy Cross. The labors of this apostolic Bishop may be judged from the fact, that while he found but four churches and three priests in New England, he left fifty churches, as many clergymen, and one of the most flourishing dioceses in the United States.

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RIGHT REV. JOHN DUBOIS, D.D.*

"The price of wisdom is above rubies."—*JOB.*

John Dubois was born in Paris, in 1764. The careful training given him by his excellent mother made a lasting impression on his character. As a student, he distinguished himself at the College of Louis le Grand. One of his fellow-students at that famous institution was Robespierre, afterwards the bloodthirsty monster of the Revolution. Even then, young Dubois instinctively read the heart of the embryo tyrant. "I shall never forget," he used to say to one of his pupils at Emmitsburg, "the looks and manners of him who afterwards proved such a monster of ferocity. He was unsocial, solitary, gloomy; his head was restless, his eye wandering, and he was a great tyrant towards his younger and weaker companions."

Mr. Dubois made his theological course at the Seminary of St. Magloire, where he had for his companion the Abbé MacCarthy, in after years the celebrated pulpit orator and ornament of the Society of Jesus.

He was ordained in 1787, but four years after was obliged to sail for America to avoid the hatred of the revolutionists. Welcomed by Bishop Carroll, he at once began the exercise of the sacred ministry at Norfolk, Virginia. He carried letters of introduction from Lafayette to James Monroe, Patrick Henry, and other distinguished citizens of the new Republic. He even resided for some time with the future President, and received lessons in English from the great orator. While in Virginia, he contrived to support himself by teaching French, as the Catholics were too few and too poor to contribute to his relief. His missionary field was very extensive. At one time he was the only priest between Baltimore and St. Louis.

He built the first church in Frederick, Maryland; founded Mount St. Mary's College, in 1809; was its first president; and, when past the age of three-score, was appointed to the see of New York, on the death of Dr. Connolly.

He arrived in his diocese in the fall of 1820. We have already glanced at his apostolic career as a Bishop. "I am obliged," he writes to Rome, "to fulfill at the same time the duties of

* From the "Lives of the Deceased Bishops."

Bishop, parish priest, and catechist." Yet the courage and energy of the aged hero never relaxed. This explains how, in his younger days at Mount St. Mary's, he had won the title of the "*Little Bonaparte*."

On the first visitation of his diocese, he found about seven hundred Catholics at Buffalo. Here he heard many confessions—*about two hundred of them by means of an interpreter*. His activity and enterprise would have accomplished great things had he been properly supported in his measures by the trustees of the various churches. He had likewise to contend with the insane bigotry of the times. A Catholic college, which he was erecting in a beautiful spot near Nyack, afforded an excellent theme for loud-mouthed fanatics and weak-headed ministers. The pulpits rung with the dangers of "Popery." One morning the college was found a mass of ruins and ashes! During Bishop Dubois' episcopate eight new churches were erected in New York City alone.

In 1837, his health giving way, he received the assistance of a coadjutor in the person of Dr. Hughes. He died December 20th, 1842.

"Need I tell you," says his eloquent eulogist, "that such a life was closed by a tranquil and happy death? The last words that trembled on his lips were the holy names which in infancy a pious mother had taught him to lisp—Jesus, Mary, and Joseph! As the ripe and mellow fruit falls in due season to the ground—as the flower hangs its head and droops, and dies—as the sun at evening's close sinks calmly into the ocean's bed, leaving tracks of glory behind—so did he quit this earthly scene, without a struggle and without a sigh—with a prayer on his lips, and a sweet hope of heavenly rest in his heart, and a sweet thought of the mercy of Jesus, whom he had loved and served all his life, hovering like an angel over his departing spirit."*

* "Discourse on Bishop Dubois," by Rev. Dr. McCaffrey, cited by R. H. Clarke, LL.D.

RIGHT REV. SIMON GABRIEL BRUTÉ, D. D.*

"Blessed are they that saw thee, and were honored with thy friendship."—ECCLES.

To few men is the Catholic Church of America more indebted than to Bishop Bruté. He was born at Rennes, France, in 1779. The prospects of his family were blasted by the untimely death of his father, who was superintendent of the royal domains in Brittany. Young Bruté studied in the college of his native city, and when that establishment was broken up by the Revolution, he resorted to private teachers. He was a spectator of the worst scenes of the "Reign of Terror." Priests hunted down by the demons of the Revolution frequently found a refuge in the hospitable home of his excellent Catholic mother. Family reverses obliged this energetic lady to open a printing-office. Here she made Simon Gabriel work in those deplorable times to save him from being enrolled in a regiment of boys called "The Hope of the Country." He thus became a pretty good compositor.

When security began to return, Mr. Bruté studied medicine. Under the best medical professors at Paris, he made a long and thorough course. In 1803, he graduated with the highest honors. Out of eleven hundred students, he won the first prize. Appointed physician to the First Dispensary in the capital, he declined the position. Quiet had been restored to the Church of France, and Dr. Bruté resolved to enter the priesthood, and devote his splendid abilities to the cause of religion. With an ardor far surpassing any of his previous efforts, he began the study of theology in the famous Seminary of St. Sulpice. He was ordained in 1808. The Bishop of Nantes offered him the position of assistant chaplain to the Emperor Napoleon, but the Abbé Bruté firmly refused. He now became a member of the Priests of St. Sulpice, and was appointed professor of theology in his native city.

His attention was first called to the wants of the American Church by the visit of Bishop Flaget to France. In 1810, the Abbé Brute landed at Baltimore. For two years he taught philosophy in St. Mary's College, and was then sent to Emmittsburg to help the venerable Dubois in the management of Mount

* Chiefly from Dr. R. H. Clarke's "Lives of the Deceased Bishops," and Most Rev. Dr. Bayley's "Memoirs of Bishop Bruté."

St. Mary's College. The young and struggling institution owed almost as much to this holy man as to its founder. His ripe and extensive scholarship enabled Father Dubois to enlarge the course of studies; his faculty of organization was of incalculable value in establishing the peculiar system upon which the college was necessarily conducted; his aptitude for business relieved the president from many pecuniary embarrassments; while his gentle and devout life was a shining example to the young men under his charge.

"It is no disparagement," says Archbishop Bayley, "of those holy and eminent men who have adorned the annals of the Catholic Church in this country—of a Carroll, a Cheverus, a Dubois, and a Flaget—to say that no one has ever exerted a more beneficial influence in favor of the Catholic religion than Bishop Bruté. If Mount St. Mary's, in addition to all the other benefits it has bestowed upon Catholicity in this country, has been in a remarkable degree the nursery of an intelligent, active, zealous priesthood, exactly such as were needed to supply the peculiar wants of the Church in this country, every one at all acquainted with the history of that institution will allow that the true ecclesiastical spirit was stamped upon it by Bishop Bruté. His humility, piety, and learning made him a model of the Christian priest, and the impression his virtues made upon both ecclesiastical and lay students surpassed all oral instruction."*

His activity and the amount of labor he was capable of accomplishing were marvelous. From his daily memoranda we learn that on one occasion most important business called him to Baltimore. He arose early, said Mass, and started on foot for that city. Taneytown he reached in time for breakfast; at Winchester he found he had not a cent in his pocket with which to purchase his dinner, and had to get it on credit; the same evening he arrived at Baltimore, a distance of fifty-two miles, having read on the way 388 pages in D'Anquetil's *History of France*, 14 pages in *Cicero de Officiis*, three chapters in the *New Testament*, recited his *Office*, and said the *Rosary* three times. And all this in one short day! He started on his return the following morning, in a raging storm, from which he was frequently compelled to take shelter, praying and reading, as usual, on the way. Yet, this humble priest was an oracle of

* Among his students was the great and good Archbishop Hughes, who, when a young priest, always submitted his sermons to the profound Bruté.

learning to the bishops and clergy of the country. All were glad to consult him on difficult points. Indeed, from his secluded home on the mountain, his influence was felt throughout the entire Church of America.

"If he heard of a rich Catholic who did not make good use of his riches; of one who was lukewarm in the faith; of a priest who was a cause of scandal, he immediately made use of every means in his power to bring them to a sense of duty. By fervent and touching letters addressed to themselves, and by interesting those who were acquainted with them, he endeavored to infuse into their souls some portion of the spirit of faith and devotion which burned in his own."

In 1834, he was appointed first Bishop of Vincennes,* Indiana. While giving a retreat to the Sisters of Charity at Emmitsburg, the Bulls from Rome reached him. He went into the chapel, opened the documents on his knees, and the next day began a retreat at Baltimore to decide whether he should accept or refuse. In the fall of the same year, he was consecrated in the Cathedral of St. Louis, and on proceeding to his new diocese, found that it possessed but three priests, and one of those borrowed from St. Louis.

His cathedral was a poor structure, while his episcopal residence consisted of a single small room and closet 25x12 feet, without cellar below, or garret above. The Bishop's revenue amounted to about twenty dollars a month. He might well exclaim: "Poor diocese of Vincennes!"

The tireless labors of Dr. Bruté, as a bishop, are eloquently told in his *Memoirs*, by the Most Rev. Dr. Bayley, Archbishop of Baltimore. He loved poverty. His food and clothes were of the plainest kind. The only value he could see in money and worldly goods was in the good they could accomplish for religion and the poor. "If he had five dollars," said a priest

* Vincennes received its name from a gallant French officer who was murdered there in 1736, in the same massacre and side by side with the martyred Father Senat. When the Jesuits were suppressed, the mission closed. In 1770, Father Gibault, Vicar-General of the Bishop of Quebec, visited Vincennes, and continued to do so for several years, performing great labors and keeping the faith alive in that remote region. He spent two weeks at Vincennes in 1778, and induced the inhabitants to declare in favor of the United States and against England. In 1785 he became resident pastor at Vincennes. Three years later this pious, zealous, and patriotic priest was recalled, on which he appointed a layman, Pierre Mallet "guardian of the Church"—a guardianship which continued until the Abbé Flaget arrived there in 1792.—
DR. R. H. CLARKE.

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who knew him well, "It went to the first person who asked him for it." He often gave away nearly all his garments. His linen and underclothes were frequently bestowed upon the poor negroes whom he visited and solaced. Nine times he crossed the ocean, a voyager of the Church and of Heaven. But his unceasing toils soon wore him out. Only six hours before his death he wrote with his own hand, and not without much pain and difficulty, several moving letters to persons who had unfortunately abandoned the practice of their faith, and to whom he wished to make this dying appeal in behalf of their souls, while the portals of eternity were closing upon him. "I am going home," he said, as he calmly and sweetly surrendered his soul into the hands of his Creator, on the 26th of June, 1839.

At his death he left to the Church of Indiana, 24 priests, 23 churches, 2 religious communities, one seminary, one college, one female academy, two free schools, and above all, the precious memory of his learning and his virtues.

Bishop Bruté had a great fondness for books and study. His scholarship was thorough. He was always a laborious and patient investigator, reading with pen in hand and note-book beside him. This explains the solidity and extensive range of his learning, and the readiness with which his vast store of knowledge was brought into practical use—a readiness which was the astonishment of all who knew him. The science of the saints, theology, history, the Fathers of the Church, medicine, mathematics, natural philosophy—all were equally familiar to the saintly Dr. Bruté.

DEMETRIUS AUGUSTINE GALLITZIN,
*Apostle of Western Pennsylvania, Prince, and Priest.**

A prince who nobly bought the golden key
That opens the palace of eternity.

In Father Gallitzin, Russia, though plunged in schism, sent one of her greatest sons across the Atlantic to proclaim the true faith even on the summit of the Alleghanies. His noble and saintly life would appear romantic were it not that truth is stranger than fiction. He was born December 22d, 1770, at the Hague, his father, Prince Gallitzin, being, at the time, Ambassador to Holland from the Court of Russia. In the history of Russia there are few names more illustrious than that of Gallitzin, associated as it is with nearly all that is grand and heroic in the annals of that country. The mother of our prince-priest belonged to a noble German family. She was the daughter of Field-Marshal Count de Schmettau, one of the favorite heroes of Frederick the Great.

By his worldly and ambitious father, the young Demetrius was destined for a military career. His whole education was therefore of the most complete military caste. He scarcely ever heard of religion. Indeed, in his boyhood he was more familiar with the names of Voltaire and Diderot than with the sacred names of Jesus and Mary. His father was an unbeliever. An infidel education had darkened, if not destroyed, the sublime faith that lighted up his mother's early years. She was, however, in the highest sense, a gifted lady, whose great personal attractions were only surpassed by her beauties of mind and heart; and God in His own good time mercifully led her back to His Holy Church. In 1786, after a severe sickness, a light broke upon her soul—she again became a Catholic. A year later, her only son received the grace of conversion, entered the Church of ages, and took the name of Augustine. The Princess was happy. Ever after this the good lady and her son lived as if they had "but one heart and one soul."

Referring to his own conversion, Father Gallitzin afterwards wrote: "I lived during fifteen years in a Catholic country, under a Catholic government. * * * During a great part of this

* Chiefly from "The Life of D. A. Gallitzin," by S. M. Brownson; "Memoir of Gallitzin," by R. H. Clarke; and *The Catholic World*, Vol. II.

time I was not a member of the Catholic Church. An intimacy which existed between our family and a certain celebrated French philosopher, had produced a contempt for religion. Raised in prejudice against revelation, I felt every disposition to ridicule those very principles and practices which I have since adopted. * * * During these unfortunate years of my infidelity, particular care was taken not to permit any clergymen to come near me. Thanks to the God of infinite mercy, the clouds of infidelity were dispersed, and revelation adopted in our family. I soon felt convinced of the necessity of investigating the different religious systems, in order to find the true one. Although I was born a member of the Greek Church, and although all my male relatives, without any exception, were either Greeks or Protestants, yet did I resolve to embrace that religion only which upon impartial inquiry should appear to me to be the pure religion of Jesus Christ. My choice fell upon the Catholic Church, and at the age of about seventeen I became a member of that Church."

This conversion did not divert the young Demetrius from the military career which his father wished him to embrace. In 1792, he was aide-de-camp to the Austrian General Van Lilien, who commanded an army in Brabant, at the opening of the first campaign against France. But the sudden death of the Emperor Leopold and the assassination of the King of Sweden, acts considered as the work of the Jacobins, induced Austria and Prussia to dismiss all foreigners from their armies. The young prince being thus deprived of his military position, his father advised him to travel to finish his education.

He arrived in the United States in the fall of 1792, accompanied by a young German missionary, Rev. Mr. Brosius, his tutor. The sight of the spiritual destitution which the Catholics of our country suffered, aroused in his soul a sacred desire for the priesthood. In November, 1792, Prince Gallitzin, in his twenty-second year, entered the Sulpitian Seminary, recently founded at Baltimore. Here he edified all by his modesty and virtue. Yet the goodness of his heart received increased lustre from the solidity, originality, and brilliancy of his mind. He was elevated to the priesthood on the 18th of March, 1795. Bishop Carroll performed the sacred ceremony with great emotion and solemnity. Prince Gallitzin, though the second priest ordained in the United States, can be truly considered the first-born of the American Church. Rev. Stephen Badin, ordained some time previously, had been made a deacon before leaving his native

France ; and the United States gave him only the final consecration and commission. But Father Gallitzin was all our own. Ours from the first page of his theology to the moment he arose from the consecrating hands of the Bishop, forever and forever to bear the seal of the Lord's anointed.*

The young priest desired to remain in the happy seclusion of the seminary, and obtained admission as a member of the priests of St. Sulpice. Bishop Carroll, however, could not dispense with his services. For four years he labored on various missions. As already stated, he set about the grand work of establishing a purely Catholic colony, in 1799, and selected for his domain the uninhabited and uncultivated regions of the Alleghanies. Here he found a small number of Catholics scattered amid the rocks and woods. In February, 1800, Father Gallitzin, in a letter to Bishop Carroll, says: "Our church, which was only begun in harvest, got finished fit for service the night before Christmas ; it is about forty-five feet long by twenty-five, built of white pine logs with a very good shingle roof. * * * There is also a house built for me, sixteen feet by fourteen, besides a little kitchen and a stable. I have now, thanks be to God, a little home of my own, for the first time since I came to this country, and God grant that I may be able to keep it. The prospect of forming a lasting establishment for promoting the cause of religion is very great ; the country is amazingly fertile, and almost entirely inhabited by Catholics. * * * The congregation consists at present of about forty families, but there is no end to the Catholics in all the settlements round about me ; what will become of them, if we do not soon receive a new supply of priests, I do not know. I try as much as I can to persuade them to settle around me."

The whole cost of this spiritual and material colonization was at first individually borne by Father Gallitzin. He lived on the farm which the generous Captain McGuire had given for the service of the church. But in order to attract emigration around him, he bought vast tracts of land, which he sold in farms at a low rate, or even gave to the poor, relying on his patrimony to meet his engagements. The wilderness soon put on a new aspect. The settlers followed the impulses of the great missionary, who kept steadfastly in view the improvement of his work. His first care was to get up a grist-mill ; then arose numerous out-buildings ; additional lands were purchased, and in a short time the colony grew in extent and prosperity.

* S. M. Brownson.

In carrying out his work, the prince-priest received material assistance from Europe. At first, sums of money were regularly remitted to him by his mother. With her he kept up a fond correspondence, which his great love for her rendered one of the consolations of his life. But he lost this good and tender parent in 1806.

The Emperor of Russia could not pardon the son of a Russian prince for becoming a Catholic priest, and in 1808, the noble missionary received from a friend in Europe a letter saying :

"The question of your rights and those of the princess, your sister, as to your father's property in Russia, has been examined by the Senate of St. Petersburg, and it has decided that by reason of your Catholic faith and your ecclesiastical profession, you cannot be admitted to a share of your late father's property. Your sister is consequently sole heiress of the property, and is soon to be put in possession of it. The Council of State has confirmed the decision of the Senate, and the Emperor by his sanction has given it the force of law."

Writing to her brother, the Princess Maria said: "You may be perfectly easy. I shall divide with you faithfully, as I am certain you would with me. Such was the will of our deceased father and of our dearest mother; and such also will be the desire of my affectionate love and devotedness towards you, my dearest brother."

On various occasions she sent large sums to the missionary, who employed them in meeting his engagements and in relieving the poor. But on the whole, it amounted to only a small part of the revenues to which he was entitled. When the Princess married the insolvent Prince of Salm, she said no more about remittances. Thus the saintly man lost nearly all his patrimony. But with the most perfect resignation he offered the sacrifice to God. He cared not for wealth save to aid the poor, the unfortunate, or the Church. "If he had possessed a heart of gold," said one who knew him well, "he would have given it to the unfortunate." Prince Gallitzin was not simply a holy priest, a zealous pastor—he was the father and benefactor of his Catholic people, and would never consent to leave them.

He was a man of unceasing energy. He never thought of sparing himself when the glory of God, the good of religion, or the happiness of his flock was in question. Labor, toil, journeys, and fasting seemed luxuries to him when souls were to be saved. His watchful care extended to all parts of his vast mission.

We have a graphic picture of his appearance on one of his

forest journeys, when he had reached his sixty-fourth year. For it we are indebted to the pen of Rev. Father Lemeke, O.S.B., afterwards his successor. In the summer of 1834, the good Father was sent from Philadelphia to the assistance of the aged missionary. After several days of rough travel he reached Munster, a village some miles from Loretto. Here Father Lemeke procured an Irish lad to pilot him on his way. "As we had gone," says he, "a couple of miles through the woods, I caught sight of a sled drawn by a pair of vigorous horses, and in the sled a half recumbent traveller, on every lineament of whose face could be read a character of distinction. He was outwardly dressed in a thread-bare overcoat, and on his head a peasant's hat so worn and dilapidated that no one would have rescued it from the garbage of the streets. It occurred to me that some accident had happened to the old gentleman, and that he was compelled to resort to this singular mode of conveyance. While I was taxing my brain for a satisfactory solution of this problem, Tom, my guide, who was trotting ahead, turned round and pointing to the old man said: "*Here comes the priest.*" I immediately coaxed up my nag to the sled. "Are you really the pastor of Loretto?" said I. "I am, sir." "Prince Gallitzin?" "At your service, sir," he said with a hearty laugh. "You are probably astonished," he continued, after I handed him a letter from the Bishop of Philadelphia, "at the strangeness of my equipage. But there's no help for it. You have no doubt already found out that in these countries you need not dream of a carriage road. You could not drive ten yards without danger of an overturn. I am prevented, since a fall which I have had, from riding on horseback, and it would be impossible for me now to travel on foot. Besides, I carry along everything required for the celebration of holy Mass. I am now going to a spot where I have a mission, and where the holy sacrifice has been announced for to-day. Go to Loretto and make yourself at home until my return to-night; unless, indeed, you should prefer to accompany me." Father Lemeke was only too happy to bear him company.

For forty-one years this humble man, this truly great and good priest, led upon the mountains a most perfect Christian life. When warned to take more care of himself, he would answer in his own energetic style: "As the days have gone by when by martyrdom it was possible for us to testify to God's glory upon earth, it becomes our duty like the toil-worn ox to remain hitched to the plough in the field of the Lord." On Easter

Sunday, 1840, Father Gallitzin, being seventy years of age, had early in the morning taken his seat in the confessional. After discharging these duties, he bravely braced up his remaining strength to ascend the altar for the celebration of Mass. When it was over he took to his bed—the bed from which he was destined never to rise. On the sixth of May, his pure and princely spirit passed to the bosom of God.

The revered Father Gallitzin's best eulogy is his work. He erected the *first chapel* in what now comprises the three dioceses of Pittsburg, Alleghany City, and Erie. His cherished Loretto is the most Catholic village in the United States. Not till the traveller has pressed the soil of Cambria county does he feel that he is in a *truly* Christian land, as he catches the sight of ten Catholic churches and three monasteries—all of which cropped out of Loretto, under the creative and fostering hands of Gallitzin.* What share he had in its material prosperity may be judged from the fact that he spent over \$150,000 in its improvement. Though for many years vicar-general of the Bishop of Philadelphia, he firmly refused all offers of being raised to the episcopal dignity. Having renounced the dignities of the world, he did not aspire to those of the Church.

As the apostle of the backwoods of Pennsylvania, his career was checkered with dangers and difficulties. On one occasion his bitter enemies even threatened to take his life; but the powerful arm of an Irish Catholic giant, named John Weakland, came to the rescue; and a fence-rail firmly handled as a shillalah was the sort of logic that brought a feeling of forced courtesy among the rude mob of the forest—something the good priest's words utterly failed to produce. Long before his death, however, he was held in universal respect. The name *Gallitzin* has since been given to a fine village.

Many anecdotes are related of the venerable prince-priest. His love of books was remarkable. A perfect master of English, he was a writer of great vigor and simplicity, as his *Defence of Catholic Principles*, and other works prove.

On one occasion he had given a liberal alms to a poor travelling stranger, who afterwards squandered the money improperly at a tavern. When informed of the deception, the noble donor replied: "*I gave it not to him, but to God.*" As a priest he was a model. His sermons were simplicity itself—they were brought down to the level of the most rude and ignorant mind.

* Father Lemeke, O.S.B.

But it was as a confessor that he was, perhaps, unrivalled. Even the little children as they stood between his knees, twisting the buttons of his cassock, going through the process they called confession, felt that nothing was unknown to him. He would neither misunderstand one, nor be deceived by evasion or coloring. Nothing was indifferent to him that was serious to his penitent. The child who confessed with frank eyes and much stammering that he had stolen a wheelbarrow, found nothing strange in the quiet question of the prince as to what he did with it, for a wheelbarrow is rather a large thing for a little boy to steal, or to conceal. "I rode my sister three times around the yard, and then I put it back," said the child. When afterwards the little penitent told of it, and of the serious advice given to ask the owner's consent next time, one could plainly see that from the very earliest moment, Father Gallitzin took care that faults should be neither lessened nor exaggerated.†

In truth, we can well say: "When shall we look upon his like again?"

† S. M. Brownson's *Life of Prince Gallitzin*—an excellent work.

REV. VIRGIL H. BARBER, S.J.*

The mysterious conquests of grace frequently challenge the admiration even of the most worldly-minded. Such an instance was the conversion of the Rev. Virgil H. Barber and his family to the Catholic Church. The son of a clergyman, Rev. Daniel Barber,† he was born in New England, in 1782, and became a minister of the Protestant Episcopal Church. In 1816, after long consideration, himself, his wife, and five children became Catholics. Some time after their conversion this devoted couple, actuated by the purest religious motives, and under the impression that they might, for the greater glory of God and the welfare of their neighbors, do a large amount of good individually, if at liberty, in imitation of those of whom we read in the early ages of Christianity, after due reflection and mutual consent, resolved to separate.

Mr. Virgil H. Barber went to Rome in 1817, and obtained of the Sovereign Pontiff the authority necessary for this step. He at once began to prepare for Holy Orders, and after two years spent in the Eternal City, returned, bringing his virtuous wife the necessary authorization to embrace the religious state. He

* Chiefly from Shea's *De Courey's "Catholic Church in the United States"*; Father Fitton's *"Sketches of the Church in New England"*; and Rev. Dr. Vetromile's *"History of the Abnaki."*

† As the reader has already learned, Rev. Daniel Barber and his family also became Catholics. Many are of opinion that he obtained the grace of conversion through the prayers of a young lady which he baptized in his sect. This was Miss Allen, daughter of the famous General Ethan Allen, so renowned in Vermont, his native State. The young lady afterwards went to Montreal to finish her education in the Academy of the Sisters of the Congregation of Notre Dame. There she became a Catholic, entered the community of the Hospital Nuns of the Hotel Dieu, and died a saintly death in 1819, the very spectacle of her last moments being the means of converting the Protestant physician who attended her.

The conversion of the Barber family led the way to numerous others. Among these may be mentioned Mrs. Tyler, whose son afterwards became first Bishop of Hartford; Rev. Dr. Keeley, of New York; Rev. George Ironside; and Rev. Calvin White.

"Calvin White," writes Richard Grant White, "was my grandfather. He became a Roman Catholic. * * * I saw in my college days a MS. of his in which he set forth the steps by which he went from the Church of England to that of Rome." *Bibliographia Catholica Americana*, p. 261. This precious MS. is unfortunately now lost.

was ordained by Bishop De Cheverus, of Boston, on December 1st, 1822. Mrs. Barber entered the Visitation Convent at Georgetown, D. C., in which she made her novitiate of two years. Their son was placed at the Jesuit College, while the daughters were at the Academy of the Visitation, yet without knowing that their mother was a novice in the house.

The period of the lady's probation having expired, the five children were brought to the chapel to witness their mother's profession; and at the same time, on the steps of the altar, their father devoting himself to God as a member of the Society of Jesus! At this touching sight the poor children burst into tears. They believed themselves forsaken on earth. But it was far otherwise. God, in His holy designs, led them to good homes. Mrs. Barber having long edified the community by her exemplary piety, was elected Superioress of her Order, into which one of her daughters also entered. The other three became Ursuline Nuns, and were among those who had to fly for their lives at the midnight hour, August 11th, 1834, when the infuriated mob destroyed their peaceful home at *Mount Benedict*, near Boston. Their brother Samuel embraced the religious state, was ordained, and after years of usefulness, died a holy priest in the Society of Jesus.

After his ordination, Father Virgil H. Barber erected the first Catholic church in New Hampshire at Claremont, in 1823. It was constructed to serve a two-fold purpose—divine service and education. In the hall above the church he taught the higher branches of study, and by this means supported himself, without being a burden to any one. He afterwards went to Old Town, Maine, to take charge of the Penobscot Indians. For ten years he worked with the zeal of an apostle in this mission. His labors were crowned with success. "The Indians taught by him," writes Rev. Dr. Vetromile, his present successor, "are all well instructed. His memory remains in benediction amongst them."*

Father Barber afterwards filled several posts in Pennsylvania and Maryland with great edification, became Professor of Hebrew in Georgetown College, and there died as he had lived, in the spring of 1847, at the age of sixty-five years.

The wonderful career of Father Barber has shed imperishable lustre on his name. As a man, a scholar, and a Jesuit, he was equally distinguished. The best Abnaki scholar in America†

* "The Abnaki and their History."

† Rev. Dr. Vetromile.

received his first lessons in that language from the accomplished convert-priest. By the people of Claremont, N. H., he is still remembered with deep affection. "A firm, tender, and unchanging chord," writes Rev. C. O'Sullivan, Pastor of Claremont, "yet firmly binds the memory of the saintly Father Barber to the affections of the citizens of Claremont, of every shade of belief, Protestant as well as Catholic."*

* Letter to the author.

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WILLIAM GASTON, LL.D.*

The illustrious Catholic Jurist of North Carolina.

"We know that he was indeed a great man and a great Judge."

—CHIEF-JUSTICE RUFFIN.

In the secular walks of life, we believe the American Church can point to no grander character, or more faithful son than Judge Gaston. He was born at Newbern, North Carolina, in 1778. Dr. Gaston, his father, was a native of Ireland, while his mother, Margaret Sharpe, was an English lady, a pious Catholic, who had received an unusually excellent education at a convent in France. When the Revolution began, Dr. Gaston distinguished himself as a sterling patriot. On one occasion a detachment of British regulars entered Newbern, from which he was hurriedly removing his family. Thirsting for his blood, they cruelly shot down the gallant Irish physician in the very presence of his imploring wife and children !

Mrs. Gaston was a woman of serene and lofty character. The education of her son William now became the absorbing thought of her life ; and in the depth and beauty of his character she found her sweetest consolation. Though her means were limited, still by a rigid economy she was enabled to accomplish this fond object of her heart. An anecdote is related of the boy which will afford an insight to the relations of the mother and the son. When young Gaston was about eight years old, even then remarkable for his cleverness, a schoolmate as much noted for his dullness said to him : "William, what's the reason you're always head of the class, and I'm always foot ?" "There is a reason," replied the boy, "but if I tell you, you must promise to keep it a secret, and do as I do." The promise was given. "Whenever," he continued, "I take up my book to study, I first say a little prayer my mother taught me, that I may be able to learn my lessons." He tried to teach the little petition to the dull boy, who, however, could not remember it. The same night Mrs. Gaston observed William writing behind the door; as she was very strict in permitting nothing her children did to be concealed from her, he was obliged to confess having been writing out the prayer for little Tommy, that he might be able to get his lessons.

In the fall of 1791, William Gaston was placed in Georgetown

* Chiefly from R. H. Clarke's *Memoir*.

College, being the *first* student that entered that oldest of our Catholic institutions. But he was not simply first in point of time. He was first in piety and industry. "Your son," wrote Father Plunkett, S.J., to Mrs. Gaston, "is the best scholar and the most exemplary youth we have in G. Town."

After some time, his mother, desirous of giving him the highest education the country at that period afforded, sent him to Princeton College, N. J., where he entered the junior class. His brilliant talents are among the cherished traditions of that institution. Here, though he lived in the midst of Protestants who were his constant and only companions, he was never known to fail in his duty as a strict and practical Catholic. He graduated in 1796, carrying away with him the first honors of Princeton. But he could not think of such an important step as graduation without the blessing of Heaven. Hence, on the eve of that event he went to Philadelphia, and received Holy Communion, in order that he might begin the journey of life with God in his heart.

He was accustomed to say that the proudest moment of his life was, when he communicated the news of his graduation to his revered mother. She embraced her boy, and laying her hands on his head, as he was kneeling at her feet, she exclaimed: "My God, I thank Thee!"

Entering the office of an eminent lawyer, Mr. Gaston began his legal studies. He came to the bar in 1798, when he was twenty years of age, and at once gained distinction in the practice of his profession. In August, 1800, he was elected a member of the Senate of his native State.* Eight years later he was chosen an Elector for President and Vice-President of the United States. In 1811, Mr. Gaston mourned the loss of his excellent mother. She deserves a high position among the heroines of the Revolution. All who speak of Mrs. Gaston invariably name her as the most dignified as well as the most devout woman they had ever seen.

Mr. Gaston was elected to Congress in 1813, and two years later he was re-elected for a second term. His Congressional career was one of great activity and unsurpassed brilliancy. Though quite a young man, he did not shrink from encounter with such men as Clay, Calhoun, Webster, Randolph, and other eminent statesmen of that day. His independence of spirit, great learning and eloquence, and pure, lofty character, gave him vast influ-

* And this though the Constitution of North Carolina contained a clause excluding Catholics from office.

ence with his own party, while it commanded the respect of his political opponents.

On retiring from Congress, in 1817, Mr. Gaston resumed the practice of the law. But he was almost from necessity a public man; his splendid gifts were always at the service of his country. It was especially in the Legislature of North Carolina that his influence was felt. The expunging of the clause which discriminated against Catholics in the Constitution of that State was due to his able efforts. "The most brilliant era of his legislative career," says a Protestant writer, "was the Convention of 1835. The hour of the repeal of the constitutional disfranchisement of Catholics was probably the proudest of his life. His speech on that occasion was one of the rarest and most admirable specimens of eloquence which ancient or modern times have produced. His whole soul was poured into the task. He felt that it must be achieved by *him*, or not at all. His effort was successful. And to him is due the gratitude of the wise and tolerant of every land."

In 1833, William Gaston was elevated to the bench of the Supreme Court of North Carolina, a post which he continued to adorn for the remainder of his life. To the discharge of the duties of his high office, Judge Gaston brought all the rich treasures of his well-stored mind, and the sterling qualities of his upright heart. Never was the ermine worn with more unsullied purity; never was justice more ably or impartially administered. But it would be impossible in brief space to convey to the mind of the reader a just idea of his grand judicial career.

To him, *home* was one of the sweetest words in the language—truly "home, sweet home." In the domestic circle his warm, genial nature shed a cheerfulness all around. He was several times married, but the early death of his last wife left his children motherless; yet he was everything to them by his tenderness and thoughtful solicitude. Their education was the object of his greatest care, and he regarded their religious instruction as the most important part of their education. Writing to his eldest daughter, then married in Connecticut, and who had charge of the schooling of her young sisters, the wise Judge said: "Save them from the greatest of all moral evils, *the unsettling of their faith.*"

Of this great man we can truly say: "Religion was the guide of his youth, the light of his manhood, and the happiness of his old age." Before the church was erected at Newbern, Judge

Gaston used to read the prayers of Mass for all the Catholics that could be collected together. The humility and devotion with which he would do this, in the absence of the priest, was the edification of all present. With Dr. England and Bishop Bruté he kept up an intimate correspondence; and their letters to him breathe the warmest sentiments of affection and esteem. After his death, his confessor declared that he regarded him guiltless of having ever committed mortal sin.

Judge Gaston died at Raleigh, N. C., in January, 1844, in the sixty-sixth year of his age. His last words were: "*We must believe and feel that there is a God all-wise and almighty.*" In his death North Carolina lost her greatest, her favorite son, the Union one of its best and ablest defenders, and the Catholic Church one of her noblest and most obedient children. As a legislator, his name ranks with the greatest America has produced. The statute-book of his native State is full of the monuments of his genius. As a profound jurist he was unsurpassed; as a man he was an ornament to humanity; and as a Catholic he is worthy of the admiration of all who love and cherish the Faith of ages.

PETER TOUSSAINT,
The Colored Hero of Charity.

"The good are better made by ill,
As odors crushed are sweeter still."—ROGERS.

God knows no distinction of color; neither does the Catholic Church, which is God's representative on earth. Real piety is equally grand wherever it shines forth—in the heart of a slave, or the soul of an emperor. Some of the most devoted children of the true Faith belong to the colored race; and we take special pleasure in pointing to the subject of this sketch, the good Peter Toussaint, a heroic man, a noble Christian, and a right worthy son of the Church.

He was born in 1766, on the plantation of Latibonite, in the island of San Domingo.* The son of a slave, himself a slave, he was carefully brought up in the Catholic faith, and soon became the confidential servant of his master, Mr. John Berard; and when the revolution broke out in the island, the latter brought him to New York, where he left him with Madame Berard, while he returned to the West Indies to collect the wreck of his fortune. On this voyage Mr. Berard died, leaving his wife without any resources at New York. Toussaint was the sole support of the lady. He resolved to devote the whole fruit of his toil to her maintenance. Being very expert as a hairdresser, he soon became, by his politeness and intelligence, the fashionable hairdresser to the best society in New York. Madame Berard wishing to be no longer dependent on her slave's purse, subsequently married one of her countrymen, Mr. Nicolas, who, after being a rich planter in San Domingo, was soon reduced to poverty. Toussaint, however, did not consider himself freed from his duty to his mistress, and continued to place in her hands, no less eagerly than delicately, all his savings.

Besides this, he found time to visit the sick in their houses, and the incidents related of his charity are as numerous as they are touching. One day he learned that a poor priest, just landed, was languishing alone in a garret, a prey to the typhoid fever. Toussaint repaired to the spot, brought the sick man down to the street in his arms, procured a carriage, took him to his

* From De Courcy's "Catholic Church in the United States."

house, and nursed him till he recovered. During the summers of 1795 and '98, when the yellow fever ravaged New York, the saintly Father O'Brien had no more devoted assistant in his care of the sick and dying than our young colored hero. On one occasion, the epidemic raged so violently in Maiden Lane, that the police barricaded the ends of the street, and caused the survivors to remove. Toussaint heard that a poor woman had been abandoned in one of the houses. Without a moment's delay he crossed the barrier, took his place by her bedside, and lavished every care upon her.

In 1810, Madame Nicolas, on her death-bed, emancipated her faithful slave. God blessed Toussaint's charity by enabling him to acquire a modest competence. He devoted the greater part of his income to good works; and not content with giving himself, he was always ready to go around with subscription lists for churches, convents, orphan asylums—anything that concerned charity and religion. When thus soliciting alms for others, he knocked at the doors of his old customers; and donations of many Protestant families to works essentially Catholic are due to his influence. His whole life, in short, was one long act of charity. He daily nourished his soul by reading the "*Imitation of Christ*;" nor was he content till he put its sublime maxims into practice. We are assured that for sixty years he never failed to hear Mass every morning. Having survived his wife and children, he left the principal part of his property to a lady who had been one of his kindest patrons, but whom an unfortunate marriage had reduced to the utmost misery. He died as he had lived on the 30th of June, 1853, at the ripe old age of eighty-seven years.

"I went to town on Saturday," writes a Protestant lady, "to attend Toussaint's funeral. High Mass, incense, candles, rich robes, sad and solemn music, were there. The Church gave all it could give to a prince or a noble. The priest, his friend Mr. Quinn, made a most interesting address. He did not allude to his color, and scarcely to his station; it seemed as if his virtues as a man and a Christian had absorbed all other thoughts. A stranger would not have suspected that a black man of his humble calling lay in the midst of us. He said no relative was left to mourn for him, yet many present would feel that they had lost one who always had wise counsel for the rich, words of encouragement for the poor, and all would be grateful for having known him.

"The aid he had given to the late Bishop Fenwick of Bos-

ton, to Father Power of our city, to all the Catholic institutions, was dwelt upon at large. How much I have learned of his charitable deeds which I had never known before! Mr. Quinn said: 'There were few left among the clergy superior to him in devotion and zeal for the Church and for the glory of God; among laymen—none.' "

Several lives of this venerable man have been written. The Abolitionists of Boston justly extolled his virtues and intelligence; and his merits must have been of no ordinary character, when his being a Catholic did not put him on the index of New England Puritanism. Truly, we can say with a celebrated poet:

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

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CHAPTER VI.

FROM THE FIRST PLENARY COUNCIL OF BALTIMORE TO THE
CREATION OF THE FIRST AMERICAN CARDINAL, AND THE
CENTENNIAL ANNIVERSARY OF AMERICAN INDEPENDENCE.

(1850—52 to 1876.)

"I am with you all days, even to the consummation of the world."—GOSPEL.

A STIRRING QUARTER OF A CENTURY—DEATH OF DR. ECCLESTON—DR. KENRICK—THE FIRST PLENARY COUNCIL—BISHOP IVES BECOMES A CATHOLIC—SAN FRANCISCO—NEW DIOCESES—ORIGIN OF KNOW-NOTHINGISM—THE PAPAL NUNCIO—ITALIAN AND GERMAN REFUGEES—SCOUNDRELIST RAMPANT—A FIERCE COLLISION—FANATICISM REVIVED—MAD PREACHERS—THE "ANGEL GABRIEL"—MOB RULE AND CHURCH BURNINGS—FATHER BAPST TARRED AND FEATHERED—FATHER VETROMILE'S ADVENTURE—GROWTH OF CATHOLICITY—THE CIVIL WAR—CATHOLIC CHARITY AND HEROISM—DEATH OF DOCTORS KENRICK AND HUGHES—PEACE—THE SECOND PLENARY COUNCIL—NEW DIOCESES—THE COUNCIL OF THE VATICAN—DEATH OF DR. SPALDING—THE FIRST AMERICAN CARDINAL—STATISTICS OF PROGRESS.

THE last quarter of a century has been, in many respects, one of the most remarkable periods in the history of the world—in the history of our Republic—in the history of the American Church. The events which marked the progress of Catholicity in the great States bathed by the Atlantic, watered by the Mississippi, and bordering on the vast Pacific, belong to our own day; and the more striking only can claim our attention. Details must be left to the historian of particular dioceses.

In the death of Dr. Eccleston, in 1851, the Church lost a distinguished prelate, by all respected and beloved. In the long procession which followed his honored remains to the

tomb, could be seen the President of the United States, his Cabinet, and the members of the diplomatic corps. His successor in the see of Baltimore was the learned Francis Patrick Kenrick, D.D.

THE FIRST PLENARY COUNCIL.

The new Archbishop, by a brief of Pius IX., was soon called upon to preside over the first Plenary Council* held in the United States. This Council met in Baltimore, in May, 1852, and was composed of six Archbishops and twenty-six Bishops. Among other decrees, the Fathers proposed the creation of several new dioceses to the Holy See, urged the supreme necessity of Catholic schools, and solemnly condemned secret societies, especially the Freemasons.

The close of the same year that witnessed this august assembly of the prelates of the American Church, beheld a sincere and scholarly man, a venerable seeker after truth, enter her bosom. Dr. Ives, for many years the Protestant Episcopal Bishop of North Carolina, having gone to Rome, left his ring and other insignia of his office at the feet of the illustrious Pius IX.!

MARKED PROGRESS.

San Francisco, in 1853, was raised to the rank of a metropolitan see, with the Most Rev. Joseph S. Alemany, O.S.D., as first Archbishop. In California the Faith has made marked progress. The majority, in fact, of the oldest and most respectable families in the State are Catholics. At the same period that San Francisco was raised in rank, six new dioceses were erected along the Atlantic and in the Mississippi Valley—namely, Brooklyn, Newark, Burlington, Erie, Covington, and Natchitoches.

* A full or national Council, consisting of all the Archbishops and Bishops of a country.

KNOW-NOTHINGISM.

Seeing this mighty march of religion, need we be surprised to learn that the fierce and fiendish spirit of fanaticism was again aroused? Catholicity was once more attacked with a venom and vigor unequalled at any previous date. In short, the age of Know-Nothingism had dawned! But the origin and progress of this disgraceful movement call for a word of explanation. In 1852, the Holy See resolved to testify its interest in the growing American Church by sending one of its most eminent representatives, Archbishop Bedini, Papal Nuncio to Brazil, on a visit to our country, in order to judge of the progress of Catholicity. In the spring of that year the Nuncio arrived in New York, and was warmly welcomed by our prelates and people. After visiting many cities of the North and West, he was courteously received by President Pierce at Washington. But his American path was no longer to be marked by peace and courtesy.

REVOLUTIONARY PESTS.

The European convulsions of 1848 had cast a swarm of Italian and German revolutionists on our shores. With scarcely an exception, they were men of the most dangerous character. The Italian refugees began the vile onset on the Papal Nuncio. Banished from Italy, which their short reign had brought to the verge of ruin, these infidel demagogues sought to obtain support abroad by flattering Protestantism, by calumniating the Pope, and by seeking to destroy the Faith in which they had been baptized!

Week after week, their New York journal invented and repeated the foulest slanders; the degraded ex-Friar Gavazzi dogged the steps of Mgr. Bedini from city to city; and the howl raised by barefaced scoundrelism was quite amazing! An atrocious plot to assassinate the Nuncio was defeated, and gradually the insane rage died away. The Mayor of New York invited the representative of the Holy See to be

a guest of his city, and to visit its establishment. It was during his stay here that the Nuncio consecrated the new Bishops of Brooklyn,* Newark,† and Burlington,‡ in St. Patrick's cathedral.

Mgr. Bedini now proceeded to the West. Here he was enthusiastically received by the Catholics. But fanaticism was aroused to fury. The Italian revolutionists, failing to excite public opinion, called to their assistance a kindred, but far more powerful organization—the German infidels. At Cincinnati, a German paper, in the interest of this party, appeared, with savage articles calling the Papal Nuncio “a hyena,” “a human butcher,” “a murderer,” “the bloodhound of Bologne;” and concluded by fiercely asking if “*there is no ball, no dagger for a monster—never equalled on earth!*” That evening five hundred German infidels were about to make an attack on the Archiepiscopal residence, in which Mgr. Berdini stopped. They were met by about one hundred resolute police. A collision occurred. Firearms were used. Eighteen men fell dead. And after a brief struggle the rioters scattered, leaving many of their number in the hands of the authorities.

In 1854, the representative of the Holy See concluded his mission and departed from our shores, deeply impressed with the love and veneration shown him by the Catholics of America.

AN INFAMOUS LEAGUE.

From the outrages against the Papal Nuncio, Americans held aloof. It was entirely the work of a band of unprincipled revolutionary refugees. Still, sectarian fanaticism—dormant since the riots of 1844—was again warmed into life by the anti-Catholic ravings of these wretches, and especially

* The Right Rev. John Loughlin, present Bishop of Brooklyn.

† The Most Rev. James R. Bayley, now Archbishop of Baltimore.

‡ The Right Rev. Dr. De Goesbriand, still ecclesiastical ruler of Vermont.

by the envenomed preachings of Gavazzi. The result was, a new coalition was formed against the Catholics. It began in the shades of secret oath-bound clubs. The enemies of religion, known ten years before as "*Natives*," now gave their organization a new name without changing its character; and the "*Know-Nothings*" soon adopted a regular system of provocation and outrage against our faith and its professors. The name they chose well characterized this class of fanatics whose ignorance was pitiable—who learned no truths and forgot no fable. They foolishly believed that by destroying churches they would destroy Catholicity.*

Their first plan was to employ mad preachers to declaim against "Popery" in the public streets and squares, in hopes of provoking the Catholics, and especially the *Irish Catholics*, to resent their insolence. Then after the example of 1844, they rushed on the Catholics—the alarm was given—and the mob hurried to the nearest church already marked out in their wicked councils for the vengeance of impiety! New York, Boston, Brooklyn, Newark, St. Louis, Louisville, and other cities were disgraced by riots and mob rule.

DESTRUCTION OF CATHOLIC CHURCHES.

Orr, one of the insane preachers, profanely assumed the

* The "*Natives*" pretended to be afraid that Catholics were going to destroy the Bible, and they arose to defend it against the attacks of "foreign papists!" Just think of it, ye sensible Americans of the Centennial year! The "*Know-Nothings*" were so anxious to defend the Bible, and to save the country from the invasion of the Pope! Their constitution was adopted early in the summer of 1854. Its object is thus stated in Section I. of that document:

"The object of this organization shall be to resist the insidious (!) policy of the Church of Rome and other foreign influence against the institutions of our country, by placing in all offices in the gift of the people, or by appointment, none but native-born Protestant citizens."

By their oath the members were especially bound to remove "all *Roman Catholics* and all *foreigners* from office."

Gov. Wise, of Virginia, a Protestant, lashed those hypocrites and humbugs—not to call them by any worse names—thus:

name of the "Angel Gabriel," and his path was marked by scenes of fire and blood. The mob rushed on two Catholic churches in New Hampshire, and destroyed them from top to bottom. At Bath, Maine, a furious multitude, led on by Orr, reduced the Catholic church to ashes; and a year after, Bishop Bacon—the newly-consecrated bishop of Portland—was prevented from laying the corner-stone of a new church on the site of that destroyed.

The German Catholic church at Newark was demolished by an Orange procession. Deplorable events occurred at Louisville. On the occasion of the elections in that city in the summer of 1855, the Know-Nothings wildly attacked the Catholics. Houses were burned, or pillaged. More than twenty persons perished—some in the flames, others beneath the murderous hands of assassins, who spared neither women nor children. It was only by handing the keys to the Know-Nothing Mayor of Louisville and demanding protection, that Bishop Spalding saved his cathedral from the advancing mob which loudly threatened to commit it to the flames!

THE FATHER BAPST OUTRAGE.

But the climax of disgrace was reached in the fiendish out-

"They not only appeal to the religious element, but they raise a cry about the Pope. These men, many of whom are neither Episcopalians, Presbyterians, Baptists, Methodists, Congregationalists, Lutherans, or what not—who are men of no religion, who have no Church, who do not say their prayers, who do not read their Bible, who live God-defying lives every day of their existence, are now seen with faces as long as their dark-lanterns, with the white of their eyes turned up in holy fear lest the Bible should be shut up by the Pope! Men who were never known before, on the face of God's earth, to show any interest in religion, to take any part with Christ or His Kingdom, who were the devil's own, belonging to the devil's church, are, all of a sudden, deeply interested for the Word of God and against the Pope! It would be well for them that they joined a church which does believe in the Father, and in the Son, and in the Holy Ghost."

rage committed on the venerable Jesuit, Father John Bapst, pastor at Ellsworth, Maine. While in the act of hearing confessions, he was dragged out of the house, by a party of the vilest ruffians, stripped of his clothes, placed on a rail, and borne amid the taunts and insults of these hellhounds, till the rail breaking, the heroic priest was dashed on the ground. They then covered his naked body with melted tar, and rolling him in feathers, left him! And it was wretches who called themselves men and Americans that committed this dastardly outrage! A hero and worthy son of the Order which produced Xavier and Brebeuf, Father Bapst said Mass the next morning.

A GRAPHIC PICTURE FROM THE PEN OF A MISSIONARY.

The disgraceful condition of certain portions of our country, at this time, cannot be better described than in the language of the learned missionary, Rev. Eugene Vetromile, D.D.:

"It was the year of the Know-Nothings,"* he writes, "and the Bostonians yet recollect the trouble which this secret organization, led by that rascal profanely called the *Angel Gabriel*, caused them. On Sunday evening a mob numbering many thousands had come to attack and demolish St. Mary's church, and to murder the priests in the house attached to it. I was obliged to pass through that mob to attend a sick call. Had they known who I was, I do not know what would have become of me. But I took the precaution of disguising myself.

"I was soon afterwards sent to Maine. My first reception in that State often reverts to my mind. It was in the time of the outrages at Ellsworth towards Rev. J. Bapst, S.J. I was going to him. By steamer I went to Bucksport; there I took the stage for Ellsworth, and I had no objection to be known as a priest. We landed at the hotel, and it was whispered all around 'a priest!' 'a priest!' Some com-

* Letter to the author.

menced to bark at me, others to laugh, others to sneer, others to threaten and snap their fingers at me. I wondered whether I was in a town of dogs, savages, or wild animals! * * I simply asked where the priest's house was. It was indicated; and when I reached it, I found all the windows smashed, and learned from the housekeeper, who was sick, that the day before, the mob had assailed the house with stones, and smashed many things; and that Father Bapst had gone to Bangor. By telegraph I received a message to go to Bangor. At nine P. M. I went to the hotel to engage the stage for Bangor at one o'clock A. M.; and in returning to the house, I was followed by a number of men, threatening me. I was alone and the street was solitary. They walked behind me threatening and cursing the priest. I stopped to let them pass on, which they did, but they finally stood at the corner where I was to turn to the right for the house. Perceiving their wicked intention, I determined not to go to the house, but to continue my way up hill, feigning to go elsewhere. I wore a white duster and a white straw hat. Having reached them, I continued upward without turning for the house. They were staring at me, and I heard one saying to the other: 'This is not the priest.' At a safe distance I stopped under a tree from which I could see them by the moonlight, without being observed. After some time I saw the party going back. I then crossed a field and went to the house. At one A. M. the stage called for me, and I was glad to get out of Ellsworth.

"I must add, that after the affair of Ellsworth, when they tarred and feathered Father Bapst, I attended that mission, and twice I saw the tar and feathers intended for me; but I had organized a number of good Irishmen who gave a sound thrashing to the leaders of the mob, which scattered like sheep, and that ended the trouble. I need not mention that they threatened to shoot me."

A DEATH WITH NO DE PROFUNDIS.

A sketch of Know-Nothingism and all its acts of vandal-

ism, and hostility towards Catholicity, would fill a volume. For a time it boldly stalked around every corner of our cities, visited religious houses, made iniquitous laws in relation to ecclesiastical property, insulted the ancient Faith, burned churches with impunity, and audaciously ruled legislatures ! And after covering the United States with shame and disgrace, it spent itself, died, and went the way of all iniquity, leaving behind nothing save a name of reproach—a name synonymous with the lowest ignorance and ruffianism !

PERSECUTION AND PROGRESS.

Catholicity but grew and expanded amid the fierce and violent sea of storms which surged around the American Church. One result of the Know-Nothing movement was to drive thousands of good, sensible people into the true fold. Truth, like a beautiful star, shone out amid the clouds of intolerance and persecution. Grand edifices, consecrated to religion, arose as they never did before. In 1855, the superb Cathedrals of St. Paul at Pittsburg, and St. Joseph at Buffalo, were solemnly dedicated. The new dioceses of Fort Wayne, Alton, and Marquette were erected in 1857 ; while the following year witnessed the ceremony of laying the corner-stone of St. Patrick's cathedral, New York, by Archbishop Hughes, in the presence of over one hundred and fifty thousand persons. It was also at this period that our Holy Father Pius IX. was pleased to confer the rank of primacy, for the time being, on the see of Baltimore.*

THE CHURCH AND THE CIVIL WAR.

A few years passed by, and the fearful rumble of civil war was heard. The ravings of sectarian ministers and political demagogues did much to hasten the awful catastrophe. Thank God, the same cannot be said of Catho-

* This privilege was conferred in 1858.

licity. The sublime mission of the Church is to proclaim glad tidings of peace to man—not to preach strife and hatred among brethren. And those who worshipped in the Catholic churches of the United States during the spring and summer of 1861 “would never have supposed, from anything heard within their walls, that the trumpet had sounded through the land; that armies were gathering and camps were forming; that foundries were in full blast, forming the implements of death; that artificers were hard at work, fashioning the rifle and the revolver, sharpening the sword, and pointing the bayonet; that dock-yards rang with the clang of hammers, and resounded with the cries of myriads of busy men—that America was in the first throes of desperate strife.”*

The spirit and position of the Church was well explained in the Pastoral Letter of the third Provincial Council of Cincinnati, which assembled in May, 1861:

“It is not for us,” say the Fathers of that Council, “to inquire into the causes which have led to the present unhappy condition of affairs. This inquiry belongs more appropriately to those who are directly concerned in managing the affairs of the Republic. The spirit of the Catholic Church is eminently conservative; and while her ministers rightfully feel a deep and abiding interest in all that concerns the welfare of the country, they do not think it their province to enter into the political arena. They leave to the ministers of the human sects to discuss from their pulpits and in their ecclesiastical assemblies the exciting questions which lie at the basis of most of our present and prospective difficulties. Thus, while many of the sects have divided into hostile parties on an exciting political issue, the Catholic Church has carefully preserved her unity of spirit in the bond of peace, literally knowing no North, no South, no East, no West. Wherever Christ is to be preached and sinners to be saved, there she is found with ministrations of truth and

* Maguire.

mercy. She leaves the exciting question referred to previously, where the Apostle of the Gentiles left it, contenting herself, like him, with inculcating on all classes and grades of society the faithful discharge of the duties belonging to their respective states of life, knowing that they will have to render a strict account to God for the deeds done in the flesh; that this life is short and transitory, and that eternity never ends. Beyond this point her ministers do not consider it their province to go, knowing well that they are the ministers of God, who is not a God of dissension, but of peace and love."

The clash of arms, the fierce contest, the deadly struggle unhappily began. But as time went on, and the war progressed with varying fortunes, and fury possessed the hearts of a mighty people, still, should a stranger enter a Catholic temple, he could scarcely believe in the existence of the storm that raged without. The only signs of the tremendous conflict were the many sable robes, the sad livery of woe worn by women and children—the mothers, wives, or orphans of soldiers who had fallen in battle. It is in days of darkness and misfortune that the sublimity of the true Faith shines out in all its brightness. The Catholic Church of America was neither bewildered by the noise and smoke of battle, nor did she lose her heavenly charity at the sight of scenes of blood. She simply fulfilled her mission, the same as that of the Apostles of old—she preached the word of God in peace and lovingness.

CATHOLIC CHARITY.

"My diocese," wrote Dr. Spalding, Bishop of Louisville, "is cut in twain by this unhappy war, and I must attend to souls, without entering into the angry political discussions."

The fearless Catholic priest cheered and consoled the last moment of the dying soldier. The angelic Sister of Charity soothed suffering, and battled near the bed of death. "What our noble Sisters did," says an eloquent writer, "around

these beds of agony to alleviate human suffering has not been written. Their deeds belong to God's history, and when the final reckoning is made, they perhaps may weigh more than victories won or battles lost. In the hospitals of Louisville alone they baptized over six hundred men, who, when the world was fading from sight, sought the light of Heaven."*

Often, when death approached and the experienced eye of the Sister beheld it coming, she would kindly ask the soldier if he wished to see a clergyman. The answer frequently was, that he belonged to no religion. "Then will you become a Catholic?" And from hundreds of sick beds the reply was: "I don't know much about religion, but I wish to die in the religion of the Sisters." And often the dying man, when asked if he believed in the Holy Trinity, would turn to the Daughter of Charity, who stood by his bedside, and inquire: "Do you, Sister?" On her answering, "Yes, I do," he would say, "Then I do—whatever the Sister believes in, I do." And thus would the soldier who had faced cannon and braved the terrors of battle make his last confession of faith.

"The greatest, the best, and the most learned of our prelates," writes Bishop Spalding in his journal of July 8, 1864, "was found dead in his bed this morning. The venerable Dr. Kenrick is no more in this world, but is doubtless in Heaven, praying for us."

During the subsequent year, the great and good Archbishop Hughes passed to a better world. Well might the suffering American Church mourn! She had lost her two greatest sons; they were "men of renown, and our fathers in their generation." Dr. Spalding of Louisville succeeded Archbishop Kenrick in the see of Baltimore; while Dr. McCloskey of Albany was appointed successor to Archbishop Hughes.

* Rev. J. L. Spalding, S.T.L.: "Life of Archbishop Spalding."

The outlook now appeared gloomy, and despair almost took the place of hope in many a brave breast. "The future of our Church, as of our country," wrote Archbishop Spalding at this time, "is very uncertain. Everything looks dark. But the Church will stand, however persecuted. *Deus Providebit!*" It was in those days of storm and strife that the magnificent cathedral of Philadelphia was dedicated. The peaceful ceremony shone out like a ray of hope from amid the dark clouds of war and disaster.

After a conflict of four long years, the sound of battle slowly died away. The awful struggle and carnage had ended, leaving behind a prostrate land, and scenes of ruin and desolation.

THE SECOND PLENARY COUNCIL.

With the approval of Pius IX., the second Plenary Council of Baltimore was convoked in 1866. This memorable event exhibits the vitality of the American Church. The great national crisis had broken the sects in pieces. In fact, when all else was shattered, Catholicity alone remained a unit! It now became necessary that the collective wisdom of the Church in the *once more* United States should determine what measures should be adopted in order to meet the new phase of national life which the result of the war had just inaugurated. Archbishop Spalding presided over the Council, which met in October. Seven Archbishops, thirty-eight Bishops, three mitred Abbots, and over one hundred and twenty theologians took part in the deliberations.* Rarely has Rome herself witnessed a more august assembly, and more rarely still, one so remarkable in its character. Even in point of numbers, it was one of the very largest assemblies of prelates since the Council of Trent.

The Council lasted two weeks. The decrees of the

* Of the forty-nine mitred prelates, sixteen were natives of America, nine Irish, twelve French, two Flemish, three Spanish, two Swiss, and two German.

Fathers form the best *multum in parvo* of ecclesiastical law on this side of the Atlantic.* Among other desirable measures, the prelates expressed an ardent wish to see a Catholic University established in our country; and petitioned the Holy See for the erection of many new dioceses.

The people of the United States beheld this majestic and venerable assembly with admiration. "The country had just come forth from a most terrible crisis, in which many ancient landmarks had been effaced, and the very ship of State had been wrenched from her moorings. House had been divided against house, and brother's hands had been raised against brother. The sects had been torn asunder, and still lay in confusion and disorder, helping to widen the abyss which threatened to engulf the nation's life. Half the country was waste and desolate; the people, crushed, bowed beneath the double weight of the memory of the past, which could no more return, and of the thought of the future, which seemed hopeless. On the other side there was the weariness and exhaustion which follow a supreme effort, and the longing for peace and happiness after so much bloodshed and misery.

"All were ready to applaud any power that had been able to live through that frightful struggle, unhurt and unharmed; and when the Catholic Church walked forth before the eyes of the nation clothed in the panoply of undiminished strength and of unbroken unity, thousands who but a while ago would have witnessed this manifestation of her power with jealous concern, now hailed it with delight as a harbinger of good omen. Then it must be confessed, too, that during the war, men had seen more of the Church, and having learned to know her better, had come to love her more. There was not a village throughout the land where

* Besides the "Acts" of the Council, see an excellent little work by Rev. Professor Smith of Seton Hall College, entitled "Notes on the Second Plenary Council of Baltimore."

some brave soldier, not a Catholic, was not found to speak the praises of her heroic daughters, who, while men fought, stood by to stanch the blood."*

During the long conflict, however, the Church, especially at the South, suffered severely. At the termination of the struggle, the diocese of Charleston, S. C., had but one priest, and most of its churches were levelled to the ground. "The war," writes a distinguished prelate, "had a most injurious effect on our old Maryland Catholic families."†

NEW DIOCESES—THE VATICAN COUNCIL.

The Holy See after approving the decrees of the Second Council was pleased, in 1868, to erect the following new dioceses: Rochester, Green Bay, Harrisburg, Scranton, La Crosse, Columbus, St. Joseph, Wilmington, Grass Valley, and the Vicariates of Colorado and Arizona.

In December, 1869, the great Ecumenical Council of the Vatican began its sittings. The United States was represented by forty-nine prelates—men who were devoted, head and heart, to the highest interests of the Church. Their record is as honorable to Catholicity as it is glorious to our Church and country.

The American Church, in the year 1872, wept over the death of four of her tried and ablest sons—Archbishop Spalding of Baltimore, Bishop McGill of Richmond, Dr. Michael O'Connor and Father Peter John De Smet of the Society of Jesus. Most Rev. James Roosevelt Bayley was nominated to fill the vacant see of Baltimore, while Dr. James Gibbons was appointed to the see of Richmond.

THE FIRST AMERICAN CARDINAL.

The Catholics of the United States have ever proved their devoted attachment to the Holy See; and in return, the glorious Pius IX. loves his American children. In the spring of 1875, he conferred a memorable honor on our Church. The venerable John McCloskey, Archbishop of New York,

* "Life of Archbishop Spalding."

† Letter of Archbishop Bayley to the author.

was raised to the dignity of the Cardinalate; and on the 27th of April, in St. Patrick's cathedral, were witnessed ceremonies, which in beauty and grandeur, surpassed anything ever seen on the American continent. They marked an epoch in the history of the New World. When all was over, and the countless multitude knelt, the humble and illustrious prince of the Church uttered his blessing; and, truly, it was the first Cardinal's benediction ever given in America!

While New York was thus honored, Boston, Philadelphia, Milwaukee, and Santa Fe were raised to the rank of metropolitan sees. The beautiful cathedral of Boston was recently dedicated; and the great St. Patrick's cathedral of New York, rapidly approaches completion. Grand monuments of the Faith adorn other cities. Thus on all sides the Church marks her course with achievements of art dedicated to religion. She builds for eternity. Her life and activity receive their impulse from above. As an element in our country's growth, strength, and civilization, the Catholic Church has far outstripped all competitors. By the latest official statements she numbers among her devoted children, one Cardinal, ten Archbishops, fifty-eight Bishops, above five thousand priests, and a Catholic population of over six millions.

The following table, however imperfect, requires neither elaborate explanations, nor eulogistic phrases of introduction. With a simple and condensed eloquence, it points out the mighty march of the Faith from the memorable day when Charles Carroll of Carrollton put his honored name to the Declaration of Independence down to the Centennial Anniversary of the Nation's freedom. In the progress of Religion, in the trials and triumphs of Catholicity, we can clearly recognize the hand of the good and all-powerful God. When we look back at the unsurpassed labors of His American apostles, and the toils of the faithful who served Him in the wilderness, and amid sufferings and persecutions, we may well exclaim:

"Nothing great is lightly won,
And nothing won is lost."

While leaving the reader to examine a century of the Faith's progress, and to mourn losses not marked among the gains, we pass on to review the labors of Catholicity in other fields.

Year,.....	1776.	1790.	1800.	1810.	1820.	1830.	1840.	1850.	1860.	1876.
<i>Dioceses,°</i>	0	1	1	5	6	11	16	27	43	58
<i>Apostolic Vicariates,</i>	0	0	0	.....	.....	.....	.....	.....	3	8
<i>Cardinals,</i>	0	0	0	0	0	0	0	0	0	1
<i>Archbishops,</i>	0	0	0	1	1	1	1	6	7	10
<i>Bishops,</i>	0	1	2	5	6	9	16	27	42	56
<i>Priests,</i>	25	34	50	70	150	282	482	1800	2235	5074
<i>Churches,</i>	*	*	*	80	110	220	454	1100	2235	5046
<i>Stations,</i>	*	*	*	*	*	*	358	505	1158	1482
<i>Ecclesiastical Institutions,</i>	0	0	1	2	3	9	13	29	30	33
<i>Colleges,</i>	0	0	2	3	5	6	9	17	34	63
<i>Female Academies,</i>	0	0	1	3	300,000	20	47	91	212	400
<i>Catholic Population,</i>	25,000	80,000	100,000*	150,000	9,600,000	600,000	1,500,000	3,500,000	4,500,000	6,500,000‡
<i>Total Population,</i>	3,000,000*	3,300,000	5,300,000	7,200,000	*	13,000,000	17,000,000	23,200,000	31,300,000	40,000,000
<i>Fractional part of the whole Popula- tion formed by Catholics,.....</i>	$\frac{1}{120}$	$\frac{1}{107}$	$\frac{1}{53}$	$\frac{1}{48}$	$\frac{1}{32}$	$\frac{1}{21}$	$\frac{1}{11}$	$\frac{1}{77}$	$\frac{1}{7}$	$\frac{1}{64}$

* Uncertain as to the exact number. † About this. ‡ It is the opinion of many well-informed and thoughtful men that there are between eight and ten millions of baptized Catholics in the United States. * These include the Archdioceses.

MOST REV. FRANCIS PATRICK KENRICK, D.D.*

"The love of God is honorable wisdom."—ECCLES.

Archbishop Kenrick was one of the great, good, and gentle-hearted men of the nineteenth century. The son of excellent Catholic parents, he was born at Dublin, Ireland, in 1796. On completing his collegiate course, he was chosen to be one of those who had the privilege of studying at Rome, in the renowned University of the Propaganda. The seven years he spent there were years of close study, untiring preparation, and thorough self-culture upon the model of the saints.

Graduating with high honors, Doctor in Divinity, he was soon after sent on the American mission to fill the chair of professor of theology in the Seminary of St. Thomas,† at Bardstown, Kentucky. Here, his superior mental endowments, profound acquaintance with sacred science, familiarity with the writings of the Fathers, the decrees and canons of the Church, and Holy Scripture, made him the admiration of all who knew him. Bishop Flagnet loved the young Doctor as a father loves his child. He prized him as the jewel of his diocese.

At once, Dr. Kenrick became a recognized champion of the Faith. The learning and eloquence which shone in his discourses, delivered during the Jubilee of 1826-27, so irritated sectarian ministers that he was obliged to notice their imprudent attacks. Rev. Dr. Blackburn, President of the Presbyterian College at Danville, Ky., publicly assailed the doctrine of the Real Presence. Dr. Kenrick soon silenced him. A Methodist minister boldly came forward, but he proved to be a small object in the hands of the Propaganda graduate. A minister of the Anglican Church met even a worse fate. Finally, a Presbyterian preacher, more ardent than prudent, ventured to attack Dr. Kenrick publicly, but was answered so triumphantly on the spot, and before the same audience, that when the poor man arose to speak in rejoinder, he was abandoned by all—Protestants as well as Catholics. Many conversions to the true faith resulted from the young priest's lectures and discussions.

* From Dr. R. H. Clarke's "Lives of the Deceased Bishops," Vol. I.

† One of his pupils in this institution was afterwards his immediate successor in the metropolitan see of Baltimore—the learned and amiable Archbishop Spalding.

As a pulpit orator, Dr. Kenrick had few equals in this or any other country. An eminent Protestant gentleman, who often heard him, after he became Bishop of Philadelphia, used to say that in beholding him "he thought he saw Paul addressing the Areopagus at Athens."

He attended the first Provincial Council of Baltimore, in 1829, as theologian to Bishop Flaget. The advanced age of Bishop Conwell, of Philadelphia, and the deplorable difficulties into which his diocese was plunged, pointed out to the Council the necessity of a coadjutor. The choice fell upon Dr. Kenrick, and the Holy See ratified the action of the bishops. He was consecrated Bishop of Arath *in partibus* and coadjutor of Philadelphia, in June, 1830.

The difficulties of his position would have appalled almost any other man. He was far from being welcomed by any party in Philadelphia. The old Bishop and his adherents were not satisfied; indeed, Dr. Kenrick was hastily invited to leave the episcopal residence, which he did. From the lay trustees he might expect no friendship. They, in their self-constituted greatness, did not wish their authority to be overshadowed by a mitre! But Dr. Kenrick understood his position, and he was not the sort of man to be trifled with. He felt that he had none but God to rely on. For him that was enough. He rented a house on Fifth street, proclaimed himself pastor of St. Mary's, and interdicted the church as the trustees would not recognize him. And though he had scarcely enough money to buy his meals, he commenced an ecclesiastical seminary in the upper room of his residence.

He soon brought the rebellious trustees of St. Mary's to a sense of duty. At first, they were exasperated. Their rage scarcely knew bounds. But Dr. Kenrick, wearing his cassock and cross, attended an evening meeting of pew-holders, called by the trustees. Dr. Hughes, then a priest in Philadelphia, tells us what the young Bishop did. "*Gloria in Excelsis Deo*," wrote the future Archbishop of New York, "the neck of the bad principle was broken last night. Dr. Kenrick attended the meeting himself. * * * He made them eat their own words. * * * He told them they must not dare to control him in the exercise of his episcopal authority. * * * They are at his feet. * * * It is the first time within ten years that an attempt has been made to pluck up the root of the schism—and I assure you, Dr. Kenrick did it with a giant's hand."

With the trustees of old St. Paul's, Pittsburg, he had still

further difficulties. "We built the church!" they exclaimed. "What right has the Bishop to it?" "Gentlemen," said Dr. Kenrick, "the church is yours. You have a perfect right to do what you please with it. You may make of it, if you will, a factory, and I shall not interfere. But there is one thing which I tell you, and it is this: *If you wish it to be a Catholic church you must comply with the requirements of the law, which I have laid before you. Now do as you please.*" The people at once rallied to the support of their Bishop, and the trustees were quickly brought to their senses.

In connection with this Pittsburg affair an anecdote is related. "What's the matter?" said a genial old Irishman, as he met several persons who, after leaving the church, were loudly raving over Dr. Kenrick's address. "Didn't you hear?" they replied. "The Bishop wants to take our church from us!" "Indeed!" he said, "and will he take it over the mountains with him?" (An expression used in allusion to crossing the Alleghenies to Philadelphia.) "Oh, of course not," was the reply. "And do you think," continued the old gentleman, "that if he gets it he will let us into it?" "Oh, of course he will," was the answer. "And hear Mass there?" "Well, yes." "And go to confession and say our prayers?" "Oh, of course, of course." "Arrah! then," concluded the old gentleman, "what else do we want with it! On these terms he may have it, and welcome!"

The vast labors of Dr. Kenrick as bishop and archbishop cannot be told in a few pages. When he came to Philadelphia in 1830 there were but five churches and ten priests in the city. The rest of the diocese was also poorly provided. When he was transferred to Baltimore in 1857, he left to his successor 101 priests and 46 seminarians, 94 churches, besides a splendid array of male and female Religious Orders, and of Catholic institutions. The humble seminary which the learned Bishop began in an upper room, soon found enlarged quarters, and it is now widely known as the Theological Seminary of St. Charles Borromeo.

In 1844, he beheld the long-gathering and long-threatening clouds of religious bigotry break at length in a terrific storm over the Church of Philadelphia, leaving behind ruins and devastations, appalling by their magnitude and atrocity. During this sacrilegious reign of terror, Bishop Kenrick's voice was only heard exhorting his persecuted flock "to follow peace and have charity."

In the fall of 1851, Dr. Kenrick was transferred to the metro-

politan see of Baltimore, left vacant by the death of Archbishop Eccleston. At the same time, the Holy See appointed him Apostolic Delegate, with the right of presiding over the National Councils of the United States. The first great act of Archbishop Kenrick was to summon together the Prelates of this Republic, in May, 1852, and he was the first to preside over so august an assembly. At the invitation of Pius IX., he repaired to Rome, in 1854, to take part in the deliberations which resulted in the dogmatic definition of the Immaculate Conception. He rejoiced in that crowning glory to the devotion of the Most Holy Mary.

The remainder of his life was spent in good works of all kinds. The literary and theological master-pieces which he left behind proclaim his industry, his prodigious learning, and the fertility of his gifted pen. "Yet the composition of these learned works," says Rt. Rev. Dr. O'Connor, "never interfered with the discharge of official duty; they never prevented him from being ready to receive and entertain any that called on him. If even a servant girl came to visit him, he would lay down his pen, let her feel at home as long as she wished to stay, and then resume it when she thought fit to retire."

The Archbishop also gave much of his time to the confessional. His familiarity with the French, German, Spanish, and Italian languages caused him to be surrounded by penitents who spoke these tongues.

When the late civil war broke out, Dr. Kenrick deplored the ruin which it entailed on a once happy and united country. He ceased not to pray for peace. His gentle heart was filled with anguish when he heard of the rage of contending hosts and the fearful slaughter on the battle-fields. Indeed, it has been thought that his death, which followed the bloody day of Gettysburg, was hastened by this cause. He went to bed in perfect health. "With placid countenance," says Bishop O'Connor, "and his hands crossed over his breast, in one holding his scapular, he was found dead in the morning—a form of death, terrible indeed to those forgetful of God, but a great grace to one who like him died daily, living every day ready for the call. * * * He has gone, but such men live forever. In the history of the Catholic Church in the United States, the chapter which records the life of Archbishop Kenrick will adorn one of its brightest pages."

MOST REV. JOHN HUGHES, D.D.*

"Virtue is bold, and goodness never fearful."—SHAKESPEARE.

"The mysterious hand which governs the universe," says Balmes, "seems to hold an extraordinary man in reserve for every great crisis of society." It is in this light that we view Archbishop Hughes and his illustrious career.

John Hughes was born at Annalaghan, near the market-town of Augher, County Tyrone, Ireland, on the 24th of June, 1797. His parents, Patrick Hughes and Margaret McKenna, were in comfortable circumstances, but especially respecful for their virtue and intelligence. His father was better educated than most men of his class; while his mother was remarkable for a refinement of character far beyond her position and opportunities. John was early sent to school near his native place, with a view to his entering the priesthood. Here he was well grounded in English branches, but had not the advantage of the classics.

A reverse of fortune compelled his father reluctantly to withdraw the youth from school, and set him to work with his brothers on one of the farms, of which he conducted two. In the midst of his labors, John fondly and earnestly thought of his true vocation. "Many a time," he afterwards told a friend, "have I thrown down my rake in the meadow, and kneeling behind a hayrick, begged of God and the Blessed Virgin to let me become a priest." He increased his opportunities for study by reviewing at night all that he had learned at school. The persecutions which Catholics then suffered in Ireland were keenly felt by Mr. Hughes and his family, and by none more than by the ardent John, who was open in his expressions of disgust and indignation. He warmly seconded his father's inclination to emigrate to America.

In 1816, Mr. Hughes, senior, landed in America, and settled at Chambersburg, Pa., and there John, then in his twentieth year, soon joined him, and the rest of the family followed the year after. The future Archbishop first found employment with a gardener and nurseryman on the eastern shore of Maryland, and afterwards worked successively at Chambersburg and Em-

* From the "Life of Archbishop Hughes," by John R. G. Hassard; Dr. Clarke's "Lives of the Deceased Bishops," Vol. II., and various other sources.

mittsburg, turning his hand to any honest labor that presented itself. At one time, he toiled as a day-laborer on a little stone bridge over a small stream on the road from Emmittsburg to Taneytown. But he never lost sight of his vocation for the priesthood, and his object in going to Emmittsburg was to be on the watch for an opportunity to enter the College of Mount St. Mary, then little more than a rude academy, under the charge of Rev. Fathers Dubois and Bruté, afterwards Bishops of New York and Vincennes. Several refusals and disappointments but strengthened the young man's admirable resolution. At length, in the fall of 1819, he was taken into the College on condition of superintending the garden in return for his board, lodging, and private instruction. While his garden duties were faithfully discharged, he employed his hours of study to the best advantage.

In 1820, being in his twenty-third year, Mr. Hughes was received as a regular student of the college. He was untiring in his application. With great success he passed through the routine of teacher, at the same time that he rapidly acquired Latin, Greek, and mathematics. Though he became proficient in these, they were never his favorite studies—he viewed them simply as the means to an end. It was in the congenial realms of theology, philosophy, logic, and history, that his soul seemed to expand. He also occasionally preached, and wrote poetry. It is said, however, that his first sermon gave much brighter promise of a future divine, than his maiden verses gave of a future poet. Under the saintly Bruté, who continued his affectionate counsellor throughout life, Mr. Hughes made rapid progress in learning and solid virtue.

In the fall of 1826, he was elevated to the priesthood by Bishop Conwell, in St. Joseph's church, Philadelphia. For several years he labored zealously on various missions. His great prudence enabled him to avoid getting mixed up with the lamentable difficulties of the times. He soon learned the evil effects of trusteeship, and the lessons thus early impressed on his mind, gave him that knowledge and experience which afterwards led him to destroy the system in the diocese of New York.

He soon became eminent as a pulpit orator. There was something—a magnetism about the noble-looking young priest, and his soul-stirring discourses, that attracts crowds to hear him. Bishop Conwell was delighted with him. The aged prelate would frequently say: "We'll make him a bishop some day." As a controversialist, he was also noted. In 1829, he founded St.

John's Orphan Asylum, and about this time he seems to have been unofficially proposed at Rome as Bishop of Philadelphia; but the choice fell on Dr. Kenrick. The emancipation of the Catholics of Ireland in 1829, was hailed with joy by thousands in America, but by none more than by Rev. Mr. Hughes. Through life he was devotedly attached to his native Isle, whose wrongs he saw and deeply felt in his youth. Of Daniel O'Connell he was an enthusiastic admirer.

The following extract from a private letter gives us an insight into one of the secrets of that success which appeared to follow the future Archbishop of New York, like his shadow. It was addressed to the newly-appointed Bishop Kenrick, by his pupil, young M. J. Spalding,* then on his way to the Propaganda, and is dated May, 1830: "I have had the good fortune to meet with Rev. Mr. Hughes. I handed him your letter, to which I am indebted for the kind manner in which he received me. He is a gentleman of the most polite and engaging manners, blending the amiable modesty and reserve of the priest with the easy deportment of the man of the world. He has, I think, a bright future before him."[†]

In 1832, the celebrated *Hughes and Breckenridge* controversy occurred. The Rev. John Breckenridge was a Presbyterian minister. Through the columns of *The Christian Advocate*, he made a series of bold attacks on the Catholic Church, and even challenged priests or bishops to meet him "on the whole field of controversy between Roman Catholics and Protestants." For a time no attention was paid to Mr. Breckenridge's taunting challenge; but, on a certain pressing occasion, one of Father Hughes' own flock pledged himself that *his* pastor would meet the great champion of the Reformation. The gentleman informed the zealous young priest of his promise. "*Since you rely upon me,*" was the reply, "*I will not fail you.*" And he did not fail. Minister Breckenridge never challenged another Catholic priest. The event gave Father Hughes an enviable fame. It at once placed him in the front rank as a man of sharp and powerful intellect, and unsurpassed skill in debate.

It was at this period that he established, and for a time edited, the *Catholic Herald*, and built St. John's church, then the favorite and by far the most elegant Catholic place of worship in Philadelphia.

* Afterwards Archbishop of Baltimore.

† "Life of Archbishop Spalding."

Father Hughes was suggested for the bishopric of Cincinnati in 1836, and it was only by a curious misunderstanding at Rome that he was not appointed.* In January, 1838, he was consecrated coadjutor to his old master, Dr. Dubois, in New York, with the title of Bishop of Basileopolis *in partibus*. In the following year, powers of administration were conferred upon him, and on the death of Bishop Dubois, he succeeded to the full dignity of Bishop of New York. His rule from the first was active and vigorous. He grappled with the evils of trusteeship, and the pretensions of the lay trustees at the Cathedral, at St. Peter's, and elsewhere were quickly disposed of. In 1840, he founded St. John's College, at Fordham, since the honored *Alma Mater* of hundreds of clergy and laity. He also visited Europe to get money and missionaries for his diocese; and, on his return, entered into the movement already started by the Catholics of New York to obtain a share of the common school fund for the support of their schools. In a memorable debate before the Common Council, in the fall of 1840, he discussed the whole question, and opposed alone eminent counsel representing the Public School Society, and five prominent clergymen from various Protestant denominations. The Bishop's efforts on this occasion are among his ablest productions. Though defeated by the Common Council, he carried the question to the Legislature, and it became an issue in the next election (1841), when Dr. Hughes caused the Catholics to nominate a ticket of their own. Sectarian prejudice was aroused to fury. And as the great Catholic champion of the occasion, the Bishop had his hands full of controversies, which, however, he conducted with matchless argu-

* As suitable candidates for the see of Cincinnati, Rev. Messrs. Hughes and Purcell were nominated on the same list. So equal were their claims that the authorities at Rome were at a loss to decide as to which should be appointed. The celebrated Bishop England was there then. The Cardinal Prefect of the Propaganda meeting him one day, asked him if he could mention some particular, however trifling, to turn the scales in favor of one or the other nominee. After a moment's thought, Dr. England replied: "There's one point, your Eminence. Mr. Hughes is emphatically a self-made man, and perhaps on that account more acceptable to the people of a Western diocese than Mr. Purcell." "Ah!" said the Cardinal, "I think that will do." Meeting Dr. England the next day, he said: "Well, Bishop, the question is settled. As soon as I told the Cardinals what you said about *Mr. Purcell's* being a self-made man, they unanimously agreed upon him, and the nomination will at once be presented to his Holiness for approval."

"I was about to explain the mistake," said Bishop England afterwards to a friend, "but I reflected that it was no doubt the work of the spirit of God, and was silent."

ment, bold defiance, and unruffled courage. The result of this agitation was the overthrow of the Public School Society, and the establishment, substantially, of the system which now prevails. From this period forward the erection of Catholic schools became one of the chief labors of the great prelate's life.

In 1844, the fiendish spirit of Know-Nothingism filled Philadelphia with scenes of fire and blood. The undaunted courage and fearless energy of Bishop Hughes alone prevented the same scenes from being enacted in New York. He counselled peace. He warned the Mayor of the city. But, at the same time, he boldly resolved, if necessary, to die with his flock in defense of the churches. The latter were guarded by faithful men, ready to shed the last drop of their blood in defense of God's altars. Ruffianism quailed at this unflinching attitude of the Catholics and their great spiritual chief. The apprehended outbreak spent itself in wild threats of assassination against Dr. Hughes, and in a fierce newspaper warfare, in which the leaders of Know-Nothing violence against Catholics found in him a champion able to defend his own camp, and capable of carrying the war into the enemy's country.

In the meantime, he established schools, continued his battles with unruly trustees, introduced the Jesuit Fathers, Christian Brothers, Ladies of the Sacred Heart, and other societies, and urged his clergy to renewed efforts in the cause of true education. During the war with Mexico, President Polk proposed to send Dr. Hughes as a special peace envoy to the Mexican Republic, but he refused the mission.

Though one of the most devoted citizens of the United States, Dr. Hughes never forgot his native land. He loved it with his last breath. In 1847, when the famine was raging in Ireland, he sent the collections just taken up for his Theological Seminary, amounting to \$14,000, to relieve his unhappy countrymen. He was a noble patriot, and was greatly mortified by the failure of the '48 movement.

At this period he was invited to preach before Congress in the Capitol at Washington. He took as his subject: "Christianity, the only Source of Moral, Social, and Political Regeneration." Indeed, his sermons, lectures, essays, and letters, almost numberless, astonish and puzzle the mind, as to how a prelate of his active life could find time to throw off such rich productions, solid as they are brilliant.

In 1850, Dr. Hughes was appointed Archbishop, receiving the *pallium* from the hands of the Holy Father himself. The United

States Minister at Rome was unofficially instructed from Washington to urge his creation as Cardinal. The venerable Archbishop was one of the American prelates present in the Eternal City at the definition of the dogma of the Immaculate Conception, in 1854; and at that event no Catholic heart beat with more joy than his own.

In 1858, he began the erection of the new St. Patrick's cathedral; and the following year manifested his warm sympathy for the Holy Father in his trials. At this period he issued an inspiring pastoral on the subject, which was so gratefully received by Pius IX. that he ordered it to be printed at the Propaganda in Italian and English—a distinction never before conferred on any other pastoral at Rome.*

At the beginning of the civil war, Archbishop Hughes was frequently consulted by Secretary Seward and President Lincoln. In 1861, he was sent by the Government on a special mission to Europe. Of the object of this journey he wrote to Cardinal Barnabo: "My mission is a mission of peace between France and England on the one side and the United States on the other. I made known to the President that if I should come to Europe it would not be as a partizan of the North more than of the South; that I should represent the interests of the South as well as of the North; in short, the interests of the United States, just the same as if they had never been distracted by the present civil war." He visited Paris, Rome, and Ireland, and had long and interesting interviews with the French Emperor and Empress. After his return, in 1862, an official intimation was conveyed to the Holy See that the President would be greatly pleased to see him made a Cardinal. But it seems that Providence reserved this dignity for his spiritual son and successor. At this time, Dr. Hughes founded the Theological Seminary at Troy, the last of the ecclesiastical institutions established by him. His last attempt at public speaking was during the draft riot in New York, in July, 1863, when he made a speech to the people at the request of Governor Seymour, to dissuade them from violence.

He had long been in failing health. Years of unceasing toil had shattered his once powerful frame. He had spent himself for religion—for God. He had borne the heat and burden of the day. He had fought the good fight; and now he was about to receive the reward of the faithful servant. Surrounded by loved

* Archbishop Hughes sent a copy of this masterly pastoral to all the crown heads of Europe, except Queen Victoria and Victor Emmanuel.

and venerable friends, the great prelate departed from the scenes of his earthly toils, trials, and triumphs on January 3d, 1864. The Legislature and Common Council passed resolutions of condolence, and from every quarter testimonials of respect were offered.

Of Dr. Hughes we can truly say, he was an illustrious man—one of the glories of the American Church. And whether we contemplate the noble boy kneeling by the hay-rick, or the famous Archbishop building up the Church in the Empire State, reflecting honor on his Faith and his countrymen by the lustre of his name, or counselling rulers and presidents, speaking words of warning and wisdom to kings and emperors, or carrying in his hand the destiny of nations, there is still to be seen the same grandeur of soul, the same sublimity of life. It is the sun rising in the east, moving on its silent course, brilliantly shining in the west, and finally sinking amid the sad and solemn splendor of its evening rays. His glorious career is a light for after times. Catholicity in America owes him a debt of gratitude which figures cannot express.

MOST REV. MARTIN J. SPALDING, D.D.*

"Thy soul was like a star."—WORDSWORTH.

Martin John Spalding, the son of Richard Spalding and Henrietta Hamilton, was born near Lebanon, Marion County, Kentucky, in 1810. His ancestors belonged to one of the oldest Maryland families, his grandfather having settled in Kentucky in 1790. In the words of his biographer, "his ancestors were not all of English origin; for, through his great grandmother, Ellen O'Brien, he received a tinge of Celtic blood, to which he was very fond of alluding." Baptized by the famous Father Nerinckx, he lost his good and gentle mother in his sixth year. An elder sister and an excellent aunt partly supplied her place.

When about eight years old, Martin was sent to school to a gentleman whose college was a log-cabin in the backwoods near the Rolling Fork. His first intellectual feat was to master the multiplication table in one day. In 1821, Rev. William Byrne opened St. Mary's College, near Lebanon, and among the first students was young Spalding. He was soon the favorite pupil of the institution. Such was his remarkable progress, that at fourteen years of age, Father Byrne appointed him professor of mathematics. "He was at this time a slender, delicate boy, soft and gentle as a girl, and to a remarkably quick and bright mind, added a disposition so sweet that no one could help loving him." The veteran professor of mathematics at St. Joseph's College, Bardstown, had a great contempt for the boy-professor, and publicly boasted that he would put him to shame. With this view he went to the next examination at St. Mary's, and proposed questions to the class of mathematics, which he was confident even the professor would not be able to solve. But young Spalding each time came to the rescue of his students, and triumphantly explained every difficulty. Such indeed was his reputation that travellers went out of their way to see the boy-professor.

In his sixteenth year he graduated with high honors at St. Mary's College. Desiring to consecrate his life to God, he entered St. Joseph's Seminary, at Bardstown, where he spent four years in the study of theology, and in teaching in the college.

* From the "Life of Archbishop Spalding," by Rev. J. L. Spalding, S.T.L.; "Appleton's American Cyclopædia for 1876," "Appleton's American Annual Cyclopædia for 1872," etc., etc.

One of his instructors in this institution was Rev. Dr. Kenrick, afterwards Archbishop of Baltimore. The extraordinary talents of young Spalding, determined Bishop Flaget to send him to the Propaganda to complete his studies. In the spring of 1830, when twenty years of age, he sailed for Rome. "He had all the enthusiastic love of country which belonged to the Americans of that day, when the purity of Republican manners had not been corrupted by the evil influences of wealth and luxury. To be an American citizen was, in his mind, the highest honor after that of being a Roman Catholic."

Entering the celebrated Urban College of the Propaganda, he spent four years of close and successful study. Here he terminated his course in July, 1834, by a public defence, covering the whole ground of theology and canon law, and embracing two hundred and fifty-six propositions which he maintained in Latin against all opponents for seven hours. He was made Doctor of Divinity by acclamation. "The Cardinals rose," writes Bishop England, who was in Rome at the time, "and shook hands with the Kentuckian, who was carried away by his fellow-students in triumph."* Dr. Spalding was ordained by Cardinal Pediana, celebrated his first Mass in the crypt of St. Peter, over the tomb of the Apostles, and immediately returned to the United States.

He was appointed pastor of St. Joseph's church, Bardstown, and afterwards President of St. Joseph's College. In 1843, he was called to the cathedral at Louisville, where for five years he toiled with the zeal of an apostle. At this time he was one of the editors of *The U. S. Catholic Magazine*. His discourses were the admiration of those who heard them. He was one of the most successful and laborious missionaries in Kentucky. In 1848, he was elevated to the episcopal office, and was consecrated Bishop of Lengone, *in partibus*, and coadjutor to the saintly Bishop Flaget, of Louisville. In this high and arduous office he doubled his labors. He established a colony of Trappists at Gethsemani, near Bardstown. On the death of Dr. Flaget, he became Bishop of Louisville, and built a magnificent cathedral. In 1852, Dr. Spalding was present at the first Plenary Council of Baltimore, and strongly urged the establishment of a system of parochial schools in every diocese. He went to Europe in the fall of the same year, and obtained the Xaverian Brothers for his schools. In the three Provincial Councils of Cincinnati,

* "Works of Bishop England," Vol. IV.

1855, 1858, and 1861, Dr. Spalding bore a leading part. As a distinguished reviewer, author, controversialist, and champion of the Faith, he acquired great reputation. To his priests he was exceedingly kind—a father. In his own diocese, he introduced a system of church government, intended to secure the rights of the inferior clergy and to preserve them from arbitrary rule.

On the death of Archbishop Kenrick, of Baltimore, Dr. Spalding was chosen his successor, and in June, 1864, was installed as seventh Archbishop of Baltimore, in the presence of forty thousand spectators. In this new and exalted office he labored arduously. He never spared himself. He gave all he had to his church, his schools, and his charitable institutions. One of his first cares was to found an industrial school for boys. It was intrusted to the care of the Xaverian Brothers, and opened in 1866. In the same year, as Apostolic Delegate, Dr. Spalding convened the second Plenary Council of Baltimore. He had the principal part in preparing the measures submitted to that august body, and in drawing up the Acts of the Council so as to render the work a standard manual of American canon law.*

Dr. Spalding attended the Ecumenical Council of the Vatican at Rome, where he was distinguished by his labors and his zeal. On his return he was hailed with acclamation by his people, and received public honors both at Baltimore and Washington. His last years were as active and laborious as those of his early priesthood. For his flock he truly spent himself. After a long and painful illness he went to receive the reward of a virtuous life, on April 21st, 1872.

If the United States ever produced a man who was great and good, learned and amiable, that man was Archbishop Spalding. In his character, he united the simplicity of the child with all the vigor of manhood. His affection for his people, his love of children, his devotion to his faith, to his duties, and to his country, endeared him to all. His holy and beautiful memory is one of those bright lights which illumines the history of the Catholic Church in America.

* "*Concillii Plenarii Baltimorensis II, Acta et Decreta.*" Baltimore, 1868.

RIGHT REV. MICHAEL O'CONNOR, D.D., S.J.*

"When he went up to the Holy Altar, he honored the vesture of holiness."—ECCLES.

Michael O'Connor was born at Cork, Ireland, in 1810. He received his early education at Queenstown. At the age of fourteen, he was sent by the Bishop of Cloyne to the Propaganda, where he completed his classical studies and made a full course of philosophy and theology.

By a brilliant public defence of a number of propositions in July, 1833, he won the doctor's cap and ring. It is an interesting fact that *all* his fellow-students of the same year became Bishops, including Cardinal Cullen, Mgr. Hassoun, the Armenian Patriarch, and the late Archbishop Spalding, of Baltimore. Dr. O'Connor spent ten years at Rome, and in 1834, returned to Ireland, and was appointed chaplain of the Presentation Convent at Doneraile.

Four years later, he landed in the United States, having accepted from Dr. Kenrick, then Bishop of Philadelphia, the presidency of the Seminary of St. Charles Borromeo. When the new see of Pittsburgh was erected, he had reason to fear that the prelates of the country intended to nominate him for its Bishop, and he hastened to carry out his long-cherished design of joining the Society of Jesus, hoping thus to escape the office.

But when he went to Rome, in 1843, and cast himself at the feet of Gregory XVI. as a novice of the Society, and petitioned to be released, the Pope prophetically replied: "*You will be Bishop first, and Jesuit afterwards.*" He was consecrated Bishop of Pittsburgh by Cardinal Franson in the summer of 1843. Dr. O'Connor at once repaired to his new see.

The famous Prince Gallitzin may be regarded as the founder of the first church† in the diocese of Pittsburgh. In the early years of this century, the city was a mere missionary station, to which Father O'Brien paid occasional visits. At that time, the few Catholics had plenty of kneeling room in a small chamber of an upper story. About 1807, the good Irish priest made Pittsburgh his residence, and a small church was soon erected.

* Chiefly from De Courey and Shea's "Catholic Church in the United States"; "Catholic Family Almanac"; "The Catholic Record"; "The Metropolitan," etc.

† "In the year 1798," writes De Courey, "the Rev. Theodore Brauers, a Dutch Franciscan, settled at Youngstown, where he bought a farm and built a chapel." Gallitzin's chapel dated from 1799.

When Bishop O'Connor came to Pittsburg he had almost everything to create. He was the founder of the diocese. At his invitation the Benedictines, Passionists, Franciscan Brothers, and Sisters of Mercy sent colonies from Europe, and settled within his jurisdiction. Other orders found in him a kind friend and father. His clergy rapidly increased, and churches multiplied in number. When the diocese of Erie was erected in 1853, Dr. O'Connor was, at his own request, appointed its first Bishop; but his flock of Pittsburg diocese and his Episcopal colleagues would not hear of this change, and he was obliged to return to Pittsburg. In 1855, his beautiful cathedral was dedicated. Indeed, many of the splendid churches, charities, and institutions of western Pennsylvania are his works—the monuments of a zeal which was truly heroic.

His unceasing activity and prodigious labors impaired his health, and he was compelled, with the permission of the Holy Father, to lay down the office and responsibility of the episcopate. In 1860, Bishop O'Connor accomplished the great desire of his life. He entered the Society of Jesus. The learned prelate began the humble life of a novice.

"A pleasant anecdote," writes Father Finotti, "is related of the Rt. Rev. candidate, whilst going through his noviceship in Inspruck. Of course he had laid aside all the insignia of the episcopate—no ring—no pectoral cross—no distinctive episcopal ceremonies at Mass. His former dignity was never alluded to. With the exception of the superiors, no one knew they had a *monseigneur* in their humble ranks. But unluckily one day he was the victim of that *absent-mindedness* by which all great men are so often placed in ludicrous plights. It so happened that as he turned around after the *Gloria*, to say *Dominus vobiscum*, as the rubric prescribes for the clergy of the minor order, hark! the bishop-novice gives out in his deep-toned voice PAX VOBIS! It fell like a bomb-shell among those innocent souls. At the recreation hour his sensation was like one who had poked into a bee-hive; he was assailed, cornered, vanquished. I once asked him if he could deny the occurrence of his mishap, but he couldn't; he only said: '*Se non è vero è ben trovato.*'"¹¹⁸

The remaining years of this great and saintly man were spent among the Jesuit Fathers, whom he edified by the holiness of his life, both at Baltimore and Woodstock. He expired at Woodstock College, October 18th, 1872. As one of the illustrious Bishops of the American Church, his name will ever be held in veneration.

* *The Catholic Record*, June, 1875.

RIGHT REV. JOHN TIMON, D.D., C.M.

"One that feared God."—JOB.

One of the good and great prelates of the American Church was Dr. Timon. The field of his toils and incessant zeal extended from the Gulf of Mexico to the Great Lakes. For nearly half a century he devoted his life, his talents, and his manly energy to the grand work of saving souls and building up Catholicity in the United States.

John Timon was born in 1797, at Conewago,* Adams County, Pennsylvania.† A short time before his birth, his excellent Catholic parents had emigrated from the north of Ireland. His father was a high-toned, patriotic Irish gentleman, who loved his native Isle too well to be permitted to live in it by its tyrannical rulers. In 1802, Mr. Timon removed to Baltimore, and engaged in business. As time passed on, John became an accomplished clerk in his father's store. In 1818, Mr. Timon and his family removed to Louisville, Kentucky, and subsequently to St. Louis, Missouri. The fearful financial crisis of 1823 shattered his fortunes.

John Timon was now in his twenty-sixth year, a promising young man of rare tact, ability, and acknowledged talent for business. The fleeting fortunes of this world, however, began to grow less dazzling in his eyes. For him the tinsel and glitter of mere earthly success had lost its brightness. At this period another affecting incident ‡ also strengthened his resolution to abandon the world—to give himself entirely to God.

He determined to become a priest, and for this purpose, entered the preparatory Seminary of St. Mary at the Barrens, Missouri. This institution, then in its infancy, was conducted by the Priests of the Congregation of the Mission. Here, in the spring of 1823, he began his studies. After a successful and even brilliant course of two years, he was elevated to the priesthood. To complete his sacrifice, he became a member of the Congregation of the Mission.

* His biographer, Mr. Deuther, incorrectly writes it *Conewago*.

† The little log-house in which the Bishop was born could be seen until a few years ago, when it was torn down. Some time before his death, he went to visit this spot, so endeared to him.

‡ The death of Mademoiselle Louise De Gallon, a gifted and virtuous young lady to whom he had been affianced.

Father Timon, in company with Rev. Mr. Odin, afterwards Archbishop of New Orleans, began his missionary career. Missouri, Illinois, Indiana, Arkansas, Kentucky, Mississippi, Louisiana, and Texas were successively the scenes of his apostolic zeal. He faced obstacles as if they were shadows. Indifference fled before his gaze. He was equal to all occasions. He feared no dangers. In the words of his biographer: "Before his eloquence evaporated the prejudices against Catholics; before his logic and theology fell the united strength and reasoning of anti-Catholic bigots; numbers enrolled themselves under the banner of the Cross, converted by his winning manner, and edified by his holy piety. His name soon became a bulwark to the cause of Catholicity, and a household word in every dwelling and log-cabin for hundreds of miles around the Barrens. Messengers frequently came from long distances to solicit his aid. Sometimes it was to visit the bedside of a poor dying Catholic; sometimes it was in response to the wishes of a departing Protestant, who during life had been favorably disposed to religion, but deferred accepting it until the last hour, and often it was to hasten to console an unhappy victim sentenced by the rigor of the law to be hanged on the gallows."

On one occasion, Father Timon preached at New Madrid, on the banks of the Mississippi. On finishing, he baptized several persons, and, mounting his horse, hastened to the next station. Scarcely had he left the crowd when an old man, also on horseback, rode after him. "Ah!" exclaimed the aged traveller, who proved to be an Irishman, "but my heart warmed to you as you spoke, for I too am a Catholic. But you are the first priest I have seen for forty years. Often these 'swaddlers' tried to get me to change my religion, telling me that I could never expect to see a Catholic priest here, and that it would be better for me to have some religion than none at all. At times I almost believed them; but whenever I thought of joining them, upon my word, *it seemed as if my confirmation was about rising in my throat to choke me. And I couldn't do it.*"

As they rode along through the woods, the poor son of Erin made his confession, received absolution, and had the priest to come to his forest home. The family were instructed and baptized. And as the morning dawned, the man of God departed amid the tears and blessings of this humble household.

In 1835, Rev. Mr. Timon was appointed Visitor, or Provincial, of the Congregation of the Mission in the United States. With much reluctance he accepted the post. The community was

deeply in debt—surrounded by difficulties, financial and otherwise. But by the zeal, piety, and administrative ability of the new Visitor, its affairs were soon placed on a firm footing. Father Timon's rule inaugurated an era of prosperity that has continued and increased down to the present time.

He was appointed by the Holy See, in 1838, to examine into the condition of religion in Texas,* then independent, and to report to Rome. In the following year he was named Coadjutor Bishop of St. Louis, which dignity he firmly refused. He, however, recommended, as one eminently worthy, Rev. Peter R. Kenrick, now the venerable Archbishop of that city. In 1840, Visitor Timon was appointed Prefect Apostolic of Texas, with the power to administer confirmation. This difficult position he accepted, and became the second apostle of the land where La Salle died, and where De Olmos preached the Faith just three hundred years before. The Prefect Apostolic found but two priests in the State—men leading scandalous lives. He revived the Faith. God blessed his labors. From that time to the present day, Catholicity has rapidly grown in Texas.†

In September, 1847, he was handed the documents from Rome which appointed him Bishop of the new see of Buffalo, New York. A volume would scarcely suffice to recount his labors in the diocese of Buffalo. The Bishop began his administration like a veteran missionary. He travelled from town to town, preaching, instructing, hearing confession, and giving confirmation. During his first visitation he confirmed nearly 5,000 persons, one-half of whom were adults. In the cause of charity and Catholic education he was untiring in his efforts. Hospitals, schools, and colleges soon began to rise. The religious orders of men and women whom he introduced into his diocese found in him both a father and a friend.

Many new projects, especially the erection of his cathedral,

* Texas was an independent country from 1835 till 1845, when it was admitted into the Union.

† Father Timon was a fearless traveller. Referring to his mission through Texas with his colleague, Father Odin, his biographer, says: "They were constantly obliged to cross rivers, or creeks that the rainy season had swollen into torrents, by the aid of little canoes, at the same time swimming their horses alongside; or they sought for some logs or branches of trees that intertwined from both sides of the river, thus admitting of a passage from bank to bank across the stream, over which Father Odin, who could not swim, would pass; whilst Visitor Timon invariably swam the river with the horses, however dangerous the ford or pass."—DEUTHER'S "Life and Times of Bishop Timon."

This reminds us of the unwearied La Salle in his unfortunate journeys over the same country—two centuries ago.

obliged the Bishop to visit Mexico, South America, Spain, and other nations, in search of pecuniary aid. He was everywhere received with great respect, and was happily very successful. In spite of difficulties which would have discouraged one less brave and devoted than Dr. Timon, the elegant cathedral of St. Joseph was completed, and dedicated in 1855. The Bishop was present in Rome at the definition of the dogma of the Immaculate Conception.

The obstinacy and schismatical spirit of the Trustees of St. Louis church, Buffalo, greatly added to the difficulties and burdens of his episcopate. He was obliged to excommunicate the misguided men, and even to place the church under an interdict. However, this painful affair was finally settled through the mediation of the famous missionary, Rev. F. X. Weninger, S.J.

When the clouds of civil war began to darken the American sky, there was no firmer friend of the Union than Dr. Timon. He viewed the disruption of our Republic as one of the greatest disasters that could happen to the country. "If war must be waged," he said, "let it be waged with vigor; thus alone can it be rendered less bloody, thus alone can it end speedily in peace."

It was but fitting that the great prelate who had lived a martyr of zeal should die a martyr of charity. He was called to the bedside of a Sister of Charity, who was dying of erysipelas. While hearing her confession and administering the last sacraments, he himself contracted the disease. As Holy Week, 1867, wore on, the sick prelate sank rapidly. He was attended at his last moments by Archbishop Lynch of Toronto. "Jesus, Mary, and Joseph" were his last words.

Bishop Timon was, in the highest sense of the word, an apostolic man—simple, humble, charitable, learned, filled with the spirit of God. We can partly judge of his zeal by the progress of his diocese. When he took possession of the see of Buffalo, to use his own words, "in the new diocese there were sixteen priests and sixteen churches; though most of the churches might rather be called huts or shanties." At his death he left behind him the noble legacy of 165 churches, including the fine cathedral; 126 priests; 4 colleges and seminaries; 32 parochial schools, and a countless number of charitable institutions. In the language of Father Smarius, S.J., Dr. Timon was a "blessed man, whose memory shall live for generations among the people whom his zeal converted, or whom the example of his rare virtues led to justice and holiness of life."

RIGHT REV. JOHN N. NEUMANN, D.D., C.S.S.R.,*
Bishop of Philadelphia.

"There is a wise man that is wise to his own soul."—ECCLES.

John N. Neumann was born in Bohemia, a province of Austria, on Good Friday, March 20th, 1811. His parents were very pious and respectable people, who educated their children "according to the ancient mode," as the Bishop afterwards said. As an anecdote he also related that his mother trained him to accompany her to the church from his tenderest years, and even before he had arrived at sufficient discretion to be able to value such acts of piety; but it frequently required the promise of a penny to induce him to go!

From his father he inherited an inquiring intellect and an insatiable love of books. In his seventh year he commenced attending school, and was soon looked upon as a sort of intellectual prodigy for his age. He read everything he could get his hands on. He was never satisfied with merely committing his task to memory, but insisted on knowing the reason of everything—the *how* and the *why* of his studies.

"How is it," said the boy one day to his surprised teacher, "that the earth stands in space without support?" His inquiries frequently puzzled and astonished his mother. But such was his faith, piety, and wisdom, even at this early time of life, that he was in the habit of referring such natural phenomena as he could not explain to the mysteries of God's creation, thus practically solving such difficulties.

John was sent to college in his twelfth year, and, as time passed on, he gave full scope to his love for natural science, and became a thorough master of natural history, physics, geology, and astronomy. He also became an able mathematician. In 1831, after many difficulties, he began his theological studies, on the completion of which he entered the University of Prague, whence he graduated with high honors.

Desirous of devoting himself to the American mission,† he started for New York in the spring of 1836. He was warmly welcomed by Bishop Dubois, who was in want of German priests,

* From Dr. Clarke's "Lives of the Deceased Bishops," Vol. II.

† He first learned of the missions of the United States through the published letters of Father Baraga, afterwards Bishop of Marquette, and famous as an Indian scholar.

and by whom he was ordained in June of the same year. He now spent four years of zealous labor at Williamsville and other New York missions. In 1840, he entered the congregation of the Most Holy Redeemer, and two years later made his vows—the first profession of a Redemptorist in America.

After his profession, Father Neumann gave numerous missions in Maryland, Virginia, and Pennsylvania. In 1844, he was appointed Superior of the Redemptorist Convent at Pittsburg. His three years at this place were years of untiring service and most beneficial results. His labors won the admiration of the good and gifted Dr. O'Connor, then Bishop of Pittsburg. He was recalled to Baltimore in 1847, and appointed Provincial of his Order in America. Five years after, he was consecrated Bishop of Philadelphia by Archbishop Kenrick. On receiving the documents from Rome, enjoining him under pain of disobedience to accept the proffered dignity, he exclaimed: "*Tu autem Domine, miserere nobis!*"

The storms which in early years broke over the see of Philadelphia had long since passed away; and the episcopate of Bishop Neumann was calm and prosperous. His life was full of active labors and good works. One of the first objects to which he directed his attention was Catholic education. When he took possession of his see in 1852, there were few parochial schools in Philadelphia; at the date of his death there were nearly one hundred. Priests, churches, colleges, academies, convents, and various institutions of charity increased with great rapidity. His visits always stirred up the zeal and piety of the people. He spent a great deal of time in the confessional, and mastered numerous languages in order to be able to hear the confessions of poor emigrants. He even carefully studied the *Irish* language in order that he might hear the confessions of a few good old Irish Catholics who could not speak English.

After a short, but laborious and fruitful career, Bishop Neumann died in 1860. It was said of him by one of his own priests, that in eight years he had accomplished the work of twenty.

Dr. Neumann united in a singular degree science and sanctity. He was one of the most learned men in the United States; and certainly he had few equals in any country. He was master of the ancient languages. He spoke fluently all the dialects of Austria. And he could converse freely in at least *twelve* modern languages. As a theologian he was profound. He could settle any disputed point without reference to books. His knowledge of botany, chemistry, geology, astronomy, and various other

sciences was such that he could hold a professorship of each or all of these in any university. But the crowning beauty of his life was his admirable humility, simplicity, and virtue. Following the example of the illustrious Saints and Doctors of the Church, he made use of his great gifts and talents *ad maiorem Dei gloriam*.

FATHER PETER J. DE SMET, S.J.,*

The Apostle of the Rocky Mountains.

"The light of God guided his steps."—ECCLES.

The greatest Indian missionary of our age was Father Peter John De Smet, S.J. His name is famous throughout all lands. If it were possible to record the incidents and adventures of his wonderful career, a volume would be produced the interest of which could be surpassed by no work of fiction or romance.

He was born at Termonde, Belgium, December 31, 1801, of a pious and noble family. When of the proper age, he entered the episcopal seminary at Mechlin. While there, he and a few others felt called to devote themselves to the American mission. One day there appeared amongst them a venerable priest, a fellow-countryman, worn with the labors and exposure of a difficult mission in Kentucky. It was the saintly Charles Nerinckx. As the veteran missionary depicted the rich field for labor, the young men gathered around him, and six offered to accompany him to America, to enter the Society of Jesus. Of these, De Smet was the youngest. But great caution was necessary as the Government gave orders to stop them. They eluded the officers—De Smet very narrowly—and met at Amsterdam, whence they sailed in the summer of 1821.

They reached Philadelphia after forty days' voyage; but young De Smet was sadly disappointed. He expected to see wigwams—not houses like those in Europe. The Indians were already the object of his zeal. Rev. Mr. Nerinckx took his young candidates to the Jesuit novitiate at Whitmarsh, Maryland, where they at once assumed the habit. Before the close of the two years' probation, difficulties in the diocese made it necessary to break up the novitiate. The young Belgian novices were on the point of returning to Europe, when Bishop Dubourg heard of it, and gladly bore them all to Missouri,† and there, at Florissant,

* Chiefly from "The Western Missions and Missionaries," "The Catholic Family Almanac," and various Catholic journals.

† At this early date (1823) St. Louis was situated in the midst of an almost pathless wilderness, and had a population not exceeding 3,000 or 4,000 souls. The means of travel were truly primitive. The party, of which young De Smet was one, crossed the Alleghany Mountains with a train of two or three huge wagons, and on reaching Pittsburgh, bought a couple of flat-boats, in which they descended the Ohio as far as Shawneetown. There they sold their boats and took the usual overland route to St. Louis.

De Smet took his vows. At this time he made himself conspicuous by his manly energy in chopping down trees and building log-houses, some of which monuments of his strength and zeal were still standing not many years ago. It is related that he could do more work in a day than any of his comrades.

In 1828, Father De Smet came to St. Louis, and aided in founding the University on Washington avenue, assisting with his own hands in quarrying the stones for the foundation. He afterwards became professor in the St. Louis University, and won the love of all the students by the unremitting kindness and patience with which he discharged the duties of his office.

The Bishops of the United States assembled at the Council of Baltimore, in 1835, confided the Indian missions of the United States to the Society of Jesus; and Father De Smet, to his great joy, was sent, in 1838, to found a mission among the Potawatamies on Sugar Creek. In a letter written in the summer of that year, he says: "I visit the Indians in their wigwams, either as missionary, if they are disposed to listen to me, or as physician to see their sick. When I find a little child in great danger, and I perceive that the parents have no desire to hear the Word of God, I spread out my vials. I recommend my medicines strongly. I first bathe the child with a little camphor; then taking some baptismal water, I baptize it without their suspecting it—and thus I have opened the gate of Heaven to a great number, notwithstanding the wiles of hell to hinder them from entering."*

Two years after, a still wider field was opened. The Flatheads of the Rocky Mountains gaining a knowledge of the Faith from some Catholic Iroquois who had wandered to their land, sent three successive embassies to the Bishop of St. Louis to beg for a blackgown. The Bishop referred them to the Superior of the Jesuits at the University. At this unexpected visit the Superior felt embarrassed; but Father De Smet, full of zeal for the glory of God, begged to be permitted to labor for the salvation of these poor creatures. When the expenses were mentioned as somewhat of an obstacle, the great-hearted De Smet destroyed the objection by saying: "I will get means from my home—my friends; but let me go to the rescue of these poor Indians, and assuredly sufficient means will soon come from Europe."

In 1840, with one or two companions, he started on his sublime mission. They travelled thousands of miles, and finally planted the standard of the cross in Bitter Root Valley, Rocky

* "Western Missions and Missionaries."

Mountains. Father De Smet's mission began the day of his arrival, and never was there a more willing people. Here he built a temple to the glory of the Most High. It was dedicated to our Blessed Mother, and the valley has since been called St. Mary's Valley. The Flatheads are still a fine nation. The men are true braves—the most celebrated warriors in the Rocky Mountains. After laying the foundation of this mission, he returned, visiting several other tribes, and began to establish that ascendancy among them which, as the great Blackgown, he retained throughout his long and glorious life.

To form some idea of Father De Smet's countless difficulties, it is only necessary to say that they were similar to those of the early Indian missionaries. There were superstitions to eradicate, medicine-men to encounter, barbarous languages to master, thousands of miles to travel, unheard-of fatigues to undergo, and dangers from wild beasts, and from savages scarcely less wild. To learn the many barbarous dialects was alone a mighty task that nothing but the most herculean energy and uncommon talent could accomplish. On this subject nothing could be gathered from books. The rude languages were unwritten. There were few or no interpreters. The numerous dialects were found to have little analogy either among themselves, or with any known tongue. The pronunciation was exceedingly harsh, the turn of thought different from that of any civilized people. Yet from these crude elements it was necessary to create a religious, and even a spiritual phraseology. What was said of the primitive Indians may with equal truth be said of the Indians evangelized by Father De Smet. They knew nothing except the names of the material objects with which they daily came in contact.

But obstacles only spurred on the noble De Smet. On his way back to St. Louis, the fierce Blackfeet treated him with singular honor. On again reaching that city, in council with his superiors, he planned a system of missions, and devoted the remainder of his life to carrying it out. To effect this grand object, he was in continual movement. One year he would set out for the Rocky Mountains, visit new tribes, prepare the way for a mission; and when the Jesuit Fathers began permanent labors, he would pass to others already established. Then he would plod his way back to St. Louis, over pathless wilds, rocks, and rushing rivers, and often through tribes of hostile savages with brandished tomahawks, whom he would disarm by words of gentleness. At St. Louis there would be little rest. Resources

were needed for the missions. But unfortunately, the Catholics of the United States have shown little interest in the Indian missions, and done little to cheer and support the devoted priests laboring on them. To Europe, and especially to his native Belgium, Father De Smet looked for the necessary means. He even visited Ireland, where his fame had preceded him, and took part in one of the Repeal meetings, riding in the same carriage with Daniel O'Connell and Bishop Hughes. By his own personal exertions he raised thousands of dollars to carry on his great work. In 1853, his united journeys represented an extent of land and water surpassing five times the circumference of the globe !

Did space permit, how many pleasing incidents might be related ! His beautiful letters are full of them. At one time it is a vivid description of a mosquito attack against the combined force of branches, handkerchiefs, and smoke of his party. On another, it is the roaring of bears and wild beasts at the sight of the camp-fires at night. Then it is a learned disquisition on the geological peculiarities of a country—on its flowers, birds, or minerals. Or still again, it is some Indian scenes of horror, novelty, or edification. On one occasion he was giving instruction on the ten commandments in the camp of a Sioux tribe. "When I arrived," he writes, "at the sixth and seventh commandments, a general whispering and embarrassed laugh took place among my barbarous auditory. I inquired the reason of this conduct, and explained to them that the law I came to announce was not mine, but God's, and that it was obligatory on all the children of men. * * * The great chief at once arose and replied: 'Father, we hear thee. We know not the words of the Great Spirit, and we acknowledge our ignorance. We are great liars and thieves; we have killed; we have done evil that the Great Spirit forbids us to do. But we did not know those beautiful words. In future, we will try to live better, if thou wilt but stay with us and teach us.'"

The Government of the United States, which in its Indian policy has never favored Catholic missions, recognized the great ability and influence of Father De Smet, and often called for his aid, conscious that, where Indian agents had only made matters worse, the illustrious blackgown could restore peace and inspire confidence. Thus he was called to put an end to the Sioux war, and in Oregon to bring the Yakamas and other tribes to cease hostilities. He was also chaplain in the expedition to Utah, and opened a new field of missions among the tribes in that section.

During his last voyage to Europe, Father De Smet met with

a severe accident, in which several of his ribs were broken. While in his native country on this occasion he was made Knight of the Order of Leopold—an honor which few attain, and one which he held in common with Marshal MacMahon. However, his once powerful frame slowly wasted away, and the great Jesuit calmly expired among his brethren at St. Louis, in May, 1872. His honored remains were borne to Florissant, and there, where he first began his religious career in Missouri, rests all that is earthly of Father Peter John De Smet.

Father De Smet was the Brebeuf of the nineteenth century. Most of the actual missions would have been nearly impossible were it not for his burning zeal, great prudence, and wonderful energy. Boldly penetrating the unknown solitudes of the West, he conquered the almost insurmountable obstacles that beset him at every step. With undaunted heart he faced hostile and savage tribes, whose very language was a mystery to the civilized world. He mastered these strange dialects, converted, baptized, and civilized barbarous tribes; and his tireless apostolate was pursued by him almost to the very day of his death. He was the means of opening Heaven to over 100,000 Indians. Nor was he simply a great missionary. As an author and scientist, he also holds a high rank. While the world admires his sublime life, the children of the forest pronounce the name of the great Blackgown with love and reverence.

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ROGER BROOKE TANEY, LL.D.,*
Chief-Justice of the United States.

"This great and good man."—VEN. JOHN McELROY, S.J.

Roger Brooke Taney was born in Calvert county, Maryland, on March 17th, 1777. His parents were good Catholics, and natives of the same State. His father, Michael Taney, was a large landed proprietor, a descendant of one of the first Maryland settlers. His mother, Monica Brooke, appears to have been a most amiable lady, for whom he ever entertained a feeling of mingled love and reverence. "I never in my life," he wrote, "heard her say an angry or unkind word to any of her children, or servants, or speak ill of any one."

In his eighth year Roger was sent to a school three miles distant, "kept in a log-cabin by a well-disposed, but ignorant old man who professed to teach reading, writing, and arithmetic as far as the rule of three." For some time he studied classics at home under a private tutor, and in his fifteenth year, was sent to Dickinson College, where, in 1795 he graduated Bachelor of Arts. The following year, he began to read law in Annapolis. After three years of earnest and successful study, Mr. Taney was admitted to the Maryland bar. In 1801, he removed to Frederick. Some time after, he married Miss Key, sister of Francis S. Key, author of the "Star-Spangled Banner." He was elected to the State Senate in 1816. Six years later he removed to Baltimore, where he resided during the remainder of his life.

Mr. Taney's skill in conducting a case before a court and jury was unsurpassed. As he progressed, every absurdity vanished—he led the jury captive. On one occasion he was defending a person charged with assault, who, though first assailed, had so used his privilege of self-defence as to make himself the aggressor by the heavy blows he had dealt. "Gentlemen of the jury," began Mr. Taney, "if a man have a head like a post, you must hammer him like a post." His discourse was brief; but his client went home a happy and acquitted man.

His great ability, high character, and benevolent life soon placed him at the head of the bar in his native State. He was made Attorney-General of Maryland, in 1827. Four years after,

*From the "Memoir of Roger Brooke Taney," by Samuel Tyler, LL.D.; "Appleton's American Cyclopædia," 1876; and various other sources.

he was raised to the position of Attorney-General of the United States ; and in 1833 was appointed Secretary of the Treasury by President Jackson.

Mr. Taney became identified with the great issues which made Jackson's term of office an epoch in our political history. By a happy coincidence, the policy of these two great men had a like complexion. President Jackson was the declared enemy of the great fiscal power of the land—the United States Bank. Taney was the same. Their wise forethought and unflinching firmness saved the Government from impending bankruptcy.

At the death of Chief-Justice Marshall, Attorney-General Taney was appointed to succeed him. He took his seat on the bench in January, 1837. The record of Taney's long term fills no barren page in American history. Never before, or since, were such grave questions submitted to the Supreme Court for adjudication. Questions about State rights were ever being raised. The Constitution had to be defined. It required a firm and profound mind to sift and settle everything. To this mighty task, difficult as it was ungrateful, did Chief-Justice Taney bend himself with devoted energy. His was old Roman justice—strict, unerring, inflexible. Nothing could turn it a hair's breadth from the even tenor of its way. The Catholic head of the Judicial Department discharged his duty to the letter. In the decision of questions which came before him as a judge, he displayed unsurpassed ability. The most noted of his decisions was the famous Dred Scott case ; a decision which his bitter enemies—and he had not a few—took every occasion to misrepresent. They charged him with being the advocate of slavery. But nothing could be more false. The Chief-Justice was at heart a practical abolitionist. He set the example himself. In early life he gave freedom to all the slaves he inherited from his father. The old ones he charitably supported by monthly allowances to the day of their death.

When the civil war broke out, the difficulties of Chief-Justice Taney's position may well be imagined. Yet the virtue and greatness of the man cast a halo of honor on his high office, which neither the misfortunes of the times nor the disasters of the nation could touch or tarnish. The aged and devoted patriot beheld with mingled hope and fear the dark clouds which overcast the Republic. Writing to a friend on his birth-day, March 17th, 1862, he said: "I wish I could have seen my eighty-sixth year begin with brighter hopes. The one I have just passed has been a sad one. * * * * God's will be done ; and we must meet it

with the faith of Christians and the firmness and courage of manhood."

With all his senses unimpaired to the last, and his mind clear and vigorous as ever, this illustrious Catholic Chief-Justice of the United States died October 12, 1864.

I have thus rapidly traced the grand and spotless public career of Chief-Justice Taney, who, for more than a quarter of a century, was head of the judicial department, and who administered the oath of office to nine Presidents of the United States. But his noble life derived its force and beauty from religion, which ever shed its hallowed rays along his pathway. He was a devoted Catholic. When his mother died in 1814, she was buried in a little graveyard back of a little chapel, then the only Catholic chapel in Frederick. Here he requested to be buried by his mother's side, no matter where he should die. "In this little chapel," writes his biographer, "with its twilight stillness, Mr. Taney could be seen every morning during his residence at Frederick, in rain or sunshine." "The well-known humility of Mr. Taney," says the venerable Jesuit, Father John McElroy, "made the practice of confession easy to him. Often have I seen him stand at the outer door leading to the confessional in a crowd of penitents—majority *colored*—waiting his turn for admission. I proposed to introduce him by another door to my confessional, but he would not accept of any deviation from established custom." In troubles and difficulties it was his habit to receive holy communion in order to invoke grace and strength from God. "Most thankful am I," wrote the Chief-Justice some time before his death to his cousin, an old man, "that the reading, reflection, study, and experience of a long life have strengthened and confirmed my faith in the Catholic Church, which has never ceased to teach her children how they should live, and how they should die." His own life was an illustration of the grandeur of the ancient faith. His biographer relates that one day Justice Daniel hastily entered the room of the Chief-Justice and found him kneeling in prayer. Mr. Daniel afterwards apologized for the intrusion. The Chief-Justice made some kind remark, and added that he never began the duties of the day without asking divine assistance.

Besides being a great judge and a pious Christian, he was a model gentleman—one of the kindest of men. Such was the charm of his manners that every newly-appointed officer was at his first interview with the Chief-Justice brought to regard him with affectionate reverence. "Chief-Justice Taney," said Mr.

Lamon, "was the greatest and best man I ever saw. I never went into his presence on business that his gracious courtesy and kind consideration did not make me feel that I was a better man for being in his presence."

In person, the Chief-Justice was tall and commanding. His mind was luminous and powerful. "From his clear, vigorous, and perfectly unimpaired intellect," said Charles O'Connor, "there shone out even to the last moment a force that seemed proof against decay." "I hope when his history is known," wrote the renowned General, Robert E. Lee, "that it will exalt him in the estimation of all honorable men to the high position he holds in mine."

The memory of this grand old Catholic jurist will live forever,

"As some tall cliff that lifts its noble form
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

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BOOK III.

THE RELIGIOUS ORDERS OF THE UNITED STATES.

CHAPTER I.

THE RELIGIOUS ORDERS OF MEN.

"The world knows nothing of its greatest men."—TAYLOR.

INTRODUCTORY REMARKS—THE FRANCISCANS—DOMINICANS—JESUITS—
AUGUSTINIANS—SULPITIANS—TRAPPISTS—LAZARISTS—REDEMPTOR-
ISTS—CONGREGATION OF THE HOLY CROSS—FATHERS OF MERCY—
CONGREGATION OF THE MOST PRECIOUS BLOOD—BENEDICTINES—
CHRISTIAN BROTHERS—MISSIONARY OBLATES—BROTHERS OF MARY—
PASSIONISTS—XAVERIAN BROTHERS—PAULIST FATHERS—TABLE OF
STATISTICS.

"I CONFESS," writes the profound Protestant philosopher, Leibnitz, "that I have ardently admired the religious orders; for they are a sort of celestial soldiery upon earth. Nor is it the least among those marks which commend us to that Church, which alone has preserved the name and the badges of Catholicity, that we see her alone produce and cherish these illustrious examples of the eminent virtues and of the ascetic life."

Catholicity alone can produce religious orders of men and women, because it alone is divine. The very barrenness of the sects bears testimony against them. The Catholic Church is the mother of the religious past—the hope of the religious future. She is the grand power which can mould variety

into unity ; which offers states of life suited to the spiritual wants of all humanity ; which can bend the world to virtue, yet make allowance for the peculiarities of times, and peoples, and countries ; which can do good in a thousand different ways ; and which can rear up frail man to the practice of the most heroic virtues. Religious institutes owe their very existence to the sublime spirit of the ancient faith. They are the beautiful branches which adorn the tree of the Church. Their origin may be traced back to the first Christians who, possessing all things in common, lived together as if they had "but one heart and one soul." Europe should know their value ; and America need not be ignorant of it. They were the pioneers of the New World. Civilization followed their footsteps. If the priest is the grandest figure in our early history, he is the same in the early history of Europe. The great monks of old shine as lights for after-times. In the early and niddle ages it is to the cloister we must look for all that was greatest in virtue and knowledge. And in our own day, it would be easy to name a dozen Religious Orders, any one of which has done more for the progress of true civilization and the march of intellect, than all the so-called philosophers that ever lived. Catholicity alone can produce a Sister of Charity, a Jesuit Father, a Benedictine, a Trappist, or a Christian Brother. In vain do we look for them elsewhere.

The primary object of all religious institutes is the perfection of the members, the practice of the Gospel counsels, and the performance of certain good works, which shall be for the greater glory of God. Human nature is weak and variable. To enable man to walk the straight and difficult way of virtue and self-abnegation, the religious state calls on him to strengthen his good purposes by making solemn promises to God. But this is done only after long and mature preparation. The young person enters an Order, becomes a novice, tries himself, and is tried by others. In this preparation there is an element of severity, but there is also something sublime, beautiful. Humanity is elevated, the world

is forgotten, grace subdues the passions, the heart is pure, and life glides gently away like the calm current of some delightful stream. True! the stream is sometimes ruffled; but the water is ever bright, and assumes its most silvery hue in passing over the obstacles met in its course. If ever the great God communes with a human soul, it is with the pure soul of the young religious.

The three vows are taken—poverty, chastity, and obedience—perhaps, forever. The path of life for the youthful aspirant after Christian perfection is now fixed. His perpetual vow is his compass; the rules of the Order, his chart. Clouds may overcast and troubles and temptations occasionally mark the course of his frail bark. Still, amid all the trials and storms of life, he has but to cast his eyes heavenward, and he beholds the rainbow of hope in the sky of faith. All this, it may be said, is strange.

“’Tis strange—but true; for truth is always strange.”

To the genuine religious, his holy state is the royal way of the cross in this world; and in the words of the *Imitation of Christ*: “Blessed is he who has there lived well, and made a happy end!”

[In the following brief sketches of the various religious Orders and Congregations in the United States, a chronological arrangement is adopted, according to the date of entrance within our present territory.]

1. THE FRANCISCANS.

(A.D. 1528.)

The Franciscans, or Friars Minor, were founded in 1209 by the seraphic St. Francis of Assisium. The Order was instituted to inculcate the practice of the Christian virtues and the evangelical counsels by word and example. Its singular history during the last six centuries and a half forms a famous record, filled with great and saintly names and shining deeds. St. Anthony of Padua, St. Bonaventure,

and St. Bernardine of Sienna were Franciscans. The Church is indebted to this Order for five Popes, and over two thousand five hundred patriarchs, archbishops, and bishops. Duns Scotus, Cardinal Xemines, Luke Wadding, Father O'Leary, Fathew Mathew, and the learned and patriotic authors of the "Annals of the Four Masters" were Sons of St. Francis. Indeed, the list might easily be extended.

Owing to various changes and reforms that have taken place, from time to time, the Order of St. Francis is divided into several branches with distinct names: (1) *Recollects*, (2) *Capuchins*, (3) *Conventuals*, (4) *Brothers of the Third Order*.

The relations of the Franciscans with America began at its discovery. Columbus himself belonged to the Third Order,* as did Isabella of Spain; and we know that the warm-hearted Father John Perez, prior of the Franciscan Convent, who saddled his mule and departed at midnight for the Spanish Court, in order to plead the cause of Columbus, had an honorable share in the discovery of America. Thus we learn that the "lady, the mariner, and the monk," whose genius and enterprise found a new world, were bound by close ties to the famous Order founded by the great saint of Assisium. The first priest who set foot on the shores of America was a Franciscan, as was the first bishop, the first archbishop, and, we believe, also the first martyr for the Faith.† Let us be just, love truth, respect history, give honor where honor is due.

Bishop John Juarez and his companions of the Order of

* The Third Order was instituted by St. Francis for people living in the world. At a later date, Pope Leo X. selected from the written rules of St. Francis those to be observed by such of the Third Order as lived in community. The Brothers of the Third Order form a regular monastic body.

† Of the 57 martyrs known to have shed their blood for the Faith within the present limits of the United States, 23 were Franciscans, 16 were Jesuits, 2 were Dominicans, 2 were secular priests, and one was a Sulpitian.—"St. Francis and the Franciscans."

St. Francis landed on the shores of Florida in 1528. Their fate has been already noticed. They were the first missionaries who set foot within our present territory. Father Padilla, O.S.F., and Brother John of the Cross, O.S.F., bedewed the soil of New Mexico with their blood in 1542. Two years later, Father de Olmos, O.S.F., began to preach to the savages of Texas. In 1593, Father Francis Pareja, O.S.F., composed the first book ever printed in an Indian dialect. The first explorer of New Mexico, Texas, and upper California was the Italian Franciscan, Father Mark of Nice. Before the close of the sixteenth century, the hymns of Christianity resounded from the Franciscan chapels of Florida, and the wild children of the forest had learned to praise God. The Franciscan was also the first to announce the gospel to the fierce Iroquois and the natives of Canada. "The unambitious Franciscan, Le Caron," writes Bancroft, "years before the Pilgrims anchored in Cape Cod, had penetrated the land of the Mohawk—had passed to the north into the hunting grounds of the Wyandots, and, bound by his vows to the life of a beggar, had on foot or paddling a bark canoe gone onward; and still onward, taking alms of the savages till he reached the rivers of Lake Huron." One hundred years ago, Father Serra, O.S.F., founded San Francisco, which, translated, is simply *Saint Francis*.

As the power of France diminished, and the persecuting power of England increased in America, the Franciscans gradually withdrew from our territory. The Holy See, in 1804, authorized Rev. Father Michael Egan, O.S.F., to establish a province of his Order in the United States. The project was not successful. Six years later, Father Egan was consecrated first Bishop of Philadelphia.

In 1854, a colony of Franciscan Fathers from Rome, settled at Alleghany, N. Y. They came at the earnest invitation of Bishop Timon and Nicholas Devereux, Esq., the latter of whom generously gave them the necessary land and funds to found an establishment. This happy commencement was destined to be succeeded by many others. At pres-

ent, the Franciscan Fathers conduct several colleges and possess numerous convents. Among their institutions of learning are St. Bonaventure's College, Alleghany, N. Y.; St. Francis' College, Quincy, Ill.; Franciscan College, Santa Barbara, California; and St. Joseph's Ecclesiastical College, Teutopolis, Ill. The Recollects have houses in New York, Connecticut, Ohio, Indiana, Illinois, and California; the Capuchins, in New York and Wisconsin; and the Conventuals, in New York, New Jersey, Indiana, and Kentucky.*

The Franciscan Brothers have several important establishments in the United States. In 1847, Bishop O'Connor, of Pittsburg, Pa., obtained from the houses in Ireland six Brothers, who founded several communities in his diocese, the principal of which is that of Loretto. In 1858, at the invitation of Bishop Laughlin, two Brothers came to Brooklyn. Though surrounded by difficulties, their numbers increased and their resources multiplied. The Brooklyn community now numbers forty-eight members, and conducts St. Francis College, two academies, and seven parochial schools. In 1875 a monastery was founded at Rondout, N. Y., where the Brothers conduct an academy. The Mother-House of the Franciscan Brothers is at Loretto, Pa., where they have also a flourishing college. At the present time the Brothers have five monasteries, numbering one hundred and twenty members, in the United States.†

Thus the first Religious Order that entered our country, but after a time was obliged to withdraw from it, has again taken deep and permanent root on American soil.

* These three branches of the Franciscan Fathers have between thirty and forty establishments in the United States; but the writer, through no fault of his own, has been unable to obtain the number of members.

† For the foregoing details concerning the Franciscan Brothers, the writer is indebted to the kind courtesy of Rev. Brother Paul, O.S.F., President of St. Francis College, Brooklyn, N. Y.

THE DOMINICANS.

(A.D. 1539.)

The Order of St. Dominic, or the Order of Preachers, was founded by the renowned saint whose name it bears, in the beginning of the thirteenth century, having received the approbation of the Pope in 1216. St. Dominic, a member of the illustrious Spanish house of De Guzman, was born in 1170, and died in 1221. As a saintly priest, powerful preacher, and successful missionary, he was unsurpassed. Among the fanatical heretics of his day, God was pleased to make St. Dominic's preaching the instrument of His grace to strike the rocks, to open the unwilling ears, and to soften the hardened hearts of many whom even the thunder of St. Bernard had not been able to move. Besides working numerous miracles, he instituted the world-wide devotion of the Rosary, or Beads. "His Order," says the venerable Alban Butler, who wrote more than a century ago, "has given the Church five Popes, forty-eight Cardinals,* twenty-three Patriarchs, fifteen hundred Bishops, six hundred Archbishops, and a great number of eminent doctors and writers." The name of St. Thomas Aquinas, the prince of theologians, would alone be sufficient to reflect immortal honor on this great order of preachers, scholars, and saints. In our own day we can recall to mind the glories of the French and the Irish pulpits—the sublime Père Lacordaire, and the eloquent Father Burke.

The influence of this Order on the Fine Arts has exceeded all others. "The Dominicans," writes Mrs. Jamieson, "have produced two of the most excellent painters who have drawn their inspirations from religious influences—Angelico da Tiesole and Bartolomeo della Porta."

Dominican missionaries began to preach to the Indians of the South as early as 1539. Several proved the faith that

* The number has now grown to 66.

they professed by bravely meeting a cruel death. Father Louis Cancer, O.S.D., was the protomartyr of Florida. After the example of Las Casas, they were everywhere the benefactors of the native races and their protectors against European brutality. On the destruction of the missions the Sons of St. Dominic departed from our shores.

We must come down to the nineteenth century to find again the white habit of the Dominican in our country. In 1805, Father Edward D. Fenwick, O.S.D., afterwards first Bishop of Cincinnati, accompanied by three Fathers of the English province, arrived in the United States. Their first establishment was the Convent of St. Rose, near Springfield, Kentucky; the second, the Convent of St. Joseph, Perry county, Ohio. These two houses still continue to be their principal establishments of education in the United States.

The chief object of this Order is to preach the Gospel to all nations, Its rules and constitutions are made subservient to this great end, always preserving, of course, the three vows of religion. In our country the principal occupation of the Dominican Fathers has been the studying and teaching of theology, philosophy, and history, varied, frequently, by the most arduous and untiring efforts to establish missions and to build up churches. About twenty Fathers have been employed in giving missions or retreats to the faithful during the last fifteen years, and always with marked success. At present, there are three bands of Dominican missionaries organized to carry on that most useful work.

The Dominicans possess eight establishments: two in Kentucky; two in Ohio; one in Tennessee; one in New York; one in Washington, D. C.; and one in New Jersey. In these convents there are about fifty priests, six professed clerical novices, twelve novices and postulants, and twenty-five lay Brothers. As to nationality, the members are chiefly Celtic and Irish. In this enumeration California is not comprised. There is a flourishing province of Dominicans

in that State.* Among the illustrious prelates which the Order of St. Dominic has given to the American Church may be named, Drs. Concanen and Connelly, first and second Bishops of New York; Dr. E. D. Fenwick, first Bishop of Cincinnati; and Most Rev. Joseph S. Alemany, present Archbishop of San Francisco.

THE SOCIETY OF JESUS.

(A.D. 1565.)

A countless number of books has been written on the Society of Jesus. Their contents could scarcely be mastered in a lifetime. The career of this celebrated Order involves many of the greatest points of modern history. Its friends and its enemies have alike been numberless. The field of its labors has been as wide as the world, as limitless as science and religion. For these reasons, it can easily be conceived that a brief notice, which at the same time shall be satisfactory, is next to impossible.

St. Ignatius, the founder of the Society of Jesus, was born in 1491, in the Castle of Loyola, situated in the north of Spain. His father was head of one of the most ancient and noble families of that country. Ignatius grew up to manhood, a proud and aspiring soldier. He possessed military talents of a high order, and became known as an accomplished commander. In the storming of Pampeluna, which he defended against the French, the young Spanish nobleman received a severe wound that confined him to his sick-room. In this quiet seclusion he read—accidentally read—the lives of the saints. Grace touched his heart. New light flashed on his mind. The invincible soldier at once began to walk the way of the saints. This was just at the period when Luther, the apostate monk of Germany, finally threw off the mask, and bade defiance to the Holy See.

Ignatius of Loyola was now thirty years of age. His

* Letter of Rev. Stephen Byrne, O.P., to author.

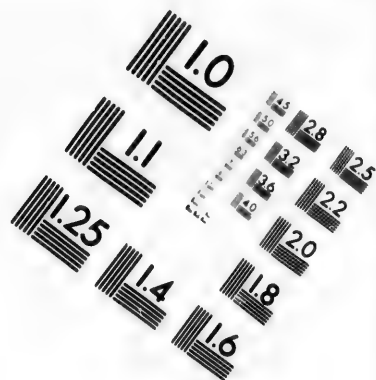
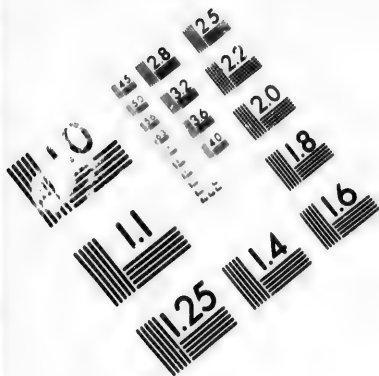
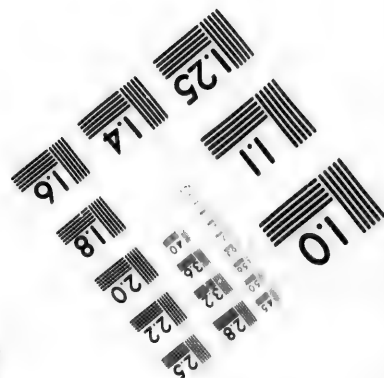
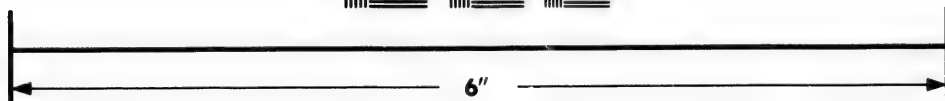
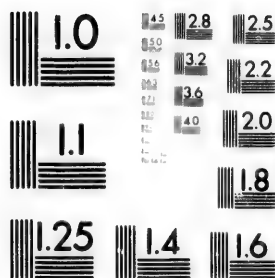


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knowledge of books was limited. He could barely read and write. But with unequalled courage he entered on the pursuit of learning and virtue. Taking the degree of Master of Arts, the valiant defender of Pampeluna completed his divinity course, was ordained priest, gathered around him ten choice and learned young men, animated by his own master-spirit, and formed them into a religious order. The services of this company of youthful Christian heroes, he placed at the disposal of the Pope. Among them were Francis Xavier, James Laynez, and Peter Faber. Pope Paul III. approved the new Order, in 1540, under the title of *The Society of Jesus*—the name given it by St. Ignatius himself.

Such, in brief, was the origin of that wonderful religious institute, which from its first years assumed the stature of a colossus, which has peopled Heaven with saints, and filled the world with the renown of its name and its deeds.

The rules and constitutions laid down by St. Ignatius for the government of his Society bear the stamp of the saint, the scholar, and the soldier. Their object is to train each of the members to the highest possible degree of virtue and learning.* The system of discipline is thorough. It is a military maxim, that "obedience is the first duty of the soldier." The Jesuit also acknowledges it. Besides, his every action is to be done "*ad majorem Dei gloriam*."

* The life of the Jesuit, from the time he enters the Society until he takes his last vows, may be thus briefly traced: There are, firstly, two years of novitiate life, entirely occupied with prayer, recollection, works of self-denial, and the practical study of perfection. The candidate is now admitted to binding vows, and begins a prolonged and rigid course of studies. Four years or more are given to rhetoric, literature, philosophy, physics, and mathematics. After this, the young professor passes from four to six years in teaching in the colleges of the Society. He then devotes from four to six years to theology, the study of the Holy Scriptures, canon law, Church history, and, perhaps, the Oriental languages. On terminating this course, he undergoes a strict examination, after which, if duly

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Now is this all. St. Ignatius wished his disciples to be those "who in everything, in history, in physics, in philosophy and literature, as in theology, do not remain behind their age, but are able to follow, or even to aid its advances, yet without ever forgetting that they are vowed to the defence of religion and to the salvation of souls."

The Society of Jesus at once became the vanguard of the Church in Europe, and carried the faith to the ends of the earth. "It was an evil day for new-born Protestantism," writes Francis Parkman, "when a French artilleryman struck down Ignatius Loyola in the breach of Pampe-luna."* "The Jesuits," says the Abbé Balmes, "were a wall of brass against the assaults upon the Catholic faith."†

America soon became the theatre of the apostolic zeal of the Jesuit Fathers. In 1565, the fearless Father Peter Martinez, S.J., shed his blood in Florida. In the seventeenth century, the Sons of Ignatius erected the cross in the forests of Maine, in the everglades of Florida, in the heart of New York, in the Mississippi Valley, along the Great Lakes, and on the shores of the wide Pacific. Two hundred years ago, as already related, Father Marquette discovered the Mississippi. "Not a cape was turned, or a river entered, but a Jesuit led the way."‡

Neither the fierce Iroquois, the roving Sioux, nor the ter-

prepared, he is admitted to the priesthood. The young Jesuit is now, it might be supposed, sufficiently armed with science and religion to meet the trying duties of life. But his schooling is not yet complete. Another year is spent away from the world, away from books, in prayer and contemplation. At the expiration of this year (or, perhaps, of many years), if he has proved his entire fitness, he is admitted to the last vows of the Society—he receives from the Father-General the *gradus*, and is fully *professed*. These steps generally cover a term of from fifteen to twenty years.

* "The Jesuits in North America."

† "European Civilization."

‡ Bancroft.

rors of death in the wilderness, could daunt these valiant soldiers of the Faith. They "never receded one foot."* The Huron missions of Canada form the grandest chapter in the history of that country. There a brave band of Jesuit Fathers labored, nor flinched when an appalling death sought them. The iron Brebeuf, the gentle Garnier, the all-enduring Jogues, the enthusiastic Chaumonot, Lalle-mant, Le Mercier, Daniel, Poncet, Le Moyne—one and all toiled with a bold tranquillity when their very scalps hung by a hair!

The Jesuits were "the first discoverers of the greater part of the interior of this continent. They were the first Europeans who formed a settlement on the coast of Maine. They were the first who led the way overland from Quebec to Hudson Bay. It is to one of them that we owe the discovery of the rich and inexhaustible salt springs of Onondaga. Within ten years of their second arrival,† they had completed the examination of the country from Lake Superior to the Gulf, and founded several villages of Christian neophytes on the borders of the upper lakes. While the intercourse of the Dutch was yet confined to the Indians in the vicinity of Fort Orange, and five years before Elliot of New England had addressed a single word to the Indians within six miles of Boston Harbor, the Jesuit Fathers planted the cross at Sault Ste. Marie, whence they looked down on the Sioux country and the Valley of the Mississippi.

"Fortunately, they were men of learning and observation. They felt deeply the importance of their position, and while acquitting themselves of the duties of their calling, carefully recorded the progress of events around them."‡

Sixteen Jesuit Fathers bedewed the soil of the United

* Bancroft.

† The date of their second arrival in Canada was 1632. Two years later, another band of Jesuits landed in Maryland.

‡ Dr. E. B. O'Callaghan.

States with their martyr-blood. Rale and Du Thet were murdered for the faith in Maine. Jogues shed his blood in New York. Segura and his eight Jesuit companions laid down their lives in Maryland. The aged Mesnard famished in the wilderness of Michigan. Dupuisson and Souel suffered death on the Lower Mississippi. In short, the footsteps of the Jesuit can be traced from the Atlantic to the Pacific—from the Great Lakes to the Gulf of Mexico. The Sons of Loyola stand at the very gate of American history. We cannot enter without paying our respects to them.

In Europe, the Jesuit Fathers were the foremost champions of the Faith, the guardians of Christian education, and the vigorous defenders of the rights of God and man. They came into the world during a great convulsion of Christianity—an age of social storms and religious revolutions. Catholicism was assailed. The authority of the Holy See was scoffed at. Man fell away from the faith of their fathers. The flag of heresy waved in triumph over England, Germany, and other lands. But the Sons of Loyola, trained to virtue, and masters of all knowledge, arose in their might. They met heresy more than half way; and heresy and its professors have never forgiven them! But Catholicism honored them—ranked them among its noblest, best, and bravest sons. Nineteen Popes gave their warm sanction to the society. The Council of Trent eulogized their constitutions, and showed so much deference to the Order, that when Father Laynez* was taken sick, the sittings of that celebrated body were suspended, and resumed when he was able to be present.

Two centuries rolled by, and infidelity, the offspring of heresy, began to plot the destruction of the Church. Irreligious governments, writers, and kings leagued together for

* Fathers Laynez and Salmeron, S.J., attended the Council of Trent as theologians.

this unholy purpose. The Jesuits had the distinguished honor of being the earliest victims immolated to the hatred of these powerful wretches.* The sentinels of Catholicity, they were the first to feel the rage of its enemies. All their houses in Portugal and its colonies were suppressed in 1758; the French parliament suppressed the Society in 1762; Spain and Naples continued the work of sacrilegious destruction in 1767; and Austria soon afterwards followed their example! Even this slaughter did not satisfy the wolves. They demanded nothing less than the utter annihilation of the Society of Jesus. The situation of Europe was truly fearful. Clement XIV. was pressed on all sides. Threats of schism from the so-called "Catholic" courts were heard, in case he did not comply. Thus painfully placed between two evils, the Holy Father accepted what he considered the lesser—he suppressed the Society of Jesus by the brief, *Dominus ac Redemptor*, dated July 21st, 1773. If infidelity raised a howl of triumph, the Catholic world soon felt its loss.†

With the permission of Pius VII., the Society was revived in Russia in 1801; and six years later in the United States. In August, 1814, the same holy Pontiff, by the bull, *Sollicitudo*, officially restored the Society of Jesus throughout the Christian world, and the decree was hailed

* Abbé Darras: "General History of the Catholic Church," Vol. IV.

† The year before the Society was suppressed in France, the blasphemous Voltaire wrote to Helvetius: "Once that we have destroyed the Jesuits, we shall have fine sport with Jesus Christ!" This proves that they were regarded as the sentinels of the Church. In treating the question of the suppression of the Society of Jesus, there are two classes of writers that need not be blindly followed. The first condemn Clement XIV.; and in its eagerness to exonerate the children, censures the father. The second, in order to justify the father, condemns the children. Neither class is impartial. The Pope was placed between two evils. He was forced, as it were, to accept one of them.

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with joy by all true friends of the Church and of religion.*

The uninterrupted labors of the Jesuit Fathers in the United States since the foundation of the Catholic colony of Maryland, form a bright chapter in the history of the American Church. For nearly two centuries and a half, they have toiled here as none else have done. At present, the Society has establishments and churches in New York, Boston, Baltimore, Washington, D.C., Milwaukee, St. Louis, Cincinnati, Philadelphia, New Orleans, Buffalo, Chicago, San Francisco, and many other cities. Woodstock College, in Maryland, is the House of Studies and chief Theological Seminary of the Society in the United States. The principal Novitiate is at Frederick, in the same State.

The Society of Jesus conducts fourteen Colleges in this Republic, among which are Georgetown (founded 1791), the most ancient and venerable Catholic seat of learning in the country; St. John's (1841), N. Y. city, the oldest in the Middle States; Holy Cross (1843), Worcester, Mass., the oldest in the New England States; St. Xavier (1831), Cincinnati, the oldest in the Northwest; St. Joseph's (1830), near Mobile, the oldest on the Gulf of Mexico; St. Louis University (1829), the oldest Catholic University in the Mississippi Valley; and Santa Clara (1851), the oldest Catholic College on the Pacific coast.

The Society in the United States is divided into Provinces

The whole matter was narrowed down to a question of policy. Would it be better to sacrifice the Jesuits, or to see France, Spain, Portugal, Naples, Parma, and Venice, erect themselves into schismatic kingdoms? Clement suppressed the Society of Jesus; and the members proved their heroic faith and virtue by calmly and obediently receiving the dreadful blow. "But," in the words of De Bonald, "if a Pope under constraint suppressed the Jesuits, a Pope in freedom re-established them." By far the best work on this delicate subject is, "*Clement XIII., and Clement XIV.,*" by the learned and eloquent Father de Ravignan, S.J.

* Abbé Darras.

and Missions, each of which has its own distinct Provincial, or Superior. The Provinces are Maryland and Missouri; the Missions, New York, New Orleans, California, New Mexico; and Buffalo. In all these, there are over thirty houses, with about seven hundred and fifty members.

The success attending the missions and retreats given by the Jesuit Fathers is something as consoling as it is remarkable. The names of Father De Smet, Father John McElroy, Father Arnold Damen, Father F. X. Weninger, and others, are household words throughout our country.

The Society of Jesus has given to the American Church a host of distinguished men, among whom were Archbishop Carroll, Archbishop Neale, and Bishop Fenwick of Boston.

Looking at the past and present of this celebrated religious body, I do not envy the man who can view it with unmoved indifference. The world hates it, because it is not of the world.* Protestants and infidels may assail the Jesuits with bitter declamation; but no intelligent man can study the history of the Society of Jesus without being convinced, in his soul, that if genuine apostles ever trod this earth since *The Twelve*, they were Xavier, Brebeuf, Lalle-mant, Daniel, Garnier, White, Marquette, Jogues, and De Smet. It has added to the calendar of the Saints such shining names as St. Ignatius, St. Francis Xavier, St. John Francis Regis, St. Francis Borgia, St. Louis Gonzaga, and St. Stanislaus Kostka. It has given to the Church eight hundred martyrs, immolated for the faith; and eight thousand missionaries whose lives were consumed in labors of zeal among infidels and savages. To Christian literature, in its various departments, it has given over ten thousand authors.†

* St. Ignatius, it is said, prayed that his children might always be the objects of trials and persecutions, in order the better to resemble our Divine Saviour.

† Father Ricci, a distinguished Jesuit, was the first European that ever wrote in the Chinese language. He gained admission to that singular country in the year 1600. In its language he composed works on morals, religion, and science. He explained

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The Jesuits are the greatest students in the history of modern learning—ever found on the foremost wave of advancing science.

The pioneers in every new land, the Sons of Loyola seek to save souls with more zeal than others strive for worldly fortunes and the high places of the earth. And whether it be Bourdaloue converting a King of France; or Suarez, with his vast genius and telescopic power, searching into the mysterious heights of theology; or Bellarmine shattering the sophisms of heresy and despotism; or Xavier penetrating to regions never reached by the legions of Alexander; or Brebeuf toiling with dauntless heart among the savages of Canada; or Marquette discovering the great "Father of Waters"; or Secchi exploring the trackless paths of the stars—the Jesuit is ever the same glorious pioneer of religion, science, and discovery. If the history of the Society of Jesus has been checkered, it has also been grand beyond praise. If infidel Europe, leagued, procured its death, it nevertheless rose again. Coming forth from the tomb of suppression, it assumed a new life; and to-day, with undimmed splendor, it traverses the world on its colossal mission of enlightening and doing good.

THE AUGUSTINIANS.
(A.D. 1790.)

This Order, known as "The Hermits of St. Augustine," was instituted by the illustrious Doctor of the Church whose name it bears, as early as A.D. 388.* It is the most ancient

to his native pupils the first six books of Euclid. The name of Father Ricci is still remembered with veneration in China.

The Jesuit missionaries of America left behind them dictionaries, grammars, and works of devotion in nearly all the Indian tongues. In this connection may be cited the names of Brebeuf, Chaumonot, Rale, White, and Bruyas.

There is no written language that has not been enriched in some way by the labors and learning of the Society of Jesus.

* Several Catholic writers dispute the fact that the Augustinians obtained their rule from the great Bishop of Hippo.

of all the religious Orders. Originally intended as a contemplative body, it presented this character till the thirteenth century, when Pope Innocent ordered the members to leave their hermitages and engage in the management of parishes and the care of souls.

Notwithstanding the suppression of several hundred houses of the Order in Europe and elsewhere, it has still many convents in Ireland, England, Belgium, Germany, Italy, Mexico, and other countries. It has given many saints and learned men to the Church. Blessed John Traverse, O.S.A., was the *first* Irishman who suffered martyrdom for the Faith under the infamous Henry VIII.* The celebrated Dr. Doyle, Bishop of Kildare and Leighlin, and the learned and eloquent Father Gahan were Augustinians.

The Order was introduced into the United States in 1790. In that year Dr. Matthew Carr, O.S.A., and a few companions left Dublin, and arrived in Philadelphia. The zealous priest immediately began the erection of St. Augustine's church, which was solemnly dedicated in 1800. The labors of Drs. Carr, Staunton, Hurley, Moriarty, and others did much to advance the cause of religion in Philadelphia. However, in 1844, the heathen mob rushed on their establishment, committing their precious library, rectory, and church to the flames. On the blackened walls of St. Augustine's church there remained naught save the inscription, "The Lord Seeth." It was afterwards rebuilt.

At the present time, the Augustinians have thirteen establishments in the United States, with sixty members, of whom thirty-three are priests. The majority are natives of Ireland,

* John Traverse, D.D., O.S.A., shed his blood in London, 1539. He had written a book defending the Papal supremacy. The royal savage was indignant. After having been beheaded, the holy doctor's body was thrown in the flames, when lo! the sacred fingers that had written so well in God's cause would not burn—neither the thumb, nor forefinger, nor middle one. These had held the pen. And in vain did the wretched headsman try to destroy them! See Abbé McGeoghegan's "History of Ireland."

or Irish-Americans. (See Table of Statistics, p. 384.) The mother-house for this country is the Monastery of St. Thomas of Villanova, at Villanova, Pa. The Order conducts Villanova College, situated at the monastery. Besides conducting this institution, which possesses the rank and privileges of a university, the Fathers have the direction of twenty churches in Pennsylvania, New Jersey, New York, and Massachusetts. The labors of the Augustinians in our Republic for religion and education, during the last eighty-five years, cannot be told in brief notice; but it is written in God's history, where nothing is forgotten.

THE SOCIETY OF ST. SULPICE.

(A.D. 1791.)

The Society of St. Sulpice was founded in France, in 1642, by the Abbé John James Olier. Its chief object is the direction of ecclesiastical seminaries, the training of young priests. France, Canada, and the United States are equally indebted to the zeal, learning, and devotion of the Sulpitians. Some of the greatest ecclesiastics that France has produced were their pupils. The same may be said of America. The illustrious Fenelon at his death declared that he knew nothing better or holier than the Society of St. Sulpice. Its members conduct the most famous seminary in France, the greatest in Canada, and the most venerable in our own country.

The project of forming a Sulpitian establishment in the United States is due in the first instance to the wise forethought of Rev. Mr. Emery, Superior-General of the Society at the period of the French Revolution. The signs of the times pointed to the destruction of religious institutions. He offered to found a seminary in the United States, and Bishop Carroll gladly accepted the proposition. With Rev. Mr. Nagot as Superior, a band sailed for our country, and landed at Baltimore in the summer of 1791. "When I returned from

Boston, in July," writes Dr. Carroll, "I had the happiness of finding here M. Nagot, with his company from St. Sulpice; himself and three other priests belonging to the establishment, namely, a procurator, two professors, and five seminarians." St. Mary's Seminary, at Baltimore, was at once founded. It grew and flourished. For eighty-five years it has continued its excellent work.

The Sulpitians conduct two institutions in the United States: (1) Theological Seminary of St. Sulpice and St. Mary's University, Baltimore. (2) St. Charles' College, near Baltimore, the classical department of St. Mary's University. The Society of St. Sulpice has given to the American Church such distinguished prelates and ecclesiastics as Flaget, Maréchal, Bruté, Dubois, Dubourg, Nagot, Badin, Richard, and Fredet.

THE TRAPPISTS.

(A.D. 1805.)

The Order of La Trappe is the most austere in the Church. It is a reformed branch of the Cistercians, the latter being founded by St. Robert, in France, A.D. 1098. St. Robert adopted the rule of St. Benedict, and established the house of Cîteaux—hence the name Cistercian. But, in 1664, when the Abbé Rancé entered this Order, and reformed the convent of La Trappe, of which he was Superior, the Cistercians began to be called Trappists, from the name of the reformed house. During the storms of the French Revolution the ancient house of Cîteaux was destroyed. La Trappe then became the mother-house of the most numerous congregation of Cistercians, known at present everywhere under the name of *Trappists*.

The Trappists were introduced into the United States, in 1805, by Father Urban Guillet, whose colony finally settled in Nova Scotia. The next band arrived under the guidance of Father Eutropius, in December, 1848; and began the erection of their present flourishing Abbey of our Lady of La Trappe, Gethsemani, Nelson County, Kentucky.

* Address

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"What is a Trappist?" asks Cardinal Donnet. "A man," he answers, "like all the rest of us, with the exception, however, that he is more humble, more abstemious, loses less time in sleep, and for these reasons is considerably superior. He sleeps little, eats little, and does not talk at all. He is not only a saint, but also a skillful farmer."

"The Trappist rises every morning at two o'clock, on Sundays at one, and on great festivals at midnight. Prayer and the labor of his hands divide between them all his time till eight o'clock in the evening, his hour of retiring to rest."

"From Easter till the 4th of September, the Trappist eats two meals a day; the first at half-past eleven in the morning, the second at six in the evening. During all the rest of the year he makes but one repast, which takes place at half-past two o'clock P.M., and in Lent at four. And he devotes but one-half hour to this only meal."* Thus it will be seen that the Trappist is a man of work, a sound, healthy man, who labors from the rising to the setting of the sun.†

"No kind of trades and professions,"‡ writes the Right Rev. Abbot Benedict, "being excluded from the cloisters of La Trappe, the Order receives the learned and the ignorant, the rich and the poor, the old and the young; in a word, everyone, who has a sincere desire to embrace a life of solitude and retirement, and is willing and able to imitate Jesus

* Address at an Agricultural Festival in France.

† Yet Trappists, generally, live very long. Dr. Ducaisne, a distinguished French physician, some time ago, published an article in *La France* on the subject of abstinence, in which he instances the Trappist monks as being so remarkable for longevity and freedom from disease. So far from this hard-fare, shortening life, he says it is a source of health, particularly when accompanied by plenty of open-air labor and pious exercises. During a residence of twenty-eight years, the brother-physician of *La Grande Trappe*, in France, has not known one case of apoplexy, aneurism, dropsy, gout, or cancer. Even when frightful epidemics have ravaged the neighboring country, they have invariably stopped at the gates of the old Abbey.

‡ Letter to the author.

obedient to Mary and Joseph, and working in the humble shop of his foster father. Hence, clergymen, attorneys, doctors, soldiers, seamen, carpenters, masons, laborers, farmers, and others are found enrolled in the following classes: 1st. Choir Religious; 2d. Lay Brothers; 3d. Oblates; 4th. Familiar Brothers; 5th. Boarders. Each of these five divisions has a rule appropriate to the courage and spirit of sacrifice of its members."

This severe and highly useful Order has two establishments in the United States: *The Abbey of Our Lady of La Trappe* in Kentucky, Right Rev. M. Benedict, Abbot; and *New Melleray Abbey* in Iowa, Right Rev. Ephram McDonald, Abbot. The members number forty-five, and are chiefly French and Irish. The Catholic Church possesses no holier children, nor the American Republic abler farmers than the Trappists—saintly men, kind, and charitable to others, austere only towards themselves!

CONGREGATION OF THE MISSION.

(A.D. 1816.)

The Priests of the Congregation of the Mission* were founded in France by St. Vincent de Paul, the great Apostle of Charity in 1625. Their institute was confirmed by Pope Urban VIII. in 1632. The Fathers of this Congregation are secular priests who, after two years' probation, make simple vows of poverty, chastity, obedience, and stability. They devote themselves to labor, in the first place for their own perfection; secondly, for the salvation of the poor by means of missions; and, thirdly, in training up clergymen for the ministry of the altar, and the care of souls.

When Bishop Dubourg, of New Orleans, was consecrated

* From the priory of St. Lazarus, Paris, which was, in early times, the chief house of the Congregation, the Fathers are sometimes called Lazarists. The French Revolutionists dispossessed them of this house in 1792.

at Rome in 1815, he obtained for his diocese some members of this pious Congregation belonging to the Roman province. The following year the little band landed on our shores. It consisted of four—Rev. Felix D'Andreis, C.M., Superior; Rev. Joseph Rosati, C.M., afterwards first bishop of St. Louis, and two others. St. Mary's Seminary,* Barrens, Perry Co., Missouri, was for a long time the head-quarters of the Fathers. It is the oldest of their establishments in the United States, its foundation dating from 1818. At first the Mississippi Valley was the scene of the zealous labors of the Sons of St. Vincent; but, their numbers increasing, they gradually extended the field of their usefulness from the Atlantic to the Pacific.

At the present writing, the Fathers of the Congregation have thirteen establishments, the members numbering over seventy-four priests, twenty-eight students, and forty lay brothers. They have churches in St. Louis, New Orleans, Brooklyn, Philadelphia, and other large cities. Three Fathers are constantly engaged in giving missions throughout the country. The Congregation conducts five colleges, viz.: St. Vincent's Seminary and College, Cape Girardeau, Mo.; Seminary of our Lady of Angels, Niagara, N. Y.; St. John the Baptist's Seminary and College, Brooklyn, N. Y.; St. Vincent's College, Los Angeles, Cal., and Germantown Day College, Pa. The members of the Congregation are chiefly Americans and Irish.

It has given several distinguished prelates to the Amer-

* The early Seminary at the Barrens is thus described: "It consisted of several small log-houses. In the largest cabin, one story in height, was the university. In the northwest corner of the building was the theology department for study and lectures; in the northeast corner was the room for philosophy and general literature; the southwest corner was used for a tailor's shop, and the southeast for a shoemaker's department.—DEUTHER'S "Life and Times of Bishop Timon."

Such was the only residence of the Fathers of the Mission, little more than half a century ago! Here, Rosati, Odin, Timon, and other great men spent many a day.

ican Church, among others Drs. Rosati, Timon, De Neckere, Ryan, Amat, and Most Rev. Dr. Lynch, present Archbishop of Toronto, Canada. The Mother-House in the United States is St. Vincent's Seminary, Germantown, Pa., which is also the head-quarters of the Very Rev. Father Visitor. The Superior-General resides in Paris.* For sixty years the Sons of St. Vincent have labored in our Republic, instructing the ignorant, converting sinners, and training up young ministers of God. They have walked in the footsteps of their illustrious Founder; and Catholicity, society, and the nation at large are their debtors.

CONGREGATION OF THE MOST HOLY REDEEMER.

(A.D. 1832.)

The Redemptorists, or Priests of the Congregation of the Most Holy Redeemer, were founded by the renowned saint, writer, and theologian, St. Alphonsus M. de Liguori, a native of Italy, in 1732. The chief object of their Institute is to give missions, spiritual exercises, and to save the most destitute souls.

In June, 1832, one hundred years after the Congregation was founded, Rev. F. Tscheuheus, C.S.S.R., and two other Fathers from Austria, landed on our shores. They began their labors in Baltimore. The German Catholic population, which was then rapidly increasing, was sadly in need of priests of their own nationality. Here was a vast field for the Sons of St. Liguori, and they labored in it assiduously. As the Fathers grew in numbers, the sphere of their zeal was not confined to one nationality—it extended to all.

At present, the Redemptorists have sixteen houses in the United States, with one hundred and thirty priests and thirty-four professed students. They have flourishing churches

* For statistics of the Congregation in our country, and other valuable information, the author is indebted to the courtesy of Very Rev. J. Rolando, C.M., Visitor for the United States.

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and parishes in Baltimore, St. Louis, New York, Philadelphia, New Orleans, and other important cities. The House of Studies for the training of members for the Congregation is at Ilchester, Maryland. The majority of the Fathers are natives of Germany; but a considerable number are Americans and Irish. Two distinct provinces were recently established by a decree of November 9th, 1875, namely, Baltimore, Very Rev. Jos. Helmpraecht, C.S.S.R., Provincial; St. Louis, Very Rev. Nicholas Jaeckel, C.S.S.R., Provincial. The late learned Bishop Neumann, of Philadelphia, was a Redemptorist. Bishop Gross, of Savannah, is also a member of this Congregation. For nearly half a century the Sons of St. Liguori, have zealously toiled for the Faith in our country, and their labors have not been in vain.

CONGREGATION OF THE HOLY CROSS.

(A.D. 1841.)

The Congregation of the Holy Cross originated in France immediately after the Revolution, which desolated that country towards the close of the last century. The schools for Christian education had been destroyed. The order of the Holy Cross was intended to supply this urgent want. At first, it was composed only of brothers; later on, in 1837, the Superior, Very Rev. B. Moreau, opened the doors of the Congregation to ecclesiastical candidates; and, after twenty years of successful development, it was approved by the Holy See as a teaching body, composed of priests and brothers, devoting their energies and their lives to educational pursuits in seminaries, colleges, and country schools. Very soon the new Community multiplied. Their houses in France alone reached, in a short time, as high a number as fifty-seven.

In 1841, Father Sorin, C.S.C., leaving France, accompanied by a few brothers, crossed the Atlantic, and opened an establishment at Vincennes, Indiana. The following year the zealous priest purchased some land at a place then called *St.*

Mary of the Lakes, near South Bend, Indiana. It is now well-known as *Notre Dame*, and on it stands the flourishing University of the same name.

At present, the Congregation of the Holy Cross possesses a Province and a Vice-Province in the United States. The Province has its head-quarters at Notre Dame, with nineteen establishments in Indiana, Illinois, Wisconsin, Ohio, and Texas. It counts two hundred and eight members, chiefly Irish, French, and German. The Vice-Province is in the South, with head-quarters at New Orleans. Among the colleges directed by the Congregation are Notre Dame University, which is one of the very first institutions of learning in the country; St. Mary's University, Galveston, Texas; and the College of the Sacred Heart, Watertown, Wis.

Thus the Very Rev. Father Sorin's small commencement has multiplied more than a hundred-fold. God blessed it. The members of the Congregation of the Holy Cross are especially noted for their activity and devotedness. They publish at Notre Dame, the only periodical in the world entirely devoted to the most Blessed Virgin—" *The Ave Maria*." Their labors in the cause of education have been attended with more than success. And the Catholic Church in the Mississippi Valley counts no more earnest, learned, laborious, and faithful sons than the Fathers and Brothers of the Holy Cross.

THE FATHERS OF MERCY.

(A.D. 1842.)

The Fathers of Mercy were founded in France by the Rev. J. B. Rauzan, S.P.M., in 1806. Missions are the chief object of the Society. In 1842, the Right Rev. Faubin-Janson, S.P.M., once the learned and eloquent Bishop of Nancy, came to the United States, and gave missions to the French people from Canada to New Orleans. By his zeal and generosity, New York City soon beheld its first French

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Catholic Church, St. Vincent de Paul's. From 1842 till his death, in 1874, the good Father Lafont, S.P.M., was pastor of this church. Dr. Faubin-Janson may be regarded as the originator of missions in this country. The Fathers of Mercy have four establishments, two in New York City, and two in Brooklyn, counting in all nine members. They conduct St. Louis College, New York.

THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

(A.D. 1844.)

This congregation of priests was founded by the venerable Caspar Bufalo, who died in 1837. It was introduced into the United States in 1844, by the Rev. F. de Sales Brunner, and possesses several convents and seminaries in Ohio and California.*

THE BENEDICTINES.

(A.D. 1846.)

This renowned Order was founded by the Patriarch of the western monks, the great St. Benedict, who was born in Italy in 480, and died in 543. Its history is almost the history of religion, literature, and civilization in Europe, for more than a thousand years. With scarcely an exception, the great intellectual lights of the early and middle ages were Benedictines. Bede, Alcuin, Lanfranc, Anselm were sons of St. Benedict. Many of the most celebrated scholars of modern times were the same. A mere catalogue of the names of distinguished Benedictine saints and authors would itself constitute a large volume.

Out of the two hundred and fifty-nine successors of St. Peter who have occupied the Papal Chair, it is remarkable that no less than forty-nine were members of the Order of

* The author has not been able to obtain the statistics of this Congregation.

St. Benedict. The first of these, elevated to the Holy See, was Benedict I., in A.D. 573; and among the number we find the illustrious names of Gregory the Great, Innocent II., Gregory VII., and Benedict XIV. No less than twenty-three Popes of this Order have been canonized, besides fourteen who have been beatified. In the present century, the Benedictines have supplied the Holy See with two Popes—Pius VII., who was exiled by Napoleon, and Gregory XVI., who died in 1846. Indeed, it is not a little singular that out of the eighteen centuries and more during which the Catholic Church has existed in the world, she has been no less than three hundred and thirty-seven years under the rule of Benedictine Pontiffs.

The chief object of this ancient Order is the glorification of God by a regular and solemn divine service, day and night; also literature, agriculture, and the education of youth.* The Benedictines were introduced into the United States in 1846, by the present Abbot-General, Right Rev. Benedict Wimmer, O.S.B., who leaving the Abbey of Metten, in Bavaria, founded St. Vincent's Abbey, Westmoreland county, Pennsylvania. During the last thirty years the Benedictines have increased quite rapidly in our country; and their untiring zeal in the cause of religion and education needs no labored eulogium.

Their present chief establishments consist of two Abbeys, one in Pennsylvania, the other in Indiana. The Superior of each Abbey is styled Abbot, and has the title of Right Reverend. There are nine Priors in Kansas, New Jersey, Maryland, Pennsylvania, and Minnesota; and about sixteen stations in various States. The Order conducts four colleges, the principal of which is St. Vincent's, attached to the Abbey in Pennsylvania. The religious members of the various houses number about three hundred, namely, one hun-

* The Holy Rule of St. Benedict is the most famous of all monastic rules. The great Cosmos of Medicis and other wise legislators frequently read it in order to learn the maxims of perfect government. See Butler's "Lives of the Saints."

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dred and ten priests, forty-eight clerics, nine novices, and about one hundred and thirty lay brothers. In regard to nationality, they are mostly, Germans, Americans, and Irish.* The sons of St. Benedict have a bright future before them in our Republic; and as they shed a lustre on other countries in other days, so may the land of Washington and Carroll reflect their glories—be blessed by their prayers—enlightened by their teachings.

THE BROTHERS OF THE CHRISTIAN SCHOOLS.

(A.D. 1846.)

The Institute of the Brothers of the Christian Schools was founded in France, in 1684, by the Venerable Jean Baptiste de la Salle, Doctor of Divinity and Canon of Rheims. Its chief object is the Christian education of youth, especially the children of the poor. In the beginning, the holy Founder and his Society met with many difficulties. But Heaven blessed his work. It stood the rude shocks of time. The Rules of the Brothers were approved by Benedict XIII. in 1725, and soon the Order spread over France. It had reached the zenith of its first usefulness, when the fierce storms of the French Revolution scattered it like all other religious communities. Restored by Napoleon in 1802, it again began its great mission. The present century has witnessed the marvelous growth of this Institute, so that its members are now spread over the four quarters of our globe.

The Christian Brothers are religious men who make the four vows of poverty, chastity, obedience, and stability. At first, the vows are made for only one year; then, for three years; and, finally, for life. Their Rules and Constitutions are marked by simplicity, wisdom, and a great knowledge of the human heart. The highest ambition of the Christian Brother is to become a perfect religious and an accomplished teacher—a man whose bright example, knowledge, and in-

* Letter of Right Rev. Abbot Wimmer, O.S.B., to the author.

struction shall impress youth, and fit them for this world and the next. He cannot aspire to the ecclesiastical state. He must be contented and happy in his own modest, but sublime sphere.

The first band of this great Institute of popular religious educators came to the United States at the invitation of Most Rev. Dr. Eccleston, Archbishop of Baltimore, in 1846. They opened an establishment at Calvert Hall, Baltimore. Two years later the Rev. Annet Lafont, S.P.M., introduced a few Brothers to New York City. The astonishing development of these grains of mustard-seed in this Republic must be learned in a few paragraphs.

At present, the Christian Brothers direct ten colleges, namely, Manhattan College, New York City; Rock Hill College, near Baltimore; College of the Christian Brothers, St. Louis, Mo.; St. Mary's College and College of the Sacred Heart, San Francisco, Cal.; La Salle College, Philadelphia; St. Joseph's College, Buffalo, N. Y.; College of the Christian Brothers, Memphis, Tenn.; St. John's College, Prairie du Chien, Wis.; and St. Michael's College, Sante Fé, New Mexico.

They conduct parish schools and academies in New York City, St. Louis, Philadelphia, Baltimore, Albany, Brooklyn, Buffalo, Chicago, Troy, and several other important cities. Their pupils in the United States number over 26,000. There are forty-nine establishments and seven hundred Christian Brothers in our country—and all this is the growth of little more than a quarter of a century! The majority of the younger members of the Institute are Americans; but many are Irish, French, and Germans—the Irish being the most numerous.

While the chief object of the Institute is "the education of youth in a Christian manner, especially the children of mechanics and the poor," nevertheless, other works of charity come within the sphere of its usefulness. The Brothers have charge of seven orphan asylums. Among these is the Catholic Protectory at Westchester, N. Y., an institution which has not its equal on the American continent.

Before them, the Sons of La Salle have a grand mission. The Christian education of the Catholic masses in our cities depends largely on their zeal. The children of laborers and the poor must be instructed—saved. Who more fit for this noble work than the Christian Brothers? Let the glorious record of two centuries answer! France knows the value of the Brothers; other lands have listened to their lessons; and thousands of our own time and country bless them as their revered teachers and benefactors. In the present state of primary education in this Republic, they are the hope of society, the hope of the Church. Save the poor *boy*—instruct him—bring him up in the holy and cherished faith of his fathers—and the *man* is safe! The city without Christian schools is a city sadly in need of them.

There are few great men to whom the world is more indebted than to the illustrious and Venerable de la Salle. He was truly the Apostle of youth. He originated a system of popular education that challenges comparison, and compels admiration. He was the founder of Normal schools. The simultaneous method of teaching was unknown before his day. Not only did his genius and industry supply these, but the learned and saintly priest left behind him thousands of disciples animated by his own spirit, and trained to carry out his vast work. No educated person can read the *Rules of the Christian Brothers*, the *Duty of a Christian towards God*, and those masterpieces of educational wisdom and legislation, the *Twelve Virtues of a good Master*, and the *Government of the Christian Schools*, without being convinced that the Venerable de la Salle was one of the very greatest educators and benefactors that the world has ever seen.

"In the streets of the city, where laughter is loud,
Where mammon smiles down on his worshipping crowd,
Where the footsteps fall fast as the falling of rain,
The sad and the sinful, the vile and the vain;
In the streets of the city what form do we meet,

With long sable robe flowing free to his feet,
 Who is it that moves through the wondering mall?
 'Tis our teacher—a son of the sainted La Salle !” *

MISSIONARY OBLATES OF MARY IMMACULATE.

(A.D. 1848.)

This Order of Missionary Priests was founded in 1816, by Mgr. Joseph Charles de Mazenod, who died Bishop of Marseilles. It was approved by Pope Leo XII., in 1826. The Fathers seek to carry out the object of their society by giving missions and retreats among the poor, the ignorant, and the most abandoned classes; and also by the work of education in clerical seminaries and colleges. They first entered the United States in 1848, when Father Telmon, O.M.I., and two others were sent from Canada to take charge of the Seminary at Pittsburg, Pa. At present, these zealous missionaries number thirty-five, with a few lay brothers, and possess seven houses in our country. They conduct one college at Brownsville, Texas, and have an Indian school and five Indian missions in Washington Territory. The members are principally French and Irish.

* The Institute of the Christian Brothers numbers over 10,000 members. The Superior-General resides in Paris. The present General is Rev. Brother Irlide, who was elected in 1875. The Assistant-General for America is Rev. Brother Patrick. Besides, America is divided into four provinces—New York, St. Louis, Canada, and Ecuador, each having its Visitor, or Provincial, who frequently visits the houses and examines the pupils. The province of Canada was established in 1837, and, at present, numbers 25 houses, 288 brothers, 41 schools, and 2 academies, with 12,000 pupils.

The province of Ecuador, South America, has 9 houses, 80 brothers, 10 schools, 1 protectory, or industrial school, and 2,700 pupils.

For the foregoing statistics I am indebted to the kind courtesy of Rev. Brother Paulian, President of Manhattan College, and Provincial Visitor of the New York District.

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BROTHERS OF MARY.

(A.D. 1849.)

The Brothers of Mary form a religious institute founded by Rev. William Joseph Cheminade, in France, in 1817, and approved by Pope Gregory XVI., in 1839. They devote their lives to the education of youth. The society was introduced into the United States in 1849; and at present, possesses twenty-three houses in Ohio, Illinois, New York, Pennsylvania, Maryland, Louisiana, and Texas.

THE PASSIONISTS.

(A.D. 1853.)

The Passionists were founded by St. Paul of the Cross in 1735. Their holy founder was canonized in 1867, by Pius IX. The labor of their lives is to convert sinners—to draw men towards God by means of missions and retreats. In seeking to carry out this noble object, the Passionists unite the austerity of the Trappist with the activity of the Jesuit. "Our devotional exercises," says one of them, "begin at midnight. At that hour every Passionist rises from his hard couch and repairs to the chapel. There before the altar we chant the divine office, a ceremony which occupies an hour and a half. After this we retire to rest, but rise again at six and repair once more to the chapel for devotions, followed by Masses. The morning hours are devoted by the priests and students to spiritual exercises and study, and by the lay brothers to material offices. Our habits, cloaks, shoes, sandals—everything we wear or use, is made in the house. No woman ever crosses the threshold which divides our cloisters from the reception-room of the Retreat."

In 1853, Bishop O'Connor, of Pittsburgh, being in Rome, brought with him three Passionist Fathers* and a lay brother—the first that entered the United States.

* Fathers Dominic, Anthony, and Albinus.

Though little more than a quarter of a century in this country, the Order has taken firm root, and now possesses five establishments, with one hundred and eight members. The two chief houses are St. Paul's Monastery (the Mother-House for the United States), Birmingham, Pa.; and St. Michael's Monastery, Hoboken, N. J. Of the members, the great majority are Americans, Irish, and Italians.

The grand work which the Passionists have accomplished in this Republic for God, religion, and society may not be written in books, but it is engraved on the converted hearts of thousands, and is known in Heaven!

"The extraordinary success of the Passionists in this country," says Very Rev. Father Nilus, C.P., "is indeed to be wondered at, for the American mind, with its ideas of liberty and independence, would seem to be totally unsuited for the religious life, where the vow of obedience requires such complete submission of the individual will. This apparent phenomenon may be explained by reflecting that only of late have Americans had a proper comprehension of the real character of religious orders. They are practically the most perfect system of a democratic government on earth. The superiors are elected by the members of the Order, and only for a specified time. During that time their authority is qualified by a code of regulations by which all agree to abide. It is this feature, I presume, which makes Religious Orders so prolific in this free and enlightened country."

CONGREGATION OF XAVERIAN BROTHERS.

(A.D. 1854.)

The Xaverian Brothers were founded by Brother Francis Xavier (Theodore James Ryken) at Burges, Belgium, in 1839. They devote their lives to the education of youth. These zealous religious were introduced into the United States in 1854, by the late Archbishop Spalding, then Bishop of Louisville. At present, the Congregation possesses three

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houses; one in Louisville, one in Baltimore city, and one in Baltimore county. It conducts eight parochial schools and St. Xavier's Institute. The members are forty in number, about one-half of whom are Americans, the other half Belgians, Irish, and Germans. The United States forms one of the three provinces, Belgium, England, and America, into which the Congregation is divided. The provincial is Rev. Brother Alexius, who resides at Louisville, Ky.

CONGREGATION OF THE MISSIONARY PRIESTS OF ST. PAUL
THE APOSTLE.

While all the Religious Orders, which we have noticed, had their origin in Europe, this Congregation recently sprang into life on American soil, was established by an American, and it is, we believe, almost entirely composed of Americans. It was founded in 1858 by the Very Rev. Isaac T. Hecker, C.S.P., with a special view to the spiritual wants of this country, and having for its chief object missions and other apostolic works, together with the ordinary parochial charge. Already, the Paulist Fathers have become famous as eloquent preachers and devoted missionaries. A band of them is continually employed in giving missions and retreats from Maine to California. The Congregation possesses one establishment with nineteen professed members, nine novices, and six postulants. The building of a large church and house has been commenced at the location of the present temporary edifice in Ninth avenue and Fifty-ninth street, New York City. *The Catholic World* is managed by the Fathers of this Congregation.

PRESENT STATISTICS OF THE RELIGIOUS ORDERS OF MEN IN THE UNITED STATES. A.D. 1876.

NAME OF ORDER.	Founded.	Introduced into the U. S.	Number of Houses.	Colleges.	Academies.	Schools.	Ayuntms.	Total Number.	American Members.	Irish do.	French do.	German do.	Spanish do.	Italian do.	Polish do.	English do.	Belgian do.
Franciscans.	1209 1598	*						90		Many.	Many.						
Dominicans.	1251 1559	8		2				750	Many.	Many.	Many.		Some.	3			
Society of Jesus.	1540 1565	20	15					60	12	44	Many.		1		1		
Augustinians.	358 1790	13	2	2				45	4	10	22	5	2	3			
Sulpicians.	1642 1791	2						142	35	34	2	7	2				
Trappists.	1038 1805	3						103	45	23	6	129	5	7			
Prebts of the Mission.	1625 1816	13	5			9		164		Maj. y.	20	6					
Redemptorists.	1732 1832	16	1			12		103									
Fathers of the Holy Cross.	1820 1841	19	4	1	2	12	3	208									
Fathers of Mercy.	1806 1842	4	1			6	1	9	3								
Congregation of Precious Blood.	1806 1844																
Benedictines.	520† 1816	12	4	1				300	Many.	6	3	Many.					
Christian Brothers.	1884 1846	49	10	13	63	7		700	Many.	Many.	Many.	Many.					
Missionary Oblates.	1816 1848	7	1					40	6		22						
Brothers of Mary.	1817 1849	23						108	43	34		11	1	17	1		
Passionists.	1785 1853	5				8	1	40	19	5		5					
Xaverian Brothers.	1839 1854	3	1					34	N'y all.	4	5	1					
Paulist Fathers.	1858							16									
Society of Mary.	1836 1863	3	1														
Carmelites.	1180 1865																
Alcian Brothers.	1865 1866	2						35	7	2	7	19					
Servite Fathers.	1233 1870							12	2	3		1		6			
Congregation of St. Viator.	1833 1865	2	1					11									
Congregation of Sacred Heart.	1866 1866	1						16									
Congregation of the Resurrection.	1836 1865	3						11									
Brothers of the S. Hearts.	1822 1847	7						16									
Brothers of Charity.	1809 1874	1						9			7			4	7		2

* See p. 351. The writer has been able to obtain only the statistics of the Brothers of the Third Order, who possess five monasteries, numbering 140 members.

† The exact year in which St. Benedict founded his Order has, we believe, not been fixed by any authority that we have consulted. Some say about A.D. 530. We prefer the above date. St. Benedict began to lead the life of a monk about 493, being then in his fiftieth year. See Father's *Lives of the Saints*.

‡ The Carmelites entered California as early as 1602.

§ The Servites of Mary, commonly called Servite Fathers, were, according to the best accounts, founded in Italy A.D. 1233, by the Most Blessed Virgin and her seven angels, who were believed to have appeared to them, and to have been the cause of their being founded for that purpose. This Order was introduced into the United States by Very Rev. Austin Morini, O.S., accompanied by two Fathers and a lay-brother—all Italian. They have a house and novitiate at Dock Island and a church in Chicago. The author expresses his thanks to Very Rev. Father Morini for the information he has furnished for the purpose of this work. The author also expresses his thanks to the Rev. Father Morini for the information he has furnished for the purpose of this work. The author also expresses his thanks to the Rev. Father Morini for the information he has furnished for the purpose of this work.

See p. 451. The writer has been able to obtain only the statistics of the Brothers of the Third Order, who possess five monasteries, numbering 120 members.

† The exact year in which St. Benedict founded his Order has, we believe, not been fixed by any authority that we have consulted.

Some say about A.D. 530. We prefer the above date. St. Benedict began to lead the life of a monk about 485, being then in his fifteenth year.

See also *Life of St. Basil*.

• The Carmelites entered California as early as 1602.

• The Order of the Servants of Mary, commonly called Servite Fathers, were, according to the best accounts, founded in Italy A.D. 1233, by the Most Blessed Virgin herself. She called together seven Florentine Patricians to exclude themselves from the world for that purpose. This Order was introduced into the United States by Very Rev. Austin Morini, O.S., accompanied by two Fathers and a lay brother—all Italians. They have a house and novitiate at Doty Island and a church in Chicago. The author expresses his belief that the American Brothers have charge of *one* of the most beautiful and sublime monasteries for the poor, one at St. Louis. The center was completed at St. Louis, and the other at St. Louis. Their object is to tend the sick and the

REV. FATHER JOHN McELROY, S.J.

This venerable priest, now in his ninety-fourth year, is one of the illustrious men of our age. John McElroy was born in 1782, near Brookborough, in the county Fermanagh, Ireland. Embarking for the United States from Londonderry, he landed at Baltimore in the summer of 1803. Three years later, he entered the novitiate of the Society of Jesus at Georgetown College. After a long term of thorough study and progress in the way of virtue, Father McElroy was ordained in May, 1817. The record of his glorious labors for nearly sixty years would indeed form a volume, the value of which could only be exceeded by its interest.

"I have had the honor," writes the learned biographer* of our Catholic Chief-Justice, "to know Father McElroy from boyhood as one of the most useful and pious of men. He took charge of the little church in Frederick City, in September, 1822, when an intimacy and true friendship commenced between him and Chief-Justice Taney."

He built a magnificent church at Frederick, where the Maryland province now has its novitiate. Such was the high esteem in which he was held by all classes and creeds that a Protestant writer in 1829, exclaimed: "Strange paradox! Catholic France expels the Jesuits, deprives them of the education of youth, and the Protestants of Frederick contribute each with his fifty dollars to build the Jesuits a college there."

His great influence over his fellow-men proclaims his own greatness. In 1834, the laborers on the Baltimore and Washington Railway grew riotous, and to the number of several hundred, by their boldness and armed gatherings, alarmed the citizens of the surrounding country.† The militia was about to be called out, when it was suggested that a few words from Father McElroy might have more effect than the appearance of a regiment. The Jesuit came, he saw, he conquered; but not like Cæsar. With the magic power of religion he stilled the great human tempest. At the sound of his voice all was peace. The hardworking, but excited men quietly returned to their duty.

When the Mexican war began, another field of heroic toil was

* Samuel Tyler, LL.D., a Protestant gentleman.

† De Courey, in his "Catholic Church in the United States," greatly exaggerates this incident, as Father McElroy remarks in a letter before me.

opened for Father McElroy. He was one of the two Catholic chaplains appointed to attend the American Army, about one-half of which was composed of Catholics. Throughout the whole conflict, he gained the love and confidence of our soldiers to a remarkable degree. In 1847, the famous Jesuit was sent to Boston, which for seventeen years became the principal scene of his zeal and his labors. There he erected the church of the Immaculate Conception, the largest in that city; and Boston College, now in full operation. It is worthy of remark, that no college had ever been established in the capital of New England until 1861, and that then it was a Jesuit college! During this period he was also constantly travelling to all points where the confidence of the bishops, or the wants of the Society called him. When the last hours of Archbishop Hughes arrived, he was visited by his friend, Father McElroy, who offered up the holy sacrifice of the Mass for the last time in his room. That evening the great prelate calmly expired.

"In 1864," writes the venerable man, "I ceased from doing active duty in the ministry. In 1868, I lost my eyesight, which, however, was again restored by a successful operation. I retained the use of my sight for about five years. Since then I have been totally blind; but in other respects I enjoy good health, and daily celebrate, thanks be to God, the holy sacrifice of the Mass."*

This grand old Jesuit, the most aged member of his Order in the world, is himself a living history of the Catholic Church in the United States. For seventy-three years he has witnessed its life, its growth, its progress. What a precious volume his reminiscences would be! May we not hope for such a work? How much could there be told about the spread of Catholicity, the wonderful manifestations of God's grace, and the thousand-and-one adventures and "moving incidents by flood and field!" Of all our living clergy, Father McElroy is the only one who connects the days of Archbishop Carroll with the Centennial Anniversary of American Independence.

* Letter to the author.

V. REV. FATHER EDWARD SORIN, C.S.C.

The distinguished subject of this sketch was born in France, in the early part of this century. Entering the Congregation of the Holy Cross, he was ordained priest; and was soon appointed to establish a branch of his Order in America. Father Sorin landed at New York in the fall of 1841, bent his steps towards the West, and fixed upon a wild, but beautiful, spot in Indiana as a site for the future residence of himself and his religious colleagues. It is now known as Notre Dame.

Father Sorin was gifted with that rare energy which can transform a log-cabin into a university, and a wilderness into a smiling scene where learning, religion, and civilization dwell together. But when the good priest began his work, bigotry was alarmed. "When it was known that Father Sorin and seven Brothers had arrived at Notre Dame, and that he intended putting up a Catholic College, there was much trouble among the reverend gentlemen who held forth in the pulpits of the neighboring towns. Father Sorin was at once multiplied by twelve and made to stand for *one dozen* 'Popish Priests'; and it was considered a fair valuation, rather under than over the mark, to count the seven Brothers, twenty. It was announced that twelve Roman Priests and twenty Monks were 'out at the lake,' and that the Pope of Rome had already sent \$90,000 to Father Sorin, and would shortly send over the trifling sum of \$10,000 to make a round figure! The above is no fancy sketch, but actually took place, and no doubt some good souls, listening to these men of peace and good-will, thought that the Pope would come and settle in South Bend, or Mishawaka."*

At Notre Dame, Father Sorin firmly established his congregation, founded the University of Notre Dame, and the Manual Labor School, built a beautiful church with its chime of twenty-three bells, and began the *Ave Maria*, a religious monthly, in honor of the Blessed Virgin. One little incident will illustrate the religious and practical spirit of this famous priest. In the fall of 1843, he made his annual retreat on the mound between the two small lakes at Notre Dame. Between his various spiritual exercises, he did not think it a waste of time to grasp his

* "Silver Jubilee of Notre Dame University." By J. A. Lyons, M.A.

sharp axe, fell large trees, and clear off the ground on which to build a chapel.

Some years ago, this venerable man was elected Superior-General of his Order. He is yet hale and hearty, with little to indicate old age, save his snow-white hair. If he who makes "two blades of grass grow upon a spot where only one grew before," be a benefactor to his country, what shall we say of such a man as Father Sorin?

V. REV. FATHER HECKER, C.S.P.

Isaac Thomas Hecker was born of German parents in New York City, December 18th, 1819. He was obliged to spend his early youth in manual labor, and after the ordinary common-school education, acquired the knowledge of the branches preparatory to his professional studies chiefly by his own iron efforts. After a long and diligent search he found the true religion, and was received into the Catholic Church by the Rev. F. Rumpler, C.S.S.R., at the Redemptorist's Church in Third street, New York. He was then about twenty-four years of age.

Having been received as a postulant into the Congregation of the Most Holy Redeemer, he was sent to Belgium, where he passed the years of his preparation for the priesthood in the houses of Sts. Frond and Wittem. Before the completion of this period he was sent to London, where he was ordained priest by Cardinal Wiseman in the month of October, 1849. Father Hecker was one of a band of young Redemptorists sent to the United States in the spring of 1851. On his arrival in New York, he immediately engaged in the missionary labors, which employed the greatest part of his time, zeal, and energy during the next ten years.

The autumn and winter of 1857-8 were spent in Rome in arranging the affairs connected with the separation of himself and his associates in forming a new Congregation apart from the Congregation of the Most Holy Redeemer. It is now widely known as the Congregation of St. Paul. The members are generally called Paulist Fathers. Since the establishment of the Congregation of St. Paul, Father Hecker has been employed in the duties of his office as Superior, in various parochial and missionary labors, and in the foundation and direction of the Catholic Publication Society. In September, 1869, he assisted at the Catholic Congress of Malines; and during the session of

the Council of the Vatican, he remained in Rome as one of the theologians of the late Archbishop Spalding of Baltimore.

Since that time Father Hecker was obliged to take another and longer tour in Europe, Egypt, and the Holy Land for the restoration of his impaired health. From this journey he returned sensibly improved and prepared to resume the more important duties of his office in October, 1875. On December 29th, 1875, he was re-elected Superior of the Congregation of St. Paul for the regular term of nine years. During the last quarter of a century, no one has done more to influence and elevate the Catholic mind of America than Father Hecker.

REV. FATHER ARNOLD DAMEN, S.J.

In the first years of the nineteenth century, Arnold Damen was born in Holland. Entering the Society of Jesus, he came to America, and for thirty-five years he has devoted his time, his talents, his rare eloquence, and wonderful energy to the work of converting thousands to the true religion, and in erecting monuments of faith to the glory of God. To few men does the Catholic Church in the United States owe more than to Father Damen.

In 1857, he purchased ground, established the Society of Jesus in Chicago, and built the great "Church of the Holy Family," which was solemnly dedicated in 1860. He also founded and completed St. Ignatius College, which may be regarded as one of the crowning labors of his life.

But it is as *the* great Catholic missionary that Father Damen is known throughout this Republic. The success of his career for nearly a quarter of a century in the missionary field is something nearly marvelous. He has been the means of reviving the Faith in the cold hearts of hundreds of thousands of tepid Catholics. He has received over 8,000 Protestants into the Catholic Church. Ten of these were ministers of various sects.

As an orator and preacher, Father Damen has, perhaps, no superior in this country. Those who have heard him can truly exclaim: "How forcible are right words!" His language burns like a torch. It goes straight to the heart. Even men whose stern nature has been hardened by years of indifference are moved to tears. Many qualities combine to produce this effect. His manly, venerable, and imposing presence, his intense

earnestness, and his magic power over simple language, enable him to move a congregation or an audience at will.

As the illustrious missionary of our age and country, Father Damen still continues his sublime labors, his brow encircled with the halo of age and sanctity, and his head adorned with the white hairs of many winters. He travels with his band of apostolic colleagues from city to city, from North to South, from East to West, converting the hardened and the indifferent, and doing good to all who come within the reach of his influence. His life is best told by his works, and all his works are known but to God.

REV. F. X. WENINGER, S.J., D.D.

Francis Xavier Weninger was born of a noble family, in the city of Marburg, Austria, in 1805. Some years after his birth, his parents went to reside at the capital, where the young man became a special *protégé* of the royal family. In the University of Vienna he made his course of divinity, and was ordained priest. After his ordination, Father Weninger returned to his native diocese, and was appointed Professor of Dogmatic Theology in the University of Gratz. Here, abandoning a brilliant career, he entered the Society of Jesus. After making his novitiate, he was sent to the province of Gallicia to review his theological studies; for it is customary in the Society to make those who enter from the secular clergy review their divinity course in its schools, thus securing similarity of views and training.

With the desire of laboring among the German element in America, Father Weninger left his native country, and landed in New York, in the summer of 1848. He gave his first mission at Oldenburg, Indiana. His remarkable missionary career during the last twenty-eight years is not unknown to the Catholics of the United States. While his zeal has been principally exercised among the Germans, his tall and venerable form is familiar to many a French and English speaking congregation. He has repeatedly traversed the country from the Atlantic to the Pacific, from Lake Superior to the Gulf of Mexico. He has given about seven hundred missions, and erected over six hundred mission crosses, memorials of his long-remembered visits. Besides, he has written and published one or more works every year. This gifted and learned Jesuit is the author of over eighty volumes, of which ten are in English.

Father Weninger, now in his seventy-first year, is still active, vigorous, and engaged with his usual energy in the laborious ministry of the missions. It is to be hoped that the apostolic man will himself write a history of his labors in the United States, giving an account of the singular conversions he has witnessed, and the many stirring and extraordinary scenes through which he has passed during nearly a third of a century.

REV. BROTHER PATRICK.

Rev. Brother Patrick, Assistant-General of the Brothers of the Christian Schools, is one of the great Catholic educators of our time and country. He was born in Nenagh, County Tipperary, Ireland, in 1825. He is come of a patriotic Catholic family (Murphy), which did and suffered much for "the land they loved." When the boy was only two years of age, his father emigrated to Canada. After obtaining a good education, he entered the novitiate of the Christian Brothers, Montreal, where he received the name since so honored and widely known.

His superiors soon recognized in the youthful Brother that virtue, ability, and marked character which gained their confidence and esteem. Brother Patrick was appointed Director of the house in Montreal, when but a few years in the Order.

At this period, Archbishop Kenrick invited the Christian Brothers to St. Louis, where they opened an academy. For want of a firm, guiding hand, this institution began to languish; and in the summer of 1853, Brother Patrick was sent to the rescue. Thus, nearly a quarter of a century ago, he began his labors in this Republic. His presence infused new life into the young academy at St. Louis, which he soon raised to the rank of a college. The Brothers had been for some years in the Archdiocese of New York, and had opened an academy at Manhattanville. Its success was very uncertain until Brother Patrick arrived. By his zeal, vigor, and energy it was transformed into a college—Manhattan College, now well known as the chief seat of learning conducted by the Christian Brothers in this Republic. Wherever he went, Brother Patrick left the trace of a master hand.

In 1861, he succeeded Brother Facile as Provincial Visitor of the American establishments; and in 1873 he was appointed Assistant-General of the Order in America. He is the first English-speaking person who ever occupied that position. The du-

ties of his office oblige him to reside in Paris, and he visits America only occasionally. During his visit in 1875, he made a complete tour of inspection of the houses of his Order in New York, Canada, Maryland, Missouri, New Mexico, California, and elsewhere. Much of the prestige now enjoyed by the worthy disciples of the Venerable John Baptist de la Salle on the American continent is, in good part, due to the ability, zeal, piety, and liberal, enlightened mind of Brother Patrick.

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CHAPTER II.

THE RELIGIOUS ORDERS OF WOMEN.

INTRODUCTORY—THE URSULINES—CARMELITE NUNS—VISITATION NUNS
—SISTERS OF CHARITY—SISTERS OF CHARITY OF ST. VINCENT DE
PAUL—SISTERS OF LORETTO—SISTERS OF CHARITY OF NAZARETH—
LADIES OF THE SACRED HEART—SISTERS OF ST. JOSEPH—SISTERS
OF PROVIDENCE—SISTERS OF NOTRE DAME—SISTERS OF THE HOLY
CROSS—SISTERS OF MERCY—SISTERS OF THE GOOD SHEPHERD—
SCHOOL SISTERS OF NOTRE DAME—PRESENTATION NUNS—THE LIT-
TLE SISTERS OF THE POOR—TABLE OF STATISTICS.

"Clear and loud from the convent tower
Sounded the 'Angelus' bell,
Pealing out on the morning air,
Calling the faithful ones to prayer,
And they loved its tones full well."

—LEGEND OF SISTER BEATRICE.

To the Catholic Church, woman owes her elevated position in society. History admits of no doubt on this point. By the so-called civilization of the ancient pagan nations, as the weaker sex she was degraded. It is the same in the heathen land of to-day. But Catholicity, by teaching the common origin and destiny of man, by elevating marriage to the dignity of a holy sacrament, by honoring the Blessed Mother of Jesus Christ, and by crowning the state of virginity with peerless splendor, exalted and ennobled woman.

Happy the country which possesses communities of pious virgins who dedicate to God their talents, and youth, and beauty, and innocence! The Almighty alone knows how often the fervor and perseverance of their petitions and the sanctity of their lives have saved society from imminent destruction, and preserved wicked and corrupt cities from the fate of Sodom and Gomorrah, which would not have

been destroyed if a few just ones had been found in them. Whilst the vain and the sinful are engaged in reveling and frivolous amusements, *their* prayers ascend night and day, like sweet incense, to the Throne of God, and bring down on a guilty world the mercy of Heaven.

"Who can measure," exclaims the profound Balmes, "the salutary influence which the sacred ceremonies with which the Catholic Church celebrates the consecration of a virgin to God, must have exercised on female morals! Who can calculate the holy thoughts, the chaste inspirations which have gone forth from these silent abodes of modesty, erected sometimes in solitary places, and sometimes in crowded cities!"*

"But," some may inquire, "can happiness really be found within the secluded walls of a convent?" Those who possess God are always happy—blessed with a cheerfulness and peace of soul which the world cannot give. Let the young and saintly Princess Louise answer. Writing from a convent to her father, Louis XV., King of France, she said: "I am filled with consolation—I have reached the summit of happiness. Everything that was around me in the Court promised pleasures, but I could not enjoy them. Here, on the contrary, where everything appears destined to afflict nature, I feel the purest delight; and ever since I entered this abode, I cannot but ask myself every day: Where are the austerities with which it was pretended to frighten me?"†

Nor is this all. Religious ladies, while attending to their own sanctification and aspiring to an unfading crown, are far from being idle members of society, or careless of the interests or wants of others. There is no work of humanity, charity, or education in which they do not take a part. The world is largely their debtor. Human mathematics cannot compute what modern civilization owes them. Has ever

* "European Civilization."

† Proyard's "Life of Madame Louise of France."

earth produced a nobler woman—a grander heroine than the true *Daughter of Charity*?

"Unshrinking where Pestilence scatters his breath,
Like an angel she moves 'mid the vapor of death;
Where rings the loud musket and flashes the sword,
Unfearing she walks, for she follows the Lord.
How sweetly she bends o'er each plague-tainted face,
With looks that are lighted with holiest grace!
How kindly she dresses each suffering limb,
For she sees in the wounded the image of Him!

"Behold her, ye worldly! behold her, ye vain!
Who shrink from the pathway of virtue and pain;
Who yield up to pleasure your nights and your days,
Forgetful of service, forgetful of praise.
Ye lazy philosophers—self-seeking men—
Ye fireside philanthropists, great at the pen,
How stands in the balance your eloquence weighed
With the life and the deeds of that high-born maid?"
—G. GRIFFIN.

THE URSULINES.

(A.D. 1727.)

It was a bright day in the summer of 1639. A small vessel glided up the St. Lawrence and neared the fortress of Quebec. The cannon roared welcome. All labor ceased. The governor, some priests, and a file of soldiers were ranged on shore. A party of religious ladies landed, and for the first time trod the soil of Canada. They consisted of the famous Marie de l'Incarnation, Madame de la Peltrie, and a number of Ursuline nuns. That was the first day in the American history of this great Order.

In 1727—just a century and a half ago—another band of Ursulines landed at New Orleans. An establishment was founded. It exists to this day—the oldest convent of women in the United States.

But I anticipate. Let us glance at the origin of the Ursulines. St. Angela Merici, the Foundress of the Ursuline Nuns, was born in Italy, about the year 1470. Her life was one of devotion. In her day, Europe was full of the

scandal and heresy raised by the apostate monk, Martin Luther. Until that time, all the religious Orders of women had been cloistered. Angela Merici, seeing the wants of the age, determined to found an uncloistered society. She was the first to suggest and carry out this form of female religious life. In 1537 she gathered around her seventy-three maidens, who embraced the rule which she drew up under the invocation of St. Ursula. They were to live in their own homes, and devote themselves to comforting the afflicted, visiting the sick and poor, instructing the ignorant—in fact, undertaking any work of mercy that might present itself. Pope Paul III. solemnly confirmed the new Order in 1540. It is worthy of remark, that the Ursulines and the Society of Jesus were founded and approved almost in the same years. The Order soon spread over Italy, France, and other countries. As a cloistered sisterhood, it dates from 1612. For over two hundred and sixty years the Ursulines have taken the front rank among the greatest educators of modern times.

We have already referred to the ancient convent of New Orleans. Its history has been checkered, but it has bravely withstood the storms of time.* Nor has it been a fruitless

* When Louisiana was ceded to the United States by France, in 1803, the Ursuline Convent was composed of eleven sisters, while their academy counted 170 pupils, of whom 73 were boarders. It was suggested by some that the cession of territory might affect the nuns' right to their property. In order to have it formally confirmed to themselves and their successors, they addressed a petition to Thomas Jefferson, then President. The illustrious man's reply deserves a place here :

"The President of the United States to the Sœur Therese de St. Xavier Farjon, Superior, and the Nuns of the Order of St. Ursula, at New Orleans :

"I have received, holy sisters, the letter you have written me, wherein you express anxiety for the property vested in your institution by the former governments of Louisiana. The principles of the Constitution and Government of the United States are a sure guarantee to you that it will be preserved to you sacred and inviolate, and that your institution will be permitted

mother, having supplied Texas with two establishments—Galveston and San Antonio; the first in 1847, the other five years later.

The celebrated, but ill-starred New England house owed its foundation to the zeal of Rev. John Thayer, of Boston. He resolved to found a convent in his native city; and, for the purpose of raising funds, proceeded to Europe, in 1803. Eight years later, he took up his residence permanently in Limerick, Ireland. One of his warmest friends was a gentleman named Mr. James Ryan, whose two pious and accomplished daughters offered to go and join Father Thayer's proposed convent. The convert-priest gladly accepted the offer of the young ladies; but, early in 1815, he took sick and died, his last moments being consoled by his devoted spiritual children. The generous Mr. Ryan enabled his two daughters to carry out their noble design. They sailed for Boston, were welcomed by Bishop Cheverus, and proceeded to the Ursuline convent of Three Rivers to make their novitiate. At the expiration of their noviceship, in 1818, Dr. Matignon went to Three Rivers and escorted the Misses Ryan, now Sisters Mary Joseph and Mary Magdalen, to the convent which the Bishop had prepared near his cathedral. Thus began an institution which, for sixteen years, was a blessing to New England. In 1827, the Ursulines removed to their new convent on Mount Benedict, Charlestown. Should any one be inclined to ask about the after-history of this house, we would say: "You are, perhaps,

to govern itself according to its own voluntary rules, without interference from the civil authority. Whatever diversity of shade may appear in the religious opinions of our fellow-citizens, the charitable object of your institution cannot be indifferent to any; and its furtherance of the wholesome purposes of society, by training up its younger members in the way they should go, cannot fail to insure it the patronage of the Government it is under. Be assured it will meet all the protection which my office can give it.

"I salute you, holy sisters, with friendship and respect.

" (Signed,)

TH: JEFFERSON."

*Therese de St.
Order of St.*

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happy in having never seen its ruined and blackened walls, in having never heard the yells of the brutal mob of ruffians who did the work of destruction, on the 11th of August, 1834!"*

The Ursulines have about twelve establishments and three hundred and sixty members in the United States. They have flourishing academies and convents in New York, Cleveland, St. Louis, New Orleans, Galveston, San Antonio, and several other cities.

THE CARMELITE NUNS.

(A.D. 1790.)

The Discalceated Nuns of the Order of Our Lady of Mount Carmel were founded by Blessed John Sorèth, a Frenchman, the twenty-sixth General and first reformer of the Carmelites. They received the approbation of Pope Nicholas V., in 1452. The rule, which had been mitigated,† was restored to its former rigor by the renowned St. Teresa, in 1562, since which date it has been strictly observed by all her daughters.

* In vain did the Lady Superioress endeavor to calm the barbarous horde. Nothing would avail. The nuns and their pupils were obliged to fly, having barely time to dress, and leaving all at the mercy of the citizens of enlightened New England! In a few moments all was in a blaze. The chapel was violated, the vestments torn to shreds, *the Bible burned in mockery*, the plate carried off; and one wretch, taking the sacred species from the tabernacle, went off vomiting his blasphemous boasts, till, struck with the Divine vengeance, he became suddenly a maniac, and seemed a victim to devouring flames. To escape the agony he suffered, he seized a razor, and cut his throat from ear to ear. The plunder of the convent did not, however, satisfy the wretches. They broke open the tombs of the deceased nuns, and, finding nothing, left the uncoffined bodies exposed!—"The Metropolitan," Vol. IV., 1856.

† There are six houses of the mitigated Carmelites in the United States. The members teach, attend hospitals, etc.

The Carmelite Nuns were the first female religious who established themselves within the limits of the thirteen original States. In 1790, Father Charles Neale brought with him from Belgium to our shores four Carmelites, three of whom were Americans, the fourth, an English lady. Thus one of the most austere Orders in the Church was the earliest to naturalize itself in the young Republic. The three American ladies were natives of Maryland, members of the Matthews family. They had made their religious profession in Belgium, with the hope of eventually establishing the Order in this country. Happily their hope was realized. They took possession of their humble convent in Charles county, Maryland, on October 15th, 1790. In 1831, the nuns removed to Baltimore. At present, they have two houses, one in Maryland, the other in Missouri, with thirty-one religious. A branch of the Baltimore establishment has lately been founded at Rimouski, Canada. The number of nuns in each convent is limited to twenty-one.

The life of these holy daughters of St. Teresa is a severely contemplative one. They fast eight months in the year, wear woolen clothing, and sleep on straw beds. They recite the canonical office, and offer up their prayers, fasts, and other good works for the benefit of souls, and particularly for those who labor in the vineyard of Christ. They never eat meat except in case of necessity when the physician prescribes the use of it. But in the midst of this seeming austerity, they enjoy a peace and happiness to which the world is a stranger.

THE VISITATION NUNS.
(A.D. 1808.)

The Sisters of the Visitation of Our Lady is one of the oldest Orders in this country. It honors as its founders the holy Bishop of Geneva, St. Francis de Sales, and the pious lady St. Jane Frances de Chantal. Its origin in America is remarkable. No house of the Order sent a colony to our

shores; but God finding in Ireland a pious virgin, who sought to devote herself to His service, led her reluctant to the Western World, and disclosing to her His wishes in her regard, made her the foundress and mother of the numerous convents of the Visitation which now exist in the United States.

The first house of the Order was founded at Anneecy by St. Jane Frances de Chantal and four companions, on Trinity Sunday, 1610. St. Francis de Sales drew up the rules and constitutions, which Pope Urban VIII. approved in 1626. At present, teaching is the great object of the pious and accomplished Ladies of the Visitation. As wise, cultured, and practical educators they are unsurpassed. By their constitutions each convent is independent of the rest, and is subject to the Bishop of the diocese. The members are divided into choir nuns, associates, lay, and out-sisters. The choir nuns alone are obliged to chant the office, the others merely reciting a certain number of Paters and Aves. Choir sisters or associates fill the offices of the house; and properly no convent should have more than thirty-three members. In our devotion to the Sacred Heart we must not forget that a house of the Visitation was its cradle. In the convent of Paray-le-Monial lived the Blessed Margaret Mary Alacoque, to whom our Divine Lord displayed His Sacred Heart, inflamed with love, but wounded by neglect, and whom He commissioned to establish the devotion to it in His Church.

Miss Alice Lalor, a pious young Irish lady, was the chosen instrument of Providence for the establishment of the Visitation Nuns in the United States. Her history is a confirmation of the saying, that truth is stranger than fiction. In company with her parents, she arrived in America in 1797. She chose as her confessor the saintly Father Leonard Neale, afterwards Archbishop of Baltimore. He became the St. Francis de Sales of the New World; she the St. Jane F. de Chantal. The foundation of the first house may be dated from 1808, though it was eight years later when Miss Lalor, now Mother Teresa, and her companions, pronounced their

solemn vows of religion, and were erected by the Holy See into a Convent of the Visitation, with all the rights and privileges enjoyed by other monasteries of the Rule. This was the Georgetown, D. C., establishment—the oldest female academy within the limits of the thirteen original States. Soon their fame as educators spread abroad, and their numbers increased, thus enabling them to found new houses. Among those who early entered the Order was Miss Virginia Scott, daughter of the celebrated General.

At present, the Visitation Nuns in the United States possess eighteen establishments, each of which has its academy for the education of young ladies. The Sisters number about five hundred, the majority of whom are Americans, and natives of Ireland. They have academies in Brooklyn, Wheeling, Baltimore, Washington, Wilmington, Catonsville, Frederick, and other cities. But it is especially in Maryland and the District of Columbia that the Order has grown and taken firm root. From these points it has radiated in all directions.

THE SISTERS OF CHARITY. (A.D. 1809.)

(Mother-House at Emmittsburg, Md.)

What is a Sister of Charity?

“A lady vowed to serve both God and man,
No narrow aims her cherished cares control,
She does all faith, love, pity, watching can,
To heal the body and to save the soul.”

The Sisters of Charity were founded in France in 1633, by Madame Le Gras, under the direction of St. Vincent de Paul. The object of this noble institute was to bestow every possible care on the poor, the sick, the orphan or foundling, prisoners, the insane, and the afflicted of every description. The services of these devoted women were universally sought after. Before the French Revolution, they counted no less than four hundred and twenty-six establishments in Europe.

The origin and growth of the Daughters of Charity in the United States mark the marvelous ways of God. Their famous foundress in America was Mother Seton—a pious and gifted lady, whose name and deeds are familiar to the world. In 1805, in the face of countless difficulties, she became a Catholic. Three years later, when she opened an academy at Baltimore, the designs of Providence began to manifest themselves more particularly in her regard. Miss Cecilia O'Conway became her first companion. Through the generosity of a young convert, Mr. Samuel Cooper, some land was purchased near Emmittsburg, Maryland, and buildings begun for a Convent of Sisters of Charity. Here Mother Seton and four associates took the religious habit on January 1st, 1809. The Rules and Constitutions of the Daughters of St. Vincent de Paul, in France, were obtained; and, with some modifications, approved by Archbishop Carroll, were adopted. The humble community increased. In 1812, it numbered twenty members. Two years later, a colony of the Emmittsburg Sisters went to Philadelphia; and in 1817, Bishop Connolly, of New York, invited them to take charge of the Catholic orphans of his city. The mother-house contained the novitiate and a boarding-school for girls.

The success of the Sisters as teachers and angels of charity became known far and wide, and they spread with a rapidity that cannot be detailed in a brief notice. In 1846, the New York houses were erected by Bishop Hughes into a distinct and independent community, which adheres to the original rules, constitutions, dress, and customs of the Society, as established by Mother Seton. In 1850, the mother-house of Emmittsburg, with all its branch-establishments, assumed the habit worn by the French Sisters; while the members renewed their vows according to the formula adopted in the Society of St. Vincent de Paul. The Emmittsburg community now forms a province of that great Society; and, at present, numbers one hundred and two houses, with one thousand one hundred and fifty-one members in the

United States.* They conduct fifty schools, thirty-eight orphan asylums, thirty hospitals, and one academy, St. Joseph's at Emmittsburg, an institution which ranks very high as a Catholic female seminary.

THE SISTERS OF CHARITY OF ST. VINCENT DE PAUL.

(A.D. 1809.)

(*Mother-House at Mt. St. Vincent, N. Y. City.*)

The New York Sisters of Charity now represent the Society as founded by the saintly Mother Seton. Forming, as they do, a distinct organization, their growth and labors justly merit a distinct notice.

In 1817, Bishop Connolly, of New York, as already noticed, applied to the Superior-General of the Sisters of Charity, at Emmittsburg, for some Sisters to take charge of an orphan asylum in his episcopal city. The new mission was confided to the pious and zealous Sister Rose White, and two companions. On the 13th of September, they took charge of St. Patrick's Asylum, corner of Prince and Mott streets. This was the humble beginning of that flourishing community, whose establishments of mercy, charity, and education now cover the Empire State, and in which alone the rule and dress of Mother Seton are preserved unaltered.

Some time after his accession to the see of New York, Dr. Hughes wished to establish a male orphan asylum. This, with other wants in view, induced the zealous prelate to make a formal petition to Emmittsburg for a large colony of Sisters. The Council of the mother-house notified him that his request could not be granted, and moreover, that the Sisters would no longer be allowed to take charge of male orphans.

* From statistics furnished by Rev. Mother Mary Euphemia Blenkinsop, to whom the writer expresses his thanks.

The Bishop then corresponded with the Superior-General, representing the urgent necessities of his diocese; and the result was the establishment of a separate mother-house at New York, of which Dr. Hughes may be considered the founder. The members who did not desire to remain under the new order of things, were left at perfect liberty to go to Emmitsburg. Of the fifty Sisters at that time in the dioceses, thirty-one remained; and the 8th of September, 1846, the Feast of the Immaculate Conception of the Most Blessed Virgin, Dr. Hughes constituted the Sisters of Charity in his diocese, a separate community, under the title of the "*Sisters of Charity of St. Vincent de Paul.*" Pius IX., by a Bull of June, 1847, approved the new organization, and conferred upon it all the rights and privileges granted to the Sisters of Charity in France or America.

From this forward, the growth and spread of the Society have been little short of wonderful. In 1849, a house was opened at Halifax, N. S., and year after year other establishments were founded. Archbishop Hughes purchased the beautiful property known as Forrest's Castle and grounds on the Hudson, as a proper site for the mother-house and chief Academy of his cherished spiritual Daughters. He laid the corner-stone of the new edifice in September, 1857, and in September, 1859, Mount St. Vincent's Academy was formally opened. Here the pious and cultured Daughters of Mother Seton give an education that for breadth and excellence is worthy of admiration.

The Sisters of Charity of St. Vincent de Paul number six hundred members, in thirty-seven houses and forty-eight dependencies, principally in the Middle and New England States. They conduct sixteen academies, forty-eight schools, thirteen orphan asylums, and two hospitals. The Superiorress, Mother M. Regina Lawless, was born in Ireland, and is a lady possessed of many eminent qualities.

"Where want and affliction on mortals attend,
The Sister of Charity there is a friend!"

THE SISTERS OF LORETTO.

(A.D. 1812.)

The Sisters of Loretto, or the Friends of Mary at the foot of the Cross, were founded in Kentucky in 1812, by the holy missionary, Rev. Charles Nerinckx. The chief object of the institute is the sanctification of the members and the religious instruction of girls. Speaking of the early Sisters of Loretto, the famous Bishop Flaget, who knew them well, and who knew sanctity well, said, they "were the edification of all who knew them; their singular piety and penitential lives reminding one of all that we have read of the ancient monasteries of Palestine and Thebais."

The mother-house of the Order is at Loretto, Marion county, Kentucky, in which State these Sisters conduct a large number of educational establishments. They have houses at Cape Girardeau, Mo.; Florissant, Mo.; Montgomery, Ala.; Denver, Colorado; Santa Fé, New Mexico; and other cities. The Sisters of Loretto number three hundred and twenty-six members, and direct about forty academies and schools.

THE SISTERS OF CHARITY OF NAZARETH.

(A.D. 1812.)

The Sisters of Charity of Nazareth were founded in Kentucky in 1812, by the Right Rev. John B. David, coadjutor Bishop of Bardstown. What has been said of the Sisters of Loretto, instituted at the same time, might with equal truth be repeated of the Sisters of Charity of Nazareth. It was especially during the late civil war that these noble women proved their sublime charity and heroism. The Order numbers two hundred and ninety members, and conducts one hospital, one infirmary, one orphan asylum, and about twenty schools and academies in Kentucky, and has other houses in Ohio and Mississippi. The mother-house is at Bardstown, Ky.

THE LADIES OF THE SACRED HEART.

(A.D. 1818.)

Of the Orders instituted within the present century, none has obtained a more extended development, or been the occasion of more recognized good, than the Ladies of the Sacred Heart of Jesus. None is better known in the United States. Little more than half a century has elapsed since the first small colony of its members reached our shores; and, to-day, the Convents of the Sacred Heart range from the St. Lawrence to the Gulf of Mexico.

This Order was founded in France at the beginning of the present century, by Madame Sophie Louise Barat, who wisely governed it for nearly fifty years. The Rule, which is based on that of the Society of Jesus, was drawn up by the learned Father Varin, S.J., and solemnly approved by Pope Leo XII., in 1826. The Ladies of the Sacred Heart may be considered as cloistered religious, though not confined to one particular house. They are devoted to the education of young ladies, including in their duties the gratuitous instruction of the poor. The novitiate lasts for two years, at the end of which the nuns take simple vows of poverty, chastity, and obedience. Some years later the solemn vows are taken at profession. The dress and veil are black, with a plain white cap, and abroad they wear a cloak and plain black bonnet. The choir sisters wear suspended on the breast a silver cross with the inscription: "*Spes unica, cor unum et anima una in corde Jesu.*"

The introduction of this Order in 1818, is due to the zeal of Bishop Dubourg of New Orleans. In that year he obtained five members from France, Madame Duchesne being superioress of the little band. Their first house was at Florissant, Missouri.* Establishments at Grand Coteau, La.; St. Louis, Mo.; and St. Charles, followed as years passed on. In 1840, the distinguished Madame Gallitzin,†

* This convent was closed about twenty years ago.

† A cousin of Prince Gallitzin, the Apostle of the Alleghanies.

then Provincial of the Order, founded a mission and opened an academy among the Pottawatamies on Sugar Creek, Kansas. Here the Sisters collected fifty children in less than a month. They have continued to this day to bestow on the daughters of the red man the best instruction that the whites enjoy.

In 1841, Bishop Hughes, anxious for the spiritual improvement of his diocese, sought an Order of women trained to give the highest possible education. He deemed the Ladies of the Sacred Heart best fitted to realize his object; and under the guidance of Madame Gallitzin, a house was founded at New York. After various changes of residence, the Sisters finally took possession, in 1846, of their present beautifully situated Convent and Academy at Manhattanville, New York City.

At present, the Ladies of the Sacred Heart have twenty Convents, numbering eight hundred and nineteen members, in New York, Missouri, Ohio, Pennsylvania, Rhode Island, Michigan, Louisiana, and Kansas. They conduct twenty academies, fifteen schools, and two orphan asylums.* Thus has the little community of five pious and accomplished ladies, who landed on the banks of the Mississippi, gone on steadily increasing like the laughing stream that trickles down the rocks, and swells at last to a mighty river.

THE SISTERS OF ST. JOSEPH.

(A.D. 1836.)

The Congregation of the Sisters of St. Joseph was founded in France, in 1650, by Mgr. Henry de Maupas, Bishop of Puy, who established it at the suggestion of Father Peter Medaille, a celebrated missionary of the Society of Jesus. Everything included in the words, *charity, mercy, education* claims the attention of these devoted Sisters. The modest Daughter of St. Joseph, in her plain, loose, black dress, with

* Letter of Madame Sarah Jones, Superioress.

wooden crucifix on the white kerchief, can be found in the hospitals of the poor, the asylums of the fallen, the cell of the prisoner, and the halls of the academy, her presence brightening the pathway of the afflicted, and diffusing on every side the blessings of peace, consolation, and instruction.

Each convent is governed by a prioress, an intendante, and a coadjutress. On Sundays and holidays the members say in common in the chapel, the Little Office of the Blessed Virgin, and they recite daily the Little Office of the Holy Ghost, the Litany of the Holy Name of Jesus, the Litany of Loretto, and that of St. Joseph with the Rosary. They meditate twice a day and fast every Saturday. The novitiate is prolonged to two years, after which they take simple vows, from which the Bishop can dispense them.

In 1836, the United States welcomed the Daughters of St. Joseph. In that year six Sisters under the auspices of Bishop Rosati, of St. Louis, opened an establishment in Illinois. This little band soon increased. At the invitation of Bishop Kenrick, of Philadelphia, a few Sisters assumed the care of St. John's Orphan Asylum. In 1851, the Bishop of Toronto, Canada, introduced them into his diocese, where they now have several houses and flourishing academies. Four years later they opened a school in Brooklyn, N. Y.; and during the last twenty years they have spread so rapidly that at present they have establishments in nearly every diocese in the United States. The Sisters of St. Joseph count about fifteen hundred members. They conduct forty-two academies, twenty select schools, twenty asylums, and nine hospitals. They are also specially charged with the instruction of the colored children of the South. But their labors cannot easily be summed up in figures.

SISTERS OF PROVIDENCE OF THE HOLY CHILDHOOD OF JESUS.

(A.D. 1840.)

The Sisters of Providence were founded in France, in 1812, by Rev. Father Dujarie, and Mlle. Zoe de Roscoat,

daughter of a Norman count. In 1839, Bishop Bruté, of Vincennes, Indiana, invited a colony of these religious to his remote diocese. Six Sisters were chosen for the mission, and after a pleasant voyage reached New York. A long and tedious journey of three weeks over rough roads, rocks, and rivers brought them to Vincennes. The saintly Dr. Bruté had just died. But the Sisters lost no time in reaching their new residence at St. Mary's of the Woods, where an unfinished house was to be their convent, a log-cabin their chapel, and a board their altar. Thus did the Sisters of Providence, with no aid but Providence, begin their mission in a new land, whose language they knew not, with nothing but a wilderness around them and actual destitution staring them in the face. But they triumphed over every obstacle. In July, 1841, the Sisters opened their academy—an institution whose prosperity has kept pace with the course of years. Besides the mother-house at St. Mary's of the Woods, they now conduct twenty-four branch establishments in Indiana, Texas, and Idaho, in which upwards of four thousand children receive the instruction suited to their different stations in life.

THE SISTERS OF NOTRE DAME.

(A.D. 1840.)

The Sisters of Notre Dame were founded, in France, in 1804, by Mlle. Marie Rose Julia Billiard, better known as Mother Julia. They devote themselves to the education of youth, especially orphans and the children of the poor. By the zeal of Archbishop Purcell, of Cincinnati, a colony of these excellent religious was brought to the United States, in 1840. Their diffusion was like many other Orders—rapid. At the present time the Sisters of Notre Dame possess over twenty convents in Maryland, Ohio, Massachusetts, and other States. Their numerous institutions of charity and learning are the admiration of all who know them.

THE SISTERS OF THE HOLY CROSS.

(A.D. 1843.)

The Sisters of the Holy Cross were founded in France in 1834, by the Abbé Moreau. Their rules and constitutions were approved by Pius IX. in 1857. A number of the good religious first came to the United States in 1843; and their establishments have multiplied in an astonishing manner during the last third of a century. Education and all works of mercy and charity come within the scope of their institute. At present, the Sisters of the Holy Cross number two hundred and fifty religious, and have establishments in Indiana, Illinois, Wisconsin, Louisiana, Pennsylvania, Maryland, and New York. They conduct numerous schools and academies, the principal of which are St. Mary's Academy, Notre Dame, Indiana; and St. Catharine's Normal Institute, a training-school for Catholic lady-teachers, Baltimore, Md.

THE SISTERS OF MERCY.

(A.D. 1843.)

"Thus many years she lived a Sister of Mercy; frequenting
Lonely and wretched roofs in the crowded lanes of the city,
Where distress and want concealed themselves from the sunlight;
Where disease and sorrow in garrets languished neglected."

—LONGFELLOW.

Ireland, which has given the American Church such a large number of its zealous clergy and so many of its learned and devoted prelates, has none the less contributed towards peopling this land with religious communities. It is to that Isle of Faith that we are indebted for the Sisters of Mercy.

Miss Catherine McAuley, the revered Foundress of this noble Institute, was born near Dublin. After an eventful, but pious youth, she resolved to give herself entirely to God, by serving His poor and by alleviating human misery. For this purpose, she employed her fortune in establishing

a permanent institution in Baggott street, the little chapel of which was blessed by Archbishop Murray, in September, 1827, and placed under the protection of Our Lady of Mercy. A few ladies joined the devoted Miss McAuley. Dr. Murray approved their mode of life, and authorized them to assume a distinct religious dress, and to visit the sick in private houses and public hospitals. They also opened a school, received orphans and homeless girls. Such was the commencement of the Sisters of Mercy. Their Rules and Constitutions were formally sanctioned by the Holy See in July, 1841. When the terrible cholera swept Ireland, Miss McAuley and her religious proved their sublime heroism.

By the zealous efforts of Bishop O'Connor, a colony of seven Sisters of Mercy was obtained for Pittsburg in 1843. Three years later, Dr. Hughes of New York enriched his diocese with another house. The Order now diffused itself over the whole country with a rapidity almost unparalleled in the history of religious communities. Though in this Republic but a third of a century, the Sisters of Mercy number over thirteen hundred and fifty members, and conduct about fifty asylums, eighty academies and select schools, and a countless number of free schools. The American Sisters have had many occasions of exercising their tender, but fearless charity on the battle-field and in the wards of disease and death. To quote the beautiful lines of Longfellow :

"Then it came to pass that a pestilence fell on the city.

* * * * *

Wealth had no power to bribe, nor beauty to charm the oppressor;

But all perished alike beneath the scourge of his anger;
Only, alas! the poor, who had neither friends nor attendants,
Crept away to die in the alms-house, home of the homeless.

* * * * *

Thither by day and by night came the Sister of Mercy. The dying

Looked up into her face, and thought indeed to behold there
Gleams of celestial light encircle her forehead with splendor.
Unto their eyes it seemed the lamps of the city celestial,
Into whose shining gates ere long their spirits would enter."

—*Evangeline.*

SISTERS OF THE GOOD SHEPHERD.

(A.D. 1843.)

No human misery exists for which the Catholic Church has not instituted relief and consolation. As an instance of this, let us cite the labors of these noble ladies—the Sisters of our Lady of Charity of the Good Shepherd. They were founded in France, in 1651, by the Venerable John Eudes; and their institute was confirmed a quarter of a century later, by Pope Alexander VII. The Order of the Good Shepherd has for its object the reformation of fallen women and girls. The unfortunate female who had been decoyed from virtue is withdrawn from her abode of infamy, and under the shelter of the House of the Good Shepherd, the means is afforded her of extricating herself from her career of vice and degradation, in the peaceful retreat and quiet home which is prepared for this most pitiable, lost, and abandoned part of the human family. In reforming their penitents, the Sisters entirely trust to moral means. Their success is one of the best proofs of the beauty and divinity of religion, and its power over the human heart.

The first convent of this Order, founded at Louisville, Kentucky, in 1843, was due to the zeal of the good Bishop Flaget. At present, there are seventeen Houses of the Good Shepherd in our country, with about five hundred religious. New York, Brooklyn, Boston, St. Louis, Philadelphia, Louisville, Baltimore, Cincinnati, Chicago, New Orleans, Newark, and other large cities are so fortunate as to possess these inestimable establishments. An asylum for penitents is attached to each convent; while in each province of the Order there is a house for Magdalens, or *con-*

verted penitents, who make the religious vows under the Rule of St. Teresa.

THE SCHOOL SISTERS OF NOTRE DAME.

(A.D. 1847.)

The School Sisters of Notre Dame were founded in 1597, by Mother Alice Leclerc, under the direction of Blessed Peter Fourrier. In 1847, three or four Sisters, under the guidance of Mother M. Caroline Friese, came to the United States, and opened a house at Milwaukee. New foundations were soon made; and at present the School Sisters of Notre Dame have establishments in Wisconsin, Maryland, New Jersey, New York, Kentucky, Illinois, Michigan, Missouri, Iowa, and Minnesota. In 1875 they had one hundred and seven houses and over eight hundred professed members. Of the many excellent academies conducted by this Order, the chief is St. Mary's Institute, a young ladies' academy of the first rank, at Milwaukee.

THE PRESENTATION NUNS.

(A.D. 1854.)

The Presentation Nuns were founded in Cork, in 1777, by the saintly Miss Nano Nagle, and approved by the Holy See six years later. They became cloistered religious in 1805, and Pius VII. sanctioned their Rules and Constitutions. The chief object of the Order is the instruction of the poor. In 1854, the United States welcomed a colony of the pious Daughters of Miss Nagle. At the present time, they have five convents in New York and California, and about one hundred and fifty religious.

THE LITTLE SISTERS OF THE POOR.

(A.D. 1868.)

The Little Sisters of the Poor are one of the youngest Orders in the Church, and one of the latest that has

blessed our country. Though *little* in name, they are *great* in *works*. These Sisters were founded in France, in 1840, by Rev. Father Aug. Le Pailleur. They devote their lives to the care of the old, the helpless, the infirm of every class and creed. In 1868, seven Little Sisters came from the mother-house in France to establish the first American house in Brooklyn, N. Y.

At present, they number two hundred religious, and conduct eighteen houses situated in all the principal cities of the Union. The number of inmates in these establishments is at least two thousand. The Little Sisters have no fund, no State aid, but depend entirely on charity. Daily they are obliged to go around collecting money, old clothing, meat and bread, for the support of their large families of aged and infirm persons. Their noble efforts in the cause of charity is known but to God; and their glorious record is kept on the pages of the Great Book on high.

Here we are reluctantly obliged to conclude these brief sketches, though many Orders of devoted religious women have not so much as been mentioned.

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STATISTICS OF THE CHIEF RELIGIOUS ORDERS OF WOMEN IN THE UNITED STATES.

(A.D. 1876.)

NAME OF ORDER.	Founded.	Introduced into U. S.	Number of Houses.	Academies.	Schools.	Asylums.	Hospitals.	Total No. of Members.	American Members.	Irish.	French.	German.	Spanish.
Ursulines	1585	1727	12	12				360	*	*	*	*	..
Carmelites	1542	1790	2					31	31				..
Visitation Nuns	1610	1806	18	18				850†	m	m	†	†	..
Sisters of Charity, (Emmitsburg, Md.)	1809	1809	102	1	50	38	30	1151	*	*	*	*	..
Sisters of Charity, (New York)	1809	1809	81	16	48	13	2	600	120	360	60	60	..
Sisters of Loretto	1812	1812						326					..
Sisters of Charity of Nazareth	1812	1812						290					..
Ladies of the Sacred Heart	1800	1818	20	20	15	2		819	m	m	130	30	10
Dominican Nuns	1296	1823											..
Sisters of Our Lady of Mercy	1829	1829						100‡					..
Sisters of St. Joseph	1650	1836	60	42		20	9	1500	1100	200	100	100	40
Sisters of the Holy Cross	1834	1843						250					..
Sisters of Mercy	1830	1843	55	50	30	30	20	1350‡	m	*	*	*	..
Sisters of the Good Shepherd	1651	1843	17					500	†	*	*	*	..
Sisters of Notre Dame	1804	1840	22					850‡					..
Sisters of Providence, (of the Holy Childhood)	1812	1839											..
School Sisters of Notre Dame	1597	1847	108					1000					..
Presentation Nuns	1777	1854	5					150	†	m			..
Gray Nuns	1747	1854	3		3	2		28	2	8	18		..
Sisters of Charity, (of the House of Providence)	1848	1854	10	2	8	4	2	64	10	15	37	2	..
Servite Sisters	1233	1870	1		1			7		7			..
Poor Handmaids of Jesus Christ	1849	1868	7		5	1	1	62	15				47
Little Sisters of the Poor	1840	1868	18					200					..

* Many of each nationality.

m The majority of the members belong to these nationalities.

† A few.

‡ Not certain if this is the exact number. In many cases, the writer found it impossible to obtain correct statistics in regard to nationality; or, indeed, any statistics at all. To the various Lady Superioresses to whom he is indebted for anything the above contains, he returns his warm thanks.

Besides the various Orders of religious women enumerated above, there are in the United States many others, namely: Sisters of the Third Order of St. Francis; Sisters of St. Claire; Benedictine Nuns; Ladies of the Incarnate Word; Sisters of Our Lady of Charity; Daughters of the Cross; Oblate Sisters of Providence, (colored); Sisters of Charity, of the Blessed Virgin; Sisters of Notre Dame, of Namur; Sisters of the Holy Names; Sisters of St. Ann; Sisters of the Poor of St. Francis; Sisters of the Precious Blood; Sisters of Christian Charity; Sisters of the Agonizing Heart of Jesus; Sisters of the Holy Childhood; Sister Servants of the Immaculate Heart; Sisters of the Humility of Mary; Sisters of the Immaculate Conception; and Sisters of the Holy Family—in all, *forty-four* Religious Orders of women in the Union.

MOTHER SETON.*

"Her children rose up and called her blessed."—PROVERBS.

Elizabeth Ann Bayley, better known as Mother Seton, was born of American parents, in New York City, in 1774. She was brought up in the doctrines and practices of the Protestant Episcopal Church, to which her parents and all her friends belonged. Miss Bayley received the best education the times would afford, and from an early age was remarkable for her solidity of mind and simple nobility of character. It is related that she wore on her person a small crucifix, and was often heard to express her astonishment that this custom was not more general among persons of her own communion.

In her twentieth year she married William Seton, a respectable merchant of New York. A voyage undertaken for the good of her husband's health led to her conversion. In 1803, taking with her her eldest daughter Anna, she accompanied Mr. Seton to Italy, whither he went by the advice of his physicians. However, it was too late. Soon after reaching Pisa, he expired, leaving his widow to provide for five young children.

In her misfortune and isolation in a foreign land, Mrs. Seton found true friends in the distinguished family of the brothers Philip and Anthony Filicci. They took a deep interest in her happiness. Not satisfied with welcoming her to their roof, these worthy and accomplished gentlemen were more sensible to the wants of her soul than the grief of her heart, and the virtues of the desolate widow inspired an ardent desire to behold her a Catholic. Mrs. Seton's dispositions were hopeful, for whether at Pisa or Florence she was ever attracted to the churches, which she delighted to visit. With a zeal and charity beyond all praise the two brothers undertook to instruct her. Their collection of letters, and controversial compositions, written to clear the doubts of Mrs. Seton, give the very highest idea of the learning, prudence, and excellent judgment of these wealthy and honorable merchants of Florence. When she was desirous to return to her children at New York, Anthony Filicci, who wished to visit America, was devoted enough to embark with Mrs. Seton to continue the work of so desirable a conversion.

On her arrival in her native city she frankly avowed her design to her family, but met with a formidable opposition. They

* Chiefly from her Life, by Rev. Dr. C. J. White.

appealed to her interest, affection, and self-love to shame her of a creed professed at New York, as they said, only by low and ignorant foreigners. Nor was this all. They placed near her Rev. Dr. Hobart, one of the ablest men of his Church, and afterwards Protestant Bishop of New York. That gentleman undertook to show her the errors of the Catholic religion. On the other hand, by the advice of the Messrs. Filicci, she sought the wise counsels of Archbishop Carroll, the Abbés Cheverus and Matignon, and Father Hurley, O.S.A. She also carefully, and often with tears in her eyes, read both sides of the religious controversy. At first, the result was confusion, darkness, anguish of mind, sorrow of heart. In these unhappy moments, she would often drop on her knees, call on God, and in the words of the poet exclaim :

“ If I am *right*, Thy grace impart,
Still in the right to say ;
If I am *wrong*, oh ! teach my heart
To find the better way ! ”

The careful study of the “ Following of Christ,” “ Sermons of Bourdaloue,” and “ Life of St. Francis of Sales ” had a powerful influence on her mind. Speaking of the first-mentioned work she says in a letter to Rev. Dr. Cheverus: “ The book has been my consolation through the severest struggles of my life, and indeed one of my first convictions of the truth arose from reflecting on the account a Protestant writer gives of Kempis (the author of the ‘ Following of Christ ’), as having been remarkable for his study and knowledge of the Holy Scriptures, and fervent zeal in the service of God. I remember falling on my knees, and with many tears inquired of God, if he who knew His Scriptures well, and so ardently loved Him, could have been mistaken in the true Faith.”

Finally the brilliant light of faith broke on her soul—darkness vanished. On Ash Wednesday, 1805, she went to old St. Peter’s—then the only Catholic place of worship in New York. Here she was received into the One, Holy, Catholic, and Apostolic Church by a venerable Irish priest, Rev. Matthew O’Brien, in the presence of the congregation, and of her devoted friend, Mr. Anthony Filicci.* “ Light at heart and cool of head,” as she terms it, Mrs. Seton returned to her home to prepare for her

* “ This excellent man,” writes Rev. Dr. White, “ whose eminent social position and generosity of character were only equalled by his practical piety and zeal for religion, died a few years ago at Leghorn.”

first confession. When it was over, she wrote: "It is done—easy enough. The kindest and most respectable confessor is this Mr. O'Brien—with the compassion, and yet firmness in this work of mercy which I would have expected from my Lord Himself. Our Lord Himself I saw alone in him, both in his and my part of this venerable sacrament; for oh ! how awful those words of unloosing after a thirty-years' bondage. I felt as if my chains fell as those of St. Peter, at the touch of the Divine messenger." Her first communion she made with sentiments of the greatest awe and love.

The noble step which this courageous lady took in embracing Catholicity placed her under the ban of her family. By her wealthy friends and relatives she was immediately abandoned. To shield her children from want, Mrs. Seton opened a school at New York. However, she found unwavering friends in the Messrs. Filicci. As long as she lived, she received from these generous and warm-hearted Italian gentlemen, an annual pension of about \$600, not including more considerable donations whenever she asked them for her orphans and patients.

In 1808, Rev. Mr. Dubourg, President of St. Mary's College, Baltimore, and afterwards Bishop of New Orleans, having made the acquaintance of Mrs. Seton, induced her to go to Baltimore, and open a school for girls. This occupation, however, did not satisfy the zeal of the young widow. She longed to assist the poor, and to consecrate her life to God. But whence were the resources to come for the foundations of a religious establishment ? At this very time, Mr. Cooper, a young convert, left \$8,000 to Father Dubourg for charitable purposes. The result is well-known. The Sisters of Charity* were instituted at Emmitsburg by Mother Seton. She remained Superioress to the date of her holy death in 1821.

It is not too much to say that there is no woman of this century to whom the Catholic Church of the United States owes so much as to Mother Seton. Her checkered life and sufferings but added to the beauty of a character truly heroic. On her honored tomb might well be inscribed :

"Here let the poor, the orphan come to mourn ;
 Let mercy weep, for this is Seton's urn.
 Here let Religion's sighs and tears be given ;
 Ah ! no ; she smiles again, and points to Heaven."

* See page 403.

MOTHER TERESA,*

Foundress of the Visitation Nuns in America.

In the religious history of America there are two noble women, shining characters that much resemble each other. One came from faithful Ireland, the other from sunny France. One founded a religious order in the United States, the other in Canada. Their good deeds live after them—their glorious work still continues. They are Mother Teresa and Mother Bourgeois.

Mother Teresa, better known, perhaps, as Miss Alice Lalor, was the foundress of the Visitation Nuns in America, and was born in Queen's County, Ireland, about the year 1766. Her parents were pious and worthy people. Alice was brought up at Kilkenny, whither her family removed when she was still a child. She was distinguished from her brothers and sisters by her great piety. Under the direction of Rev. Mr. Carroll, the parish priest of the place, she made rapid progress in virtue. Dr. Lanigan, the Bishop of the diocese, having visited Kilkenny when Miss Lalor was sixteen years of age, the young maiden consulted that prelate on her desire of uniting herself to God by the vow of perpetual virginity. The Bishop, after testing her sincerity, gave her permission to follow her design, yet without leaving her family.

Miss Lalor continued to live thus for some years in the world till Dr. Lanigan, desirous of forming a religious community at Kilkenny, invited her to join it. With joy she accepted the invitation. Her parents, however, opposed this step. They intended to emigrate to America, and would not part with their darling daughter. Accordingly, in 1797, she sailed with her father and mother for the United States, having promised the Bishop to return to Ireland in two years to embrace the religious state. Such, however, were not the designs of the Almighty in regard to this virtuous young lady. With her family she settled at Philadelphia, and here confided her projects to Father Leonard Neale, whom she took as her director. This devoted priest had long wished to found a religious community at Philadelphia; but he was yet undecided as to what Order would best suit the wants of the country. He showed Miss Lalor that

* Chiefly from DeCourcy's "Catholic Church in the United States," and "The Metropolitan," Vol. III.

America needed her services far more than Ireland. And as her confessor invested with the necessary powers, he released her from her promise to return. Obedient to his councils, Allee joined two other young women animated by a similar desire for the religious state. She left her family to begin under Father Neale's direction a house for the education of girls. Scarcely, however, had the new institution begun when the yellow fever commenced to ravage Philadelphia. Many people fled from the scourge; among others the parents of Miss Lalor. They conjured her to accompany them, but she remained unshaken at her post, and beheld her two companions carried off by the pestilence, without being discouraged in her resolution of devoting herself to God.

In 1799, Father Neale having been appointed President of Georgetown College, persuaded Miss Lalor to retire to the Convent of the Poor Clares in that city, in order not to be exposed to the world which she had renounced. In company with a pious lady she left Philadelphia, and both rendered all the services they could to the Poor Clares as teachers.

Their director soon advised them to open a school by themselves, which they did; and their rising institute received an accession in another Philadelphia lady, who brought with her a small fortune. This money was employed partly in the purchase of a wooden-house, the site of which is still embraced in the convent grounds. Father Neale on becoming coadjutor to Bishop Carroll, continued to reside at Georgetown, where he bestowed on his spiritual daughters the most active solicitude. The holy prelate incessantly offered his prayers to God to know to what Rule it was most suitable to bind the new society. He had a great predilection for the Visitation, founded by St. Francis of Sales; and a circumstance strengthened the conviction of both himself and Miss Lalor, that in this he followed the designs of God. Among some old books belonging to the Poor Clares, was found the complete text of the Rules and Constitution of the Visitation, although the nuns were wholly unaware that they ever possessed the volume.

Bishop Neale, however, failed in his endeavors to obtain the aid of some Visitation Nuns from Europe in order to form his American novices to their Rule. Many Catholics also blamed the project of establishing a new religious community in the United States, fearing to excite the fanaticism of the Protestants. But the clouds of difficulty and opposition vanished by degrees.

On the departure of the Poor Clares for Europe in 1805, Bishop

Neale purchased their convent. In it he immediately installed the "Pious Ladies," (the name by which the future Visitation Nuns were then known in Georgetown), and by deed of June 9th, 1808—confirmed four years after—transferred the property to Alice Lalor, Maria McDermott, and Mary Neale.

When the little community was erected by the Holy See into a convent of the Visitation, Miss Lalor became first Superioress under the name of Mother Teresa. In 1817, Dr. Neale died Archbishop of Baltimore, and was buried in the convent chapel which his zeal and his affection had reared.

Mother Teresa more than once beheld her spiritual daughters in such distress that human prudence commanded them to disperse. But she was a brave lady, and her confidence in God was unshaken. She continued to receive postulants, relying on that Providence which feeds the birds of the air to maintain her institute. Among those who entered in those dark days was Mrs. V. H. Barber, the wife of the famous convert minister.

The venerable Mother Teresa lived to see five houses of her Order established. She went to receive the reward of the blessed in the fall of 1846, at the advanced age of eighty years. Her revered name shall pass down to future generations as one of the great educators and saintly women of the nineteenth century.

The blossom opened to the day,
The dew of heaven refined,
Could naught of purity display
To emulate her mind.

MOTHER MARGARET BOURGEOIS,*
Foundress of the Congregation de Notre Dame.

Margaret Bourgeois was one of the Christian heroines of the seventeenth century, and her holy and useful influence has been felt in America for over two hundred years. She was born at Troyes, France, in 1620. While yet a child she had the misfortune to lose her mother. At an early age she exhibited marked traits of character. Even in her tenth year, though she had never seen a religious community, little Margaret was often observed assembling children, and instilling into their infant minds a sense of duty. When somewhat older, her worthy father placed her at the head of his household.

However, it was especially when she reached womanhood that Miss Bourgeois made rapid progress in the path of perfection. In Father Jandret, a learned and virtuous priest, she found a wise director. She wished to consecrate herself to God by a vow of virginity. This her confessor forbade her to do before the age of thirty; but, admiring her wonderful virtue, he, after a time, permitted her to pronounce this sacred vow in her twenty-third year. About this period Father Jandret was engaged in forming the plan of a new religious community, which after the example of the Blessed Virgin would unite in their lives the active and contemplative virtues. The Rule was given to Miss Bourgeois and two other young ladies to be observed; and the three novices for that purpose retired to a spacious apartment given them by a sister of De Maisonneuve, then Governor of Montreal, in Canada. One of the ladies died, a second withdrew, and finally Father Jandret gave up the design as a fruitless attempt. But, from this short experience, Sister Bourgeois derived lasting advantages. The unsuccessful efforts she then made under the directions of this enlightened priest, served as a rule to guide her in the great work she was one day to accomplish in the wilds of Canada, on the banks of the majestic St. Lawrence.

Several singular circumstances convinced Sister Bourgeois that it was the will of her Almighty Master to begin her labors in the far West; and without delay she presented herself to De Maisonneuve,† who was then on a visit to his native Troyes,

* Chiefly from her *Life* by Ransonet.

† De Maisonneuve founded the city of Montreal. He was a man of stern virtue, stainless character, great zeal for the faith, and next to Champlain the most noble figure in the early history of Canada.

offering to pass under his protection to the Canadian forests. But she was alone, guided by naught save the bright star of confidence in God.

Father Jandret gave her his blessing, and approved what she did. Yet some questioned the prudence of the undertaking. In her own mind difficulties arose. Her modesty was alarmed. While thus in suspense, a vision appeared to her one morning while alone. A beautiful lady stood before her and said, "Depart, I will not forsake you," instantly disappearing. The courageous woman felt strengthened and comforted.

In her thirty-third year Sister Bourgeois distributed all her possessions in alms, and under the guidance and protection of Governor De Maisonneuve she sailed for Canada. In the fall of 1653, she set her foot for the first time on the banks of the St. Lawrence. The island of Montreal was then a dreary and desolate wilderness. There was not even a chapel in which to celebrate Mass. A rude tent was the only temple of God, and a tree of the proud forest the only steeple.

Sister Bourgeois now began the work of her sublime mission. With equal care and charity she instructed the little Indians and the children of the settlers; she watched and served the sick; and even the dead received from her benevolent hands the last sad services. The benefactress of the poor soldier, she washed and mended his garments. Her zeal like the sphere of her usefulness was boundless. Thus did this heroic lady spend her first five years in Montreal. But she was alone—all alone in her labors. It was now that she formed the idea of establishing a community of Sisters. In search of youthful and devoted hearts to share her holy toils, she made a voyage to her native France. She was successful, and on her return brought four young ladies. In a stable she opened her new community, giving it the name of *Congregation de Notre Dame*.* For the more permanent establishment of her Institution Mother Bourgeois received letters patent from Louis XIV. To her religious she proposed two chief ends: (1) Their own sanctification; (2) That of their neighbor. Her sisterhood is *entirely* devoted to female instruction. This was the first religious society founded in the New World.

When it was firmly established, Mother Bourgeois resigned the position of Superioress, and the last seven years of her life were spent in special preparation for death. On the last night

* Congregation of Our Lady.

of 1699, one of the Sisters fell dangerously ill. No sooner was the saintly foundress informed of it than she exclaimed: "My God! accept the sacrifice of my life rather than deprive the community of that dear and excellent child."

Her prayer was instantly heard. The Sister got well, and Mother Bourgeois was seized with the same mortal disease. With a holy joy she bore her sufferings for twelve days, and on the 12th of January, 1700, expired in her eightieth year. Thus died, amid the scene of her toils, the famous and saintly Margaret Bourgeois, one of the immortal women of America.

Her virtues were of the most heroic cast. On one occasion, learning that a poor soldier had no bed, she sent her own to him. His fellow-in-arms came to ask her aid. She gave him the blankets. On another occasion, for the purpose of opening a school for poor children, she walked on foot amid snow and ice from Montreal to Quebec, a distance of about one hundred and eighty miles. She always lay on a bed of straw, and a piece of wood served for her pillow.

"Her portrait," writes Francis Parkman, "has come down to us, and her face is a mirror of frankness, loyalty, and womanly tenderness. Her qualities were those of good sense, conscientiousness, and a warm heart. To this day, in the crowded school-rooms of Montreal and Quebec, fit monuments of her unobtrusive virtues, her successors instruct the children of the poor, and embalm the beautiful memory of Margaret Bourgeois."*

The worthy spiritual daughters of Mother Bourgeois, the Sisters of the Congregation de Notre Dame, number nearly seven hundred. Their pupils may be set down as over 16,000. These religious Ladies constitute the great female Educational Order of Canada; and their influence has been widely felt even in the United States, where they conduct several establishments. Besides, many American young ladies attend their boarding-schools, especially the famous Villa Maria at Montreal, which is the principal Academy of the Congregation. †

* "The Jesuits in North America."

† In answer to a note of inquiry, Rev. Sister St. Joseph of Villa Maria, writes under date of May 24th, 1876: "The process of the beatification of our venerated Mother Bourgeois is now in process at Rome; and our much esteemed Bishop Bourget gives us to understand that it will not be long delayed."

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BOOK IV.

CATHOLIC EDUCATION IN THE UNITED STATES.

CHAPTER I.

THE CATHOLIC COMMON SCHOOLS.

CATHOLICITY AND TRUE EDUCATION—WHAT JUDGE DUNNE SAYS—HIS-
TORY OF OUR CATHOLIC SCHOOLS—CHIEF-JUSTICE TANEY'S ACCOUNT
OF EARLY CATHOLIC EDUCATION—THE COUNCILS AND CATHOLIC
SCHOOLS—THE RELIGIOUS ORDERS—STATISTICS—GLANCE AT THE IN-
TERIOR OF AN AMERICAN CATHOLIC SCHOOL.

" 'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

—POPE.

THE CHURCH THE MOTHER OF TRUE EDUCATION.

CATHOLICITY educated the Old World, and was the pioneer teacher in the New. But in the matter of education the Catholic Church never boasts. She works. "From the earliest ages," says Archbishop Spalding, "schools and colleges grew up under the fostering care of the Church."*

"The praise of having originally established schools," writes the critical Protestant historian, Hallam, "belongs to some bishops and abbots of the sixth century."† Every monastery had its school. Wherever a cathedral church was erected there was also a school with a library attached to it.

* "Miscellanea."

† "Introduction to the Literature of Europe."

Common schools, free schools, normal schools, colleges, universities—all these institutions of learning owe their origin to the Catholic Church. These are *facts*—indisputable *facts*. History proves their truth. It was the venerable Cadoc, a great monk and educator of the sixth century, that among other famous poetical sayings, was accustomed to use the following:

“ Without knowledge no power,
Without knowledge no wisdom,
Without knowledge no freedom,
Without knowledge no beauty,
Without knowledge no nobility,
Without knowledge no victory,
Without knowledge no honor,
Without knowledge no God.”

A prince himself, when instructing the sons of kings, the great old man would often repeat: “There is no king like him who is king of himself.”*

“Schools for the poor,” says a late writer, “were especially attended to. The Councils of the Church—those landmarks of civilization—from the beginning decree that every church that has the means, provide a master for the *gratuitous* instruction of the poor, ‘according to the ancient canons.’ That of Lateran, in 1180, says, that the Church of God ‘like a dutiful mother,’ being bound to provide for the indigent in soul as well as in body, to every church shall be attached a master to instruct the poor gratuitously. Innocent III. in 1215, reiterates the same decree. The Church fostered learning in all classes, noble as well as peasant.”†

* Montalembert: “Monks of the West,” Vol. III.

† “Essay on Philo. ophy of Literature,” by B. A. M.

“When a man impudently contends that the Church stifles mental freedom (or ever has stifled it), he only proves that dull bigotry has destroyed his own, and contradicts the whole history of human thought.”—T. W. M. MARSHALL, LL.D., in “The American Cath. Q. Rev.,” Vol. I.

That expression said to be found on Mediæval documents—“This one being a nobleman, attests his inability to sign his name”—is a fiction. —“Essay on Phil. of Lit.,” p. 79.

Thus FREE SCHOOLS were established throughout Christendom by the authority of the Roman Pontiffs, and the general Councils of the Church. Who can deny that in all ages the Popes have been the greatest patrons of popular education?

"We aver it as a fact," says Chief-Justice Dunne, of Arizona, "that during the temporal reign of the present Pope, the city of Rome possessed a better system of *free schools* for the education of the masses than this country has ever shown; better taught free schools, and with a greater percentage of the population attending them than anything that has ever been seen in the public school system in America. Do you wish to take issue with us on that proposition? We claim that on trial we can prove our allegation beyond question."*

SKETCH OF CATHOLIC COMMON SCHOOLS IN THE UNITED STATES.

If in all ages Catholicity has encouraged learning in the Old World, how has it been in the New? The same glorious record, with obstacles, almost numberless, to surmount. The early missionaries no sooner converted a portion of the inhabitants of an Indian village to the Faith, than the rude chapel and the little school cast their shadows to-

* In 1844 the Protestant traveller, Laing, wrote: "Rome, with a population of 158,678 souls, has 372 primary schools, with 482 teachers and 14,000 children attending them. Berlin, with a population about double that of Rome, has only 264 schools. Rome has also her University with an average attendance of 660 students; and the Papal States, with a population of 2,500,000, contain *seven* universities. Prussia, with a population of 14,000,000 has but seven." This was the testimony of a decided bigot. Under the illustrious Pius IX., the Roman schools reached a still higher number and state of perfection. That royal vagabond, Victor Emmanuel, is now undoing the work of centuries. How many free public schools are in Rome to-day? How many children attend them? Truly the thing mis-called modern progress is like the movements of the crab—it goes backwards!

gether. Two hundred years ago, the Jesuit Fathers had flourishing schools at Caughnawaga, on the Mohawk. Nearly three hundred years ago, the Franciscans taught the little dusky ones of Florida and New Mexico the rudiments of knowledge and the science of religion. When England obtained a foothold in America, she forbade Catholics to teach. They were to be severely punished if they dared to open schools! This state of affairs lasted down to the Revolution. But in some rare cases the letter of these odious enactments was evaded. Charles Carroll of Carrollton got his early education at a school kept by the Maryland Jesuits.

Catholics who were wealthy sent their children to be educated in Europe; those who were not, rather than send their sons and daughters to Protestant schools, gave them what meagre instruction they could at home. By this means they kept the Faith alive. They were wise. "Parents were naturally unwilling," writes Chief-Justice Taney of the Catholic education of this early period, "to send their children to a school where their religion would be scoffed at, and the children subjected to humiliation and insult. The education of the Roman Catholics, therefore, whose parents could not send them abroad, was generally nothing more than the parents could teach, with occasional aid secretly given by the priest. It was usually confined to reading, writing, and a little arithmetic, just enough to enable them to transact their ordinary business as planters without inconvenience. My father was sent to the English Jesuits' College at St. Omers. He had finished his education, and returned home some years before the American Revolution."*

After the Revolution, the small number and poverty of the Catholics did not prevent their establishing elementary schools in various cities. These, however, were few, and totally inadequate to the educational wants of the faithful.

* "Memoir of Chief-Justice Taney," p. 21.

Many Catholics, on that account, were lost to their religion. To-day, their children swell the ranks of error.

The prelates of the American Church have always enforced the supreme importance of Catholic Schools. The first Council of Baltimore, held in 1829, "expresses the wish that schools should be established where youth may imbibe principles of faith and morality along with human knowledge." The second Plenary Council of Baltimore, in 1866, shows great solicitude on the same point. It warmly appeals to pastors and people to establish Catholic schools where our Faith may be taught as a science—where religion may reign as queen.

The introduction of the Religious Orders was the first real impulse given to Catholic education in the United States. The Ursulines, the Sisters of Charity, and the Visitation Nuns were the pioneers in this glorious field. I refer to the elementary schools. Other laborers soon came. The Sisters of St. Joseph, Sisters of Mercy, Christian Brothers, Franciscan Brothers, Xaverian Brothers, and other Orders settled down to the good work. To-day our Catholic schools are numerous. With the limited resources at command, they perform a noble service. At present, there are, besides secular teachers, *seven* religious Orders of men and about *thirty-six* Orders of women engaged heart and soul in the vast labor of educating the Catholic children of this Republic. These conduct about *seventeen hundred* Catholic common schools, with *over five hundred thousand* pupils. The love of our Catholic people for *true* education has been severely put to the test!

A GLANCE AT THE INSIDE OF AN AMERICAN CATHOLIC SCHOOL IN 1876.

We cannot better conclude this chapter than by a glance at the interior of a representative American Catholic school in this Centennial year. The facts given are from personal knowledge. St. James Cathedral Free School is situated in Jay street, Brooklyn, N. Y. For a quarter of a cen-

ture it has been under the management of the Christian Brothers. It consists of six classes, with one Brother over each. The first, or superior class, taught by the Director* of the establishment, numbers forty-four pupils; the second, sixty-four; the third, sixty-four; the fourth, ninety; the fifth, one hundred; and the sixth, one hundred and twenty boys. Everything moves with the utmost harmony, with the regularity of clock-work. At a quarter before nine in the morning, the bell rings, the pupils get on their knees, and morning prayers are said. Let us enter the first class, and witness the daily exercises. The recitation of the various home studies, of which geometry is one, begin at nine precisely. The following table exhibits the work that generally follows:

9:45 Arithmetic and algebra, every day.

10:30 Book-keeping, every second day.

11:25 English composition on Mondays, Wednesdays, and Thursdays.

On Tuesdays and Fridays instruction in mensuration is given at 9, and on the use of the globes at 11 o'clock.

1:00 English grammar—parsing, analysis, correction of false syntax, and spelling drill, on Mondays, Wednesdays, and Thursdays.

2:00 Penmanship every day.

3:00 Religious instruction, every day.

3:30 Prayer and dismissal.

Here, nothing is studied by rote. Every effort is made to develop the judgment and to strengthen the memory of the pupils. The brilliant public examinations prove the thoroughness of the work done. But the influence of religion is felt from the moment you enter the class-room. Even the very walls speak their lessons of wisdom, teach the young heart, and “drive afar off each thing of guilt and

* Rev. Brother Justinian, a veteran educator, who has toiled many a year at the noble work of teaching the young generation “the way in which they should go.”

sin." Besides the usual maps, geometrical and penmanship charts, there are five notices framed and printed, and hung up in conspicuous places around the room. They are: (1) "We must pay attention to the signs;" (2) "We must always write without losing time;" (3) "We must not come in late, nor stay from school without permission;" (4) "We must listen attentively to the Catechism;" (5) "We must pray to God with piety in church and in school." There are also pictures of St. Joseph, the Angel Guardian, the Ven. de la Salle, the Most Blessed Virgin, and a crucifix—all hung in appropriate places. Everything tends to educate, to elevate the mind, the heart, the soul. As the clock strikes each hour, a short prayer is said, the pupils remaining quietly seated in their places. At the half-hours, by previous appointment, one of the pupils says in a loud voice: "Let us remember that we are in the holy presence of God." All pause a moment, remember the presence of the Almighty One, and then, with renewed energy, continue their work.

Thus, Religion mingles with the whole course of the exercises, and imparts her loving benediction, while she cheers the young hearts up the hill of knowledge. Thus, the pupils learn "to keep God in their minds all the days of their lives." This is what the Catholic Church calls true education. Religion and Science with heavenly harmony dwell together; and the young mind sees no conflict between them, because there can be none. The boy reveres the one, he loves the other. He knows they are both from God. He does not feel that his Faith is an intruder in the school-room. Science enlightens it, Religion sanctifies it. Religious teaching is interwoven with the lessons in secular knowledge, as the golden threads which give permanent value while they beautify and enrich. Youth are thus trained up in the way they should go, and in old age they will not depart from it.

CHAPTER II.

THE QUESTION OF QUESTIONS IN THE UNITED STATES.

THE SOLUTION OF A GREAT PROBLEM—THE PUBLIC SCHOOLS AND RELIGION—DANGER TO THE FAITH OF THE CATHOLIC CHILD—A CRUEL GRIEVANCE—AN EXAMPLE—FREEDOM OF EDUCATION A RIGHT—EDUCATIONAL DESPOTS—THE GROWTH OF CORRUPTION—DANGER OF KNOWLEDGE WITHOUT RELIGION—RELIGION AND REFINEMENT—GERMANY AND INSTRUCTED BOORS—A SOPHISM ANSWERED—WHAT CATHOLICS ASK—HOW TO GET IT.

THE GREAT PROBLEM SOLVED.

How shall our children be educated—without religion, or in connection with religion? This is the question of questions. The ablest minds of the age have grappled with it. It agitates the country. The Catholic Church—in such matters the highest authority on earth—has solved this profoundly important problem. Her solution is: EDUCATION TO BE TRULY PROFITABLE FOR TIME AND ETERNITY MUST BE BASED ON RELIGION, AND SEASONED WITH THE DOCTRINES OF HIM WHO IS THE WAY, THE TRUTH, AND THE LIFE. She always taught this. To-day, more than ever, she enforces it as a sacred truth *not to be questioned*. The Church has reason, wisdom, history, the sanction of venerable antiquity, the experience of all ages on her side.

The public school system of the United States, in its present form, excludes religion from the school-room; or, if it admits any, it is a religious influence hostile to the Catholic Faith. For this reason Catholics have, at great sacrifices, built and supported schools of their own. They are also compelled to support the State schools. They are placed between two evils: (1) If they send their children to the public schools they endanger their Faith. That the atmosphere of the public school neutralizes the love of the Catholic child

for the religion of his fathers *has never been disproved.**
 (2) If our people build Catholic schools they must submit to pay a double tax. But the true "son of the Crusaders" never sells his precious Faith, or the souls of his children for a few paltry dollars—hence, our numerous Catholic schools. In this respect the Catholic element labor under a cruel grievance, a crying injustice. They are taxed to support institutions which their conscience forbids them to patronize.

How is this? Let us suppose that in a certain city, one-fifth of the taxes raised go to swell the education fund. Mr. A is a Catholic householder. His children attend the parish school. But on the corner near him is a public school. Mr. A's taxes are \$30. Six of these are for the support of the public school, from which neither Mr. A nor his family can derive any benefit. Suppose there are 25,000 Catholic householders in that city sending their children to Catholic schools, and paying on an average only \$30 each. In one year, they contribute \$150,000 towards a system of education entirely useless to them. In other words, *they are legally robbed of*

* Even the text-books used have this effect. The covert sneer against Catholicity appear in some of them—even yet. The Catholic child would look in vain through the *very best of them* for a word of praise in favor of the grand old Church of his fathers, or of his glorious Faith. We know an intelligent young Catholic, educated at the public schools, who was, for a long time, under the impression that Catholics never wrote anything worthy of a place in school-readers, etc. How could he be expected to know better?

"On the authority of the oldest and best informed Catholic clergymen," writes Rev. Mr. Bruyere, "I am able to assert that with a few honorable exceptions, Catholics educated in mixed schools may be honorable men, honest men, according to the Protestant sense of the word; but practical, religious, scrupulous observers of the rules of their Church, they are not. They are Catholics in name; Protestants, or half heathen, in practice."

Is this to be wondered at, considering the following facts: "Though little direct religious instruction may be given in the common-school," writes John S. Hart, LL.D., ("In the School-Room," p. 249,) "there is usually a large amount of religious in-

\$150,000! Did this money go to support Catholic schools there would be no cause of complaint.

Is there one parallel case in all history? Just *one*. The Catholic people of Ireland were obliged to support the Anglican Church and its ministers. Only a few Protestants derived any benefit from the huge establishment. Some years ago, it was swept out of existence—it went the way of all injustice and iniquity.

FREEDOM OF EDUCATION A RIGHT.

Why should the Catholics of this *free land* be taxed for the support of a system of education at war with their religious convictions? Is there not as much injustice in compelling Catholics to support schools which they cannot patronize, as a Church which they cannot patronize? Is it fair? Is it constitutional? Have not Catholics a *right* to demand *freedom of education as well as freedom of religion*? We have never seen these questions squarely met and answered by the advocates of the State public schools.

fluence." What can this influence be? The reading of a spurious Bible? The influence of teachers, the great majority of whom are Protestants? If not these, what is it?

Besides, the Brattleboro, Vt., case proves that in some places Catholic children cannot attend the public schools, and at the same time practice their religion. For daring to go to Mass on the Feast of Corpus Christi, 1875, the Catholic children of the Brattleboro public schools were expelled. The case was brought to the courts. But the law (?) upheld the action of the bigoted board of education! Here is a clear case, proving that a child must cease to be a practical Catholic, otherwise he will be expelled from the State public schools.

"Let us not expect to convert the parents," says a Protestant minister, "but between the two stones of the mill, the Bible and the common schools, we will grind Catholicity out of their children." Others boast that some millions of Catholic children have been gained over "from Rome" by means of the public schools. "A straw shows how the wind blows." But comment is unnecessary.

Do the Catholics wish to destroy the public schools? Ridiculous! Are they not every day building public schools themselves? It may be said without fear of contradiction, that the firmest friends of free public schools in the United States are the Catholics. But they are displeased with the present system, which stands alone—the only system in the world—the only system of ancient and modern times that *divorces religion from education*. Its advocates act like despots.* They would fain force the system down the throats of every one. Nobody must question its perfection. “It grew up in the United States!” “It is American!” “That is enough.” Not so fast, please. Everything in America is neither *good* nor *American*. It is unnecessary to mention Benedict Arnold, political “rings,” or Know-Nothingism. Were Charles Carroll, John Adams, and Thomas Jefferson educated in schools where religion was told to get out, or to stand at the door? Did George Washington receive his education at such schools? Did he ever counsel a system of education which excludes religion? Just the opposite. And our statesmen of to-day? *They* were educated in our public schools. *They* were educated without religion, and in this very Centennial year, the tree is producing its fruit—corruption and disgrace in places high and low!

Alas! it is *not mere knowledge*, but virtue and religion that is at a discount. Look abroad upon the community and see the deplorable state of morals by which we are surrounded. Impiety, immorality, infidelity, public robbery, and an open contempt of God and religion stalk forth even at noon-day! We see these marks of the evident decay of the moral principle in the countenance, in the conduct, in the

* “This majority talk a great deal about the duty of people’s being liberal in their views; but what they seem to mean is, that the liberality ought to be all on one side; that other people ought to yield to them in everything. But as to their yielding on their part, no!—not the ninth part of a hair.”—CHIEF-
JUSTICE DUNNE.

dress, and hear them in the language of the thoughtless multitudes that crowd our public thoroughfares! Yet, we are told that religion is not wanted in the school-room. Knowledge alone is power. But it is forgotten—have we not already learned it by sad experience—that knowledge without religion is powerful in producing knaves, sharpers, and the proverbial “smart” men of our country!

“Education without religion,” writes Dr. Brownson, “only sharpens the intellect and fits men to be adroit rogues and swindlers.” “If I am a knave or a fool,” exclaims Huxley, “teaching me to read and write will not make me less of either one or the other.” “We have no evidence,” observes Herbert Spencer, “that education as commonly understood is a preventive of crime. * * * Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest, and Napoleon should have been just.” “I have always been,” says the experienced Archbishop Bayley, “a great advocate for educating our children in *our own schools*, and if we could get no better—in hedge-schools.”* Indeed, it would be easy to cite a hundred authorities. But it is wholly unnecessary. To my mind, there is no need of ingenious arguments to prove that without religion there can be no true education. The man who finds not such proofs in his own heart will never find them in a book.

Some maintain another specious sophism. “Youth,” they say, “may be instructed in religion at the schools, but without any particular religious creed.” This can be admitted by those only who believe one religion to be as good as another—in other terms, that truth and falsehood are equal. The result of such training would be the total destruction of the powerful principle of religion. “To make man indifferent to the distinguishing points of faith and practice,” said the venerable Ives, “is nothing more or less than to make him indifferent to religion. To live in the breast at all, religion

* Letter to the author.

must hold the first place. It cannot from its very nature, exist in a state of subordination to any other principle. It must reign supreme in the reason, the conscience, and the will, or practically cease to be. But to have this sway it must stand before the mind with a more strongly defined image, with more distinct and exact and captivating features than any earthly object; and when, by any cause, it is deprived of this distinction, it loses its identity, and gives place altogether to another influence.”*

But some may still say: “Extensive knowledge, even without religion, produces refinement of manners.” I deny it. It may produce “whited sepulchres”; but without religion there can be no interior refinement, no real grandeur of soul. Many of the graduates of Heidelberg might, with great advantage to themselves, take lessons in Christian civility and politeness from the Catholic peasants of France, or Ireland. “If liberty is dead and religion dying in Germany, a fate which Bossuet predicted for both in all non-Catholic lands,” writes Dr. Marshall, “are not these trifling evils abundantly compensated by the delightful evidences of culture in its highly educated population? What evidences? If there is a people in all Europe distinguished by a total absence of grace and refinement, of all that the French call ‘charm,’ and by a coarseness and vulgarity of aspect and manners only matched by their impiety, it is the people of North Germany. Julius Fröbel, though a German, comparing the uneducated Indian natives of Nicaragua, Chili, and Peru, with the masses of his own countrymen, frankly confesses that ‘in almost every aspect,’ and especially in that dignity of carriage which only true religion gives, *‘they are superior to our German peasantry.’*”†

Indeed, it *must* be clearly evident to every sane reasoning mind which has been at the trouble of carefully studying

* “Church and State Charities Compared,” by L. Silliman Ives, LL.D.

† “The American Catholic Quarterly Review” for April, 1876.

this question of questions, that *modern education divorced from religion and an increase of crime are co-existing facts.*

Let us return to the course pointed out by venerable antiquity and the experience of ages. Let us listen to the voice of wisdom and patriotism. One of Washington's last solemn utterances was, that "religion and morality are indispensable supports" of a nation's prosperity.* The separation of religion from secular instruction is altogether a novel proceeding. It is a system of education which was unknown to our fathers.

WHAT CATHOLICS ASK.

Catholics claim nothing but what is just and right. They are entirely willing to grant to others what they ask for themselves. In the words of the *North American Review*, they ask that "the public school funds may be distributed upon some just basis between the Catholics and the Protestants, so that each religious organization may have its own day-school, and conduct religious instruction in its own way."† All the most enlightened countries of the world have adopted this system—the only fair and just one in a mixed religious community. "Justice to all, favor to none." Such is the motto of the Catholics in this Republic.‡

* Farewell address.

† President Gilman in "N. A. Review" for January, 1876.

‡ Some may say: "Well, Catholics don't make good citizens, anyhow; they don't acknowledge the unlimited authority of the State, and we don't want to encourage their increase among us."

(1) "We don't ask you to encourage their increase—that will get along without your help; but whence do you draw your right to try to prevent it? Are not all religions free in this country? Is not the principle of religious liberty the cornerstone of this Republic? Do you propose to destroy this Government?"

(2) "Gentle Pharisees! when did you learn to thank God that

The genuine Catholic sees but one course in this highly important matter—to demand his rights, and with a cool, unflinching determination to make use of every lawful means to get them. "When one has right on his side," says Chief-Justice Dunne, referring to this subject, "he *must* win among a free people sooner or later, if he is only true to his cause. We feel that we are right in this matter; that we are entitled to our belief, and that it is a matter of conscience for us to declare that belief—nay, to proclaim it everywhere, to blazen the truth upon our banners, and then what? Fold them carefully, and hide them away, lest some offense be taken? No! Our duty is to fling them to the breeze, sound the note of battle, throw ourselves body and soul into the fight, do our 'level best' to win; then, if the Fates be against us, if the glory of the victory is to be reserved for other warriors later in the fight, why, so be it; but we shall have done our duty. No man can do more, *and no man can claim to be a man if he is content to do less.*"*

you were better citizens than these other men? Do you obey the laws more faithfully, pay your taxes more regularly, give your lives more freely for the maintenance of good government, than these other men? Since when, pray?"—CHIEF-JUSTICE DUNNE.

*In the foregoing, necessarily, brief chapter, I have not referred to "the Bible" question, nor to the sense in which I have used the word "education." The cry raised from time to time about Catholics wishing to drive "the Bible" from the public schools is the most densely stupid piece of fanaticism ever known. What is "the Bible?" Is it that translation of the Holy Book used by the majority of Christians? If so, it is the *Catholic Bible*—a volume never in the public schools—hence cannot be driven out! What then is this volume used by the State Schools? King James' version? No. The old Geneva Bible? No. It is a corrupt translation got up by the Bible Society. "The very Lord's Prayer," says a learned writer, "in this co-called Bible is admitted by all scholars to be spurious; and if spurious, as all American translators have admitted, certainly blasphemous; yet in

CHAPTER III.

THE CATHOLIC FEMALE ACADEMIES.

HISTORICAL SKETCH—PIONEER EDUCATORS—ALICE LALOR—THE URSULINES—MOTHER SETON—THE LADIES OF THE SACRED HEART—OTHER ORDERS—SUPERIORITY OF CONVENT EDUCATION—SKETCHES—THE GEORGETOWN ACADEMY—EMMITTSBURG ACADEMY—ST. MARY'S OF THE WOODS—MANHATTANVILLE ACADEMY—MOUNT ST. VINCENT—ST. MARY'S INSTITUTE—OTHERS—TABLE OF STATISTICS.

HISTORICAL SKETCH.

At all times, the Catholic Church gave special attention to the education of woman. In the early and middle ages, the sectarian spirit of proselytism, it is forced into the schools,"—Dr. SHEA, in "American Catholic Q. Review," for Jan., 1876.

"*L'éducation et l'instruction*," writes the learned Mgr. Dupanloup, in his DE L'EDUCATION: "*sont deux choses profondément distinctes.*" Education and instruction are two things entirely distinct. Yet people are continually confounding these terms. A man may be well instructed, yet be poorly educated. To-day we have plenty of such *uneducated* scholars. Education is the whole, instruction a part. To educate, means to develop all that is good, and to repress all that is bad in the entire man—body, mind, and soul. In the true system of education, religion is the sun and centre, around which all else revolves, receiving light, warmth, and strength from its sublime influence.

Catholics cannot be too well read on the subject of education. They will find all that is necessary to be known in the following excellent works: "Catholics and Education," recently issued by the Catholic Publication Society, N. Y. "Our Public Schools: Are they free or are they not?" by Chief-Justice Dunne; Bishop McQuaid's "Lectures;" "Controversy" between Rev. Dr. Ryerson and Rev. M. Bruyere (out of print); "The Common Schools," by Rev. Michael Müller, C.S.S.R.; Archbishop Spalding's article on "Common Schools" in his "Miscellanea;" many able articles in "Brownson's Review"; "Excelsior; or, Essays on Politeness and Education," by Prof. T. E. Howard M.A.; "In the School-Room," by John S. Hart, LL.D., and the "Twelve Virtues of a Good Master," by the Christian Brothers.

the nunneries did for girls what the cathedral, parochial, and monastic schools did for boys. The means of education were ample. The course was thorough. Many of the Catholic ladies of those ancient days were persons of varied and profound knowledge. In the ninth century, St. Roswitha was the author of dramas that show an extensive acquaintance with the ancient classics. In the eleventh century, Ingulph, who was reared in the court of Edward the Confessor in England, informs us that, on returning every day from school, the queen, Egitha, used to examine him in grammar and logic, and to encourage his progress by frequent presents. In the twelfth century, St. Bernard wrote letters in Latin to the wives of counts and barons. The convent of Roncerai at Angers was distinguished for the number of young princesses who were there educated. It was in this school that the famous Heloise learned Latin and philosophy. The Abbess Herrada of Alsace (twelfth century) wrote an extensive Encyclopædia, which is still preserved in manuscript. St. Gertrude of Saxony (fourteenth century) extended her studies to the classics. She was so strongly attached to them as to feel scruples of conscience on the subject. This learned and saintly lady was the author of several pious historical works yet extant. Many other facts might easily be cited to show the high standard of female education in the Middle Ages.*

What has Catholicity in the United States done for the higher education of woman? We will try to give a brief and correct historical answer. Before the Revolution, on account of the penal laws, there were no female schools, either high or low. Wealthy Catholics were obliged to send their daughters to the great conventual schools of France and other countries, to receive an education which might fit them for their position in life—make them worthy children of the true Faith. As an instance in point, the ac-

* Archbishop Spalding: "Schools and Universities in the 'Dark' Ages."—*Miscellanea*.

complished mother of Archbishop Carroll was educated in a French convent.

Towards the close of the last century, the Clarist Nuns, during their brief stay in America, opened a school at Georgetown, D. C. Passing to the hands of the Visitation Nuns, under the venerable Alice Lalor, this school grew into a flourishing academy, which dates its foundation from 1799. In the early part of the eighteenth century, the Ursulines opened their first establishment at New Orleans. When Louisiana was purchased by the United States, in 1803, the Ursuline Academy in the capital was composed of one hundred and seventy pupils, of whom seventy three were boarders. The foundation of St. Joseph's Academy at Emmittsburg, Md., in 1809, by the saintly Mother Seton, marks an epoch in the history of Catholic education for young women. Three years later, the Loretto Nuns of Kentucky entered the field; and, in 1818, the Ursuline Convent, afterwards destroyed, was opened at Boston by two holy and accomplished young Irish ladies. The same year that this academy was opened in the capital of New England, the Ladies of the Sacred Heart began their labors at the South, chiefly in Missouri and Louisiana. The Sisters of St. Joseph, in 1836, landed on our shores, and their academies grew in number as years rolled away. In 1840, the Sisters of Notre Dame founded their first establishment in Ohio. A year later, and the Sisters of the Holy Cross and the Sisters of Providence began the work of Catholic education in Indiana; while, in 1847, the School Sisters of Notre Dame commenced to erect their first academy at Milwaukee. In the meantime, the Ursulines and Visitation Nuns had firmly established themselves in several cities. Between 1840 and 1850, the Ladies of the Sacred Heart and the Sisters of Charity opened several of their excellent institutions in New York and elsewhere; and soon the Sisters of Mercy swelled the noble band devoted to female education. Indeed, the multiplication of academies during the last quarter of a century would furnish materials for a large

volume. They dot the country from the Atlantic to the Pacific, from the Great Lakes to the Gulf of Mexico. At present, there are over *four hundred Catholic academies* *—many of a very high grade—for the education of young women in the United States. The best and most widely known of these institutions are under the direction of the Sisters of Charity, the Ladies of the Sacred Heart, the Visitation Nuns, the Ursulines, the Sisters of St. Joseph, the Sisters of Mercy, the Sisters of the Holy Cross, the Sisters of Notre Dame, and the Sisters of Providence.

"We can point with pride and entire confidence," says the learned Bishop Becker, "to our academies for the higher education of females, which abound in every part of the United States."† Who can sum up the good done by these institutions, the greatness of the work they have accomplished? Wise Protestants know their value, and send their daughters to receive instruction from these virtuous and accomplished ladies who have consecrated themselves to God.‡ The young girl never forgets her happy convent home, and the bright days passed within its quiet walls. It is that green spot in the heart and the memory which fades only with life. Then, as to the quality of the training, the education given in our best Catholic academies, let it not be compared with what is given elsewhere. It is far superior. While the head is carefully stored with useful knowledge, the heart, the soul, the conscience, are never neglected. Character is formed. The girl is taught that simplicity, graceful modesty, purity of heart, and nobility of life are the beautiful ornaments of youth, as they

* Besides these academies, there are over 250 *select schools* in which young girls receive a superior education.

† "American Catholic Quarterly Review."

‡ In not a few of our convent boarding-schools, one-third, and in some cases even one-half, of the pupils are Protestant young ladies. "Parents who have a care for the purity and dignity of their daughters," remarks Dr. Marshall, "know that they are safe with the spouses of Christ."

are the crowning grandeur of old age. In her religious instructors she often beholds models of learning and sanctity; ladies whose bright lives render virtue attractive, and whose lessons and example make deep and lasting impressions.

The following brief sketches of a few of our principal female academies may be of interest to the friends of Catholic education. They are arranged according to the dates of foundation:

(1). ACADEMY OF THE VISITATION, GEORGETOWN, D. C.

This is the oldest Catholic female academy within the limits of the thirteen original States. It was founded by Archbishop Neale,* in 1799. Its early history is connected with Miss Alice Lalor, and the origin of the Visitation Nuns in the United States. The academy was rebuilt in 1873. Its programme of studies is high, and embraces all the useful and ornamental branches of female education. It possesses a good geological collection, a large reading-room, and a well-selected library. The nuns are the only instructors. No outside professors are employed in the educational institutions of the Visitation. The average number of students is about 200. Mother Mary Angela Harrison is the Superioress. She has been a professed religious in this establishment for more than fifty years.

(2). ST. JOSEPH'S ACADEMY, EMMITSBURG, MD.

This institution is only two miles from the famous Mount St. Mary's College. It dates its origin from 1809, when it was founded by Mother Seton. Seven years later, it was incorporated by the Legislature of Maryland. The full course of study is very high, and embraces Latin and several of the modern languages, besides the usual branches. It possesses a good library and philosophical apparatus, and a fine collection of shells and minerals. The number of students is about 120. The Superioress is Mother M. Euphemia Blenkinsop. St. Joseph's is the *alma mater* of three generations, and is one of the best known institutions in the United States.

* Then a priest, and President of Georgetown College.

(3). ST. MARY'S OF THE WOODS, INDIANA.

St. Mary's Academic Institute, situated in Vigo County, is one of the most flourishing female academies of the West. It was founded in 1840, by Mother Theodore and five Sisters of Providence, from France. Indiana was then little more than one vast forest. A log-house ten feet square was the first chapel, and the priest's residence; two small rooms—half the house of a kind farmer—was the convent; and the academy building was a small brick edifice. Since that time there have been great changes. St. Mary's Institute was incorporated by the Legislature of the State in 1846. The present magnificent building attests its prosperity. This academy possesses an excellent museum, geological collection, and a library of about 3,000 volumes. The total number of graduates is 33; present number of students, 128; and number of teachers, 15. From the last annual catalogue we learn that twenty young ladies of the first class received premiums for *mending*, a much neglected branch of study in many institutions. It is a great secret, and no small wisdom, to be able to combine the useful with the ornamental, the solid with the brilliant. The honors graduate at this institution are a diploma and a laureate wreath. The Superioress is Mother Mary Ephrem.

(4). ACADEMY OF THE SACRED HEART, MANHATTANVILLE.

This well-known institution of learning was founded by Madame Aloysia Hardy in May, 1841. Ten years later it was incorporated by the Legislature of New York. Its situation is exceedingly pleasant, the course of studies very high, while its prosperity has kept pace with its years and growing fame. It possesses fine collections for the study of geology, mineralogy, conchology, etc. The total number of graduates is 130; present number of students, 285; while the teaching staff consists of thirty Ladies of the Sacred Heart and seven professors. The volumes in the library number 2,000. Madame Sarah Jones, the present Superioress, was born in New York, and is the daughter of Chancellor Jones. She was received into the Catholic Church by Dr. Hughes, in 1841, and five years subsequently entered the Society of the Sacred Heart.

(5). ACADEMY OF MOUNT ST. VINCENT, ON THE HUDSON.

This is the chief educational institution of the Sisters of Charity of St. Vincent de Paul. First opened in 1847, it is now perma-

nently established on the east bank of the Hudson, a little above Riverdale, at a point where the river concentrates its most forcible claims to its beautiful appellation—"The Rhine of America." The academy was founded by Archbishop Hughes. It takes the name of "Mount St. Vincent" from the commanding elevation on which it is situated. The main building, in the Byzantine style, possesses great architectural beauty, and is really one of the largest educational structures in the United States. The tower rises 290 feet above water level. This institution, by its charter, enjoys all the rights and privileges of any college in the State. The studies are high and varied. Latin enters into the regular course of the last three years; while the opportunities for the pursuit of science are excellent. One of the architectural curiosities is Forrest's Castle. Of its rooms, one of the largest is occupied as a cabinet; while another is devoted to specimens in natural history and shells. The entire "Arnold collection" of minerals, donated to the academy by Dr. Arnold, has greatly enlarged and enriched the cabinet, making it one of the most complete in this country. There are about 2,000 volumes in the library. Thirty Sisters and professors constitute the teaching staff; the students number about 200. Mother M. Regina Lawless, the Superioress, a native of Ireland, was elected to her present position in 1870.

(6). ST. MARY'S INSTITUTE, MILWAUKEE.

This academic institution, under the direction of the School Sisters of Notre Dame, was founded, in 1850, by Mother M. Caroline Friesse. In 1869 it was granted all the privileges of a college. It is the chief academy of the Order, and its course of instruction is very thorough. It has a library of about 1,000 volumes. The cabinet, however, is not very complete. The students number nearly 500, and the institution employs thirty teachers. The Superioress, Mother Caroline Friesse, was born in France, in 1824, introduced her Order into the United States, and for the last quarter of a century has seen it, year after year, grow up around her.

We mention the foregoing institutions as among the very best representatives of their class in this Republic. There are, of course, many other excellent female academies, such as St. Joseph's Academy, Flushing, L. I.; Mount de Chantal, near Wheeling, Va.; St. Mary's, Notre Dame, Indiana and St. Catherine's Normal Institute, Baltimore. For further information we

refer the reader to the following Table of Statistics, which gives the necessary particulars concerning twenty Catholic academies:

NAME.	Place.	Founded.	Superiores.	No. of Teachers.	No. of Pupils.	Vols. in Library.
St. Joseph's Academy	Philadelphia	1854	Mother St. John	12	63	1,500
Notre Dame of Maryland	Gowansdown, Md.	1860	Mother Mary	20	102	1,200
Academy of Mt. St. Vincent	Riverdale, N. Y.	1847	Mother M. Regina	30	200	2,000
Ursuline Academy	Cleveland, Ohio	1850	Sr. M. Beaumont	40	185	500
Immaculate Conception	Davenport, Iowa	1859	Sr. M. Gonzales	20	260	500
Sacred Heart Convent	St. Charles, Mo.	1858	M. J. Niederkorn	14	90	1,000
Mt. De Sales Academy	Catonville, Md.	1852	M. J. Freeman	25	100	3,000
Notre Dame Academy	Hosion, Mass.	1854	Sr. M. Aloysius	8	80	1,000
St. Catherine's Academy	Rochester, Wis.	1854	M. Hyacinthe	9	65	2,000
Ursuline Convent	San Antonio, Texas	1851	M. St. Xavier	20	800	300
Presentation Convent	San Francisco, Cal.	1854	Mary Francis Xavier Daly	23	700	1,000
Academy of the Visitation	Mobila, Ala.	1853	Mother Mary Leopold Fox	18	100	1,500
Academy of Notre Dame	San Francisco, Cal.	1856	Sr. Aloysius de la P.	12	100	1,600
St. Mary's Institute	Albany, N. Y.	1859	Sr. M. P. Sorensen	25	120	1,000
Acad. of St. Catherine of Siena	Springfield, Ky.	1859	Sr. M. Regina O'Connell	17	70	2,000
St. Mary's Academic Institute	Lebanon, Ind.	1840	Mother Anastasia	17	121	2,300
Academy of Notre Dame	Philadelphia, Pa.	1856	Sr. Julie	12	200	2,800
Sacred Heart	Grand Coteau, La.	1851	Mme. Victorine Martinez	62	200	1,400
Ursuline Convent	Galveston, Texas	1847	Mother St. Augustine	10	200	300
Ursuline Academy	St. Martin's, Brown County, O.	1845	Sister Teresa	25	30	105

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CHAPTER IV.

THE CATHOLIC COLLEGES.

CATHOLICITY AND LEARNING—THE CHRISTIAN SCHOOLS OF THE EAST—THE GREAT MONASTIC SCHOOLS—IRELAND—GREAT BRITAIN—THE COURSE OF STUDIES IN THESE SCHOOLS—THE RISE OF THE UNIVERSITIES—FOUNDED BY THE CATHOLIC CHURCH—CATHOLIC STUDENTS AND PROFESSORS—BOLOGNA, PADUA, OXFORD, AND PARIS—WHAT CONSTITUTED A UNIVERSITY—THE DEGREES—PIETY—RISE OF CATHOLIC COLLEGES IN AMERICA—THE PENAL LAWS—HISTORICAL SKETCH—GEORGETOWN COLLEGE—MOUNT ST. MARY'S COLLEGE—ST. LOUIS UNIVERSITY—ST. JOSEPH'S COLLEGE—ST. XAVIER'S COLLEGE—ST. JOHN'S COLLEGE—UNIVERSITY OF NOTRE DAME—VILLANOVA COLLEGE—COLLEGE OF ST. FRANCIS XAVIER—SANTA CLARA COLLEGE—MANHATTAN COLLEGE—SETON HILL COLLEGE—ROCK HILL COLLEGE—ST. MARY'S COLLEGE—LA SALLE COLLEGE.

UNDER the protection of the cross, learning has ever found a home. "I leave to others," writes the great St. Gregory in the fourth century, "fortune, birth, and every other fancied good which can flatter the imagination of man. I value only science and letters, and regret no labor that I have spent in their acquisition. I have preferred, and ever shall prefer, learning to all earthly riches, and hold nothing dearer on earth next to the joys of heaven, and the hopes of eternity." These sentences express the true spirit of Catholicity, of the famous Fathers of the Church in regard to useful knowledge.

THE GREAT MONASTIC SCHOOLS.

Let us glance at the various classes of higher educational institutions which the Catholic Church gave to the world. Each was suited to the varied wants of the ages in which it flourished. The most famous Christian schools of the first three centuries were those of Alexandria, Antioch, Jeru-

salem, and other centres of Eastern wealth and learning. A change came, and the Eastern seats of learning were succeeded by the great monastic schools of Rome, Ireland, England, France, and other nations.

From the fifth to the eighth century, Ireland justly held the first place. It was then like one great university. It was the radiant centre whence the light of learning, Christianity, and civilization flashed over Europe. The unanimous testimony of all Christendom conferred upon it, at that time, the title of "Isle of Saints and Sages."* The youth of Europe flocked to receive instruction in its great monastic schools. In them "were trained," writes the Count de Montalembert, "an entire population of philosophers, of writers, of architects, of carvers, of painters, of calligraphers, of musicians, of poets and historians; but, above all, of missionaries and preachers, destined to spread the light of the Gospel and of Christian education, not only in all the Celtic countries, of which Ireland was always the nursing mother, but throughout Europe, among all the Teutonic races—among the Franks and Burgundians, who were already masters of Gaul, as well as amid the dwellers of the Rhine and Danube, and up to the frontiers of Italy."† The monastic colleges of ancient Ireland were open to all. "The poor and the rich," continues the same noble writer, "the slave as well as the freeman, the child as well as the old man, had free access, and paid nothing."‡ "Within a century after the death of St. Patrick," writes Bishop Nicholson, "the Irish seminaries had so increased that most parts of Europe sent their children to be educated there, and drew thence their bishops and teachers."

Among the most celebrated of the Irish schools were Armagh, founded by St. Patrick himself; Clonard, Lismore, Bangor, Clonfert, Cashel, and Clonmacnois. Three thousand students are said to have attended the school of Ban-

* Montalembert, "Monks of the West," Vol. III.

† Ibid.

‡ Ibid.

gor. Armagh, at one time, furnished education to seven thousand students. Clonard, the Alma Mater of the great St. Columba, was the famous institution of which Ussher, the learned Protestant, wrote: "Saints came out of it in as great numbers as Greeks of old from the sides of the horse of Troy."*

Great Britain also had her celebrated monastic schools. Among these were Canterbury, Glastonbury, Yarrow, Malmesbury, Lindisfarne, and Iona. The three latter were founded by Irish monks. St. Columba, the founder of Iona, is the grandest character in the early history of North Britain. The noble figure of this Irish prince, monk, and scholar towers aloft in that distant age. Glastonbury was a famous spot. Speaking of it Montalembert says: "Poetry, history, and faith found a common home in the old monastery which was for more than a thousand years the wonder of England." Prince Arther, the Celtic hero, and the subject of many a measured line, was supposed to be buried there. The venerable Bede, styled by Edmund Burke the "Father of English learning," was educated at Yarrow, which he immortalized by the light of his life, and in which he taught kings, princes and prelates.†

* "Monks of the West," Vol. III.

† This great and saintly man is, perhaps, the best example of the perfect student in all history. From his seventh year to the date of his holy death, his life was one continued round of study, teaching, labor, and prayer. At the conclusion of reading and study, he always said the following beautiful prayer:

"Oh, good Jesus, who hast deigned to refresh my soul with the sweet streams of knowledge, grant that I may one day mount to Thee, who art the source of all wisdom, and remain for ever in Thy divine presence."

But the most sublime part of his life was the hour of his death. His last days were devoted to the translation of the Gospel of St. John into Anglo-Saxon. Even his sickness could not prevent his continuing the work with the help of a young secretary. On the eve of the Feast of the Ascension, 737, the translation was all finished but a few lines. "Most dear mas-

The course of instruction in these holy institutions embraced all the learning of the time. The venerable Cadoc, it is related, was accustomed to make his pupils learn "Virgil" by heart.* The studies, however, were generally divided into two grades—the *Trivium* and the *Quadrivium*. The *Trivium* comprised grammar, rhetoric, and logic; the *Quadrivium*, music, arithmetic, geometry, and astronomy.

THE RISE OF UNIVERSITIES.

The monastic schools were gradually superseded by the universities, which in their origin carry the mind back to the days of chivalry, the ages of faith. "The enthusiasm of the crusades," says Prof. Craik, "seems to have been followed by an enthusiasm of study."† And from the twelfth century we may properly date the rise of the great universities—Paris, Bologna, Oxford, Cambridge, Pavia, Vienna, Salamanca, and others. Before that period these seats of learning had existed as schools; but it remained for the

ter," said the young monk, "there is still one sentence that is not written." Bede answered: "Write quickly." "It is now done!" exclaimed the secretary. The dying Bede observed: "You have said well. Indeed, all is finished. Dear child, hold my head that I may have the pleasure to sit looking towards my little oratory, where I was wont to pray; that while I am sitting, I may call upon my Heavenly Father, and sing: 'Glory be to the Father, and to the Son, and to the Holy Ghost.'" Thus died the great St. Bede. No wonder he was called Bede, which in Anglo-Saxon signifies prayer. England has had but *one* Bede.

How different was this illustrious Catholic scholar, the author of forty-five different works, and the most learned man of his age, from the proud and impious creatures of our day—the so-called scientists and philosophers—men who would fain persuade the world that they have monopolized all wisdom and all knowledge, but whose shallowness is only exceeded by their unmatched impudence! The Catholic student, however, can well afford to regard the whole motley herd with pity and contempt.

* Ibid.

† "History of English Literature and Language," Vol. I.

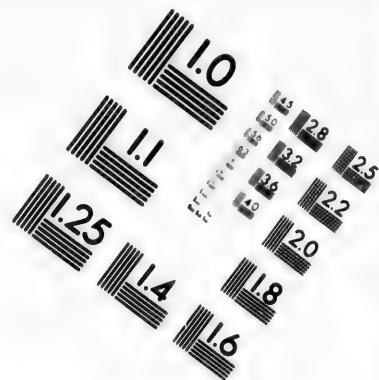
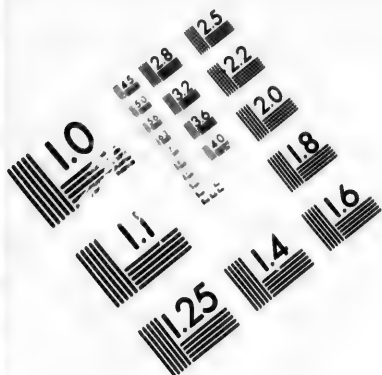
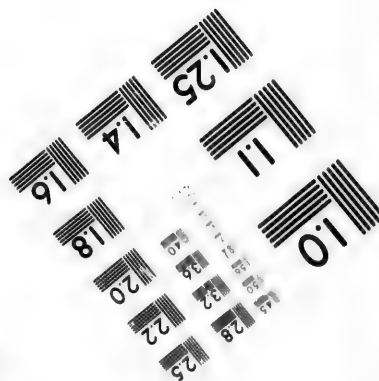
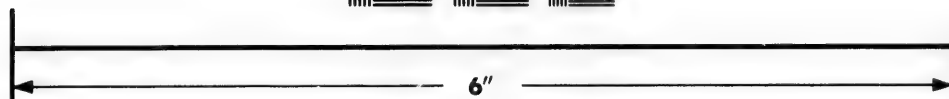
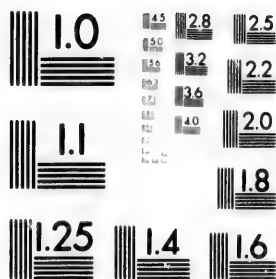


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twelfth century to develop and enlarge them into higher and more permanent centers of thought and science. In the advancement of learning and civilization their value was inestimable. "One of the causes which contributed most to the development of the human mind," writes the philosophic Balmes, "was the creation of great centres of instruction, collecting the most illustrious talents and learning, and diffusing rays of light in all directions."* These famous institutions were created and sustained by Catholicity. "All the universities," says Chateaubriand, "were founded either by religious princes, or by bishops and priests; and were all under the direction of different religious orders."† "It ought not to be forgotten," wrote the Protestant Forbes, "that it is to the mediæval Church that we are indebted for our universities. Three out of the four universities of Scotland had Catholic bishops for their founders."‡ It is the same in England. What are Oxford and Cambridge but in the language of the German Huber, "a bequest from Catholic to Protestant England."§ It is the same over Europe. Catholicity was the founder of all the celebrated universities. But how long—how long shall it be before we get this fact inserted into the dark, narrow craniums of the million-and-one ignoramuses who scribble and howl about "monkish ignorance and superstition!"

CATHOLIC STUDENTS AND PROFESSORS.

"With the advance of time," says an able writer, "a thirst for learning increased. The lecture-rooms could not contain the throngs that assembled to hear great teachers. Abelard counted his audience by thousands. Albertus Magnus was compelled to lecture in the public square that

* "European Civilization."

† "Genius of Christianity."

‡ "Life of James David Forbes, F.R.S."

§ The English Universities "a bequest." Not at all. It was robbery—plunder.

still bears his name."* Both these distinguished men were professors in the University of Paris. Of Abelard's pupils we are told that twenty afterwards became cardinals, and fifty bishops and archbishops. Bologna was at one time the great law school of Christendom, and counted no less than 10,000 foreign students. Padua, the *Alma Mater* of Christopher Columbus, was attended by 18,000 students. In the twelfth century Oxford reckoned 30,000 students. Paris had, perhaps, a larger number; and as a place of general instruction, stood at the head of the universities of Europe.

Religion presided over the erection and government of these splendid institutions of learning. Every exercise was commenced and terminated by prayer. "The school-rooms of the monasteries at Rome and Bologna," writes Archbishop Spalding, "were sanctuaries of piety; the student always beheld in them an image of that Immaculate Virgin, who was ever the patroness of Christian scholars."†

Each University comprised the four Faculties of Arts, Theology, Law, and Medicine. In the Faculty of Arts the degrees were simply those of Bachelor and Master. In the other faculties the successful candidates, after severe examination, could become bachelors, licentiates, and doctors. But these degrees were neither conferred nor received for the same purpose they are in modern times. "Degrees would not," says Dr. Newman, "at that time be considered mere honors or testimonials to be enjoyed by persons who at once left the university and mixed in the world. The University would only confer them for its own purpose; and to its own subjects for the sake of its own subjects."‡ All this occurred in the Middle Ages, in the good old Catholic times. Now-a-days shallow men write of them as

* "Essay Contributing to a Philosophy of Literature," by B. A. M.

† "Miscellanea."

‡ "Office and Work of Universities," by John Henry Newman, D.D.

the "Dark Ages"—ages which never had any existence save in their own unenlightened skulls and diseased imaginations!*

RISE OF CATHOLIC COLLEGES IN AMERICA.

The spirit of faith which created Paris and Oxford did not fail to lead the way in the work of higher education in America. The Jesuits had founded a college at Quebec several years before Harvard College—the oldest Protestant institution in the United States—was established in New England. "Its foundation was laid," writes Bancroft, "under happy auspices in 1635, just before Champlain passed from among the living; and two years before the emigration of John Harvard, and one year before the General Court of Massachusetts had made provisions for a college."†

In the English colonies, a Catholic college was out of the question. The penal laws, like watch-dogs of ignorance and fanaticism, prevented any such rash undertaking. But there was one exception. During Governor Dongan's term of office, three Jesuit Fathers profited by their brief stay to open a college at New York. The Catholic element, however, was too weak to support it. Of this we may judge by the following paragraph from a letter written by

* Speaking of the effects of the so-called Reformation on the English Universities, the Protestant Warton writes: "At Oxford the public schools were neglected by the professors and pupils, and allotted to the lowest purposes. Academical degrees were abrogated as anti-Christian. Reformation was turned into fanaticism." Anthony Wood, writing in 1563, tells us there were only three divines in Oxford University capable of preaching a sermon. And with such facts staring them in the face, ignorant editors and preachers have the lying audacity to tell us that Protestantism and learning began together! It is time that this repetition of fiction would stop.

† "History of the United States," Vol. III.

the bigoted Jacob Leisler to the Governor of Boston in 1689: "I have formerly urged," he writes, "to inform your Honr. that Coll. Dongan, in his time did erect a Jesuite colledge upon Cullour to learn Latine to the judges West. Mr. Graham, Judge Palmer, and John Tudor did contribute their sons for some time, but noboddy imitating them, the colledge vanished."*

Several years after the Revolution, Bishop Carroll founded Georgetown College. Some time later, St. Mary's College, Baltimore, was established. It was chartered in 1805.† Mount St. Mary's, Emmittsburg, stands next in point of age. In 1809, Fathers Fenwick and Kohlman, of the Society of Jesus, opened a collegiate school in New York. It soon acquired such reputation, "even among Protestants, that Governor Tompkins, afterwards Vice-President of the United States, thought none more eligible for the education of his own children, and ever afterwards professed towards its president the highest esteem."‡ The burden of carrying on the college, however, soon became too weighty, and in 1813, the Fathers retired from its direction. St. Mary's College, near Lebanon, and St. Joseph's College, Bardstown, Kentucky, began their work in the early part of this century, and were the pioneer Catholic colleges in the Mississippi Valley. St. Louis University was founded in 1829. St. Joseph's College, near Mobile, and St. Xavier's College under the name of the Atheneum began—the first in 1830, the second the following year. In 1839, St. Mary's College, Wilmington, Delaware, was founded.† St. John's College, Fordham, N. Y.; the College of the Holy Cross, Worcester, Massachusetts; and the University of Notre Dame, Indiana, arose between 1840 and 1850. In 1851, Santa Clara College was founded on the Pacific coast. During the last quarter of a century our collegiate institutions have multiplied in numbers with

* Dr. E. B. O'Callaghan's "Doc. Hist. of N. Y.," Vol. II. Bayley's "Hist. of the Cath. Ch. on N. Y. Island."

† Since suspended.

‡ Quoted by De Courey in his "Cath. Ch. in the U. S."

unequalled rapidity. There are at present (1876) in the United States SEVENTY-FIVE Catholic Colleges and Seminaries, with powers to confer degrees.

We will now give brief sketches of a few of the more remarkable of those institutions.

(1). GEORGETOWN COLLEGE, D. C.

This is the oldest and most venerable Catholic seat of learning in the United States. It was founded by Bishop Carroll, in 1789, and two years later opened its halls to students. At first it was simply a preparatory school. "In those days," says the record, "the scholars did not board in the college, and the teachers received salaries." The first student was William Gaston, of North Carolina, who was indebted to the college "on account of board for £5 15s." It need not be stated that the celebrated man discharged that and all other debts to his God and his country. No poet, painter, or philosopher could have selected a place more picturesque, and in other respects better adapted for a college than the suburbs of Georgetown.

Tradition has preserved the details of Washington's visit to Georgetown. The little college was yet surrounded by a white-washed paling fence, when the Father of his Country arrived on horseback, without suite and unattended. He led his horse to the simple enclosure, and was first received by the late Rev. William Matthews, then a young professor. The Fathers gave him a most cordial welcome. On visiting the whole establishment, Washington expressed his admiration at the magnificent view which the heights of Georgetown enjoy; but, as it was winter, and an icy breeze made the party shiver, the great General observed that they had to purchase the beauties of nature in summer by the winter's storm.

In the fall of 1801, the standard of studies was raised, and Georgetown became a college. In May, 1815, James Madison being President of the United States, the college was elevated by act of Congress to the rank of a university. Shortly after this date, the Jesuit Fathers took formal control of the institution, for up to this they were often assisted by other clergymen. Its prosperity dates from this point. In 1843, the astronomical observatory was erected. The medical department was opened in May, 1851, and the law department in October, 1870.

The college contains a splendid library of 30,000 volumes; a botanical conservatory; and a well-filled and tastefully arranged cabinet of mineralogy and geology. The total number of graduates is 786. Of these, 354 belong to the arts, 571 to the medical, and 61 to the law departments. The present number of students is 280; professors, 40. The *College Journal* is a monthly conducted by the students. Georgetown University has had twenty-two presidents. The first was Father Robert Plunkett, S.J.; among the others were Louis Dubourg, afterwards Bishop of New Orleans; Leonard Neale, afterwards Archbishop of Baltimore; and Benedict J. Fenwick, afterwards Bishop of Boston. Among the distinguished professors of Georgetown may be mentioned Fathers Wallace, Kohlman, Secchi, Ward, Fulton, and Sumner—all authors in some department of science or literature. The present president, Rev. Patrick F. Healy, S.J., was born in Georgia, in 1834, and graduated at Holy Cross College, Worcester, in 1850. He entered the Society of Jesus the same year; made his course of philosophy and theology in Rome and Belgium; held a professorship for several years at Georgetown, and was appointed president of the university in 1873.

(2). MOUNT ST. MARY'S COLLEGE, EMMITSBURG, MD.

In its early days, no other institution exercised such a powerful influence on the destiny of the Catholic Church in the United States as Mount St. Mary's College. It is the *Alma Mater* of some of our greatest prelates. This seat of learning, situated at the foot of the Blue Ridge Mountains, in Frederick county, Maryland, about fifty miles from Baltimore, was founded in 1809, by Rev. Mr. Dubois, afterwards Bishop of New York. An ecclesiastical seminary at first, it gradually assumed the scope of a general college. The early college was simply a log building. All its beauty was within its wooden walls, in its president, Dubois, its "guardian angel," Bruté, and its students. In the summer of 1826, Faculty and students took possession of the new edifice. During the presidency of Rev. Dr. Purcell (now the venerable Archbishop of Cincinnati), the college was chartered, and empowered to confer degrees, in 1830. It is strictly a Catholic college. Since 1851, all students entering its halls must be willing to be instructed in the doctrines and practices of the Catholic Church. Among the graduates of Mount St. Mary's are ten or twelve Bishops and Archbishops. Of these are his Eminence Cardinal McCloskey, Archbishop

Hughes, and Archbishop Purcell. The present president of this famous college is Rev. John McCloskey, D.D., a native of Brooklyn, N. Y.

(3). ST. LOUIS UNIVERSITY, ST. LOUIS, MO.

St. Louis University is the oldest Catholic institution in the Mississippi Valley with the rank and privileges of a university. It was founded in 1829, by the Fathers of the Society of Jesus, and three years later was incorporated by an act of the State Legislature. Among its founders was the celebrated Indian missionary, Father De Smet, who helped to build it with his own hands, and who was its first treasurer. It possesses an excellent library of 16,500 volumes, a complete philosophical and chemical apparatus, and a valuable museum. The total number of graduates is 174; present number of students, 358; and professors, 17. Among its professors is Rev. Walter H. Hill, S.J., author of, perhaps, the best Catholic treatise on Logic and General Metaphysics in the English language. The Rev. L. Bushart, S.J., a native of Belgium, is president of the university.

(4). ST. JOSEPH'S COLLEGE, SPRING HILL, ALA.

St. Joseph's College, Spring Hill, near Mobile, Alabama, was founded in 1830, by the Right Rev. Dr. Portier. It was transferred to the Society of Jesus in 1834, and two years subsequently it was incorporated, with all the rights and privileges of a university. Pope Gregory XVI. granted it the power of conferring the degree of D.D. It possesses a good museum and geological collection, and a library of about 5,000 volumes. The students number 120, with 20 professors. In 1869, the college was destroyed by fire, and everything lost—library, museum, list of graduates, etc. It has been rebuilt on a much better plan. The president is Rev. Father Baudequin, S.J.

(5). ST. XAVIER'S COLLEGE, CINCINNATI.

This institution was founded in the fall of 1831, by the Right Rev. E. D. Fenwick, D.D., under the name of *The Atheneum*. In 1840, Archbishop Purcell (then Bishop) transferred it to the Fathers of the Society of Jesus, and two years later it was incorporated and granted the usual privileges of a university. It has a library of 14,000 volumes; a good museum, containing amongst other collections specimens in conchology, geology, and

mineralogy. The total number of graduates is 230; present number of students, 250; professors, 17. Among its distinguished professors, at various periods of its history, were Rev. W. H. Hill, S.J., Rev. P. F. Garashé, S.J., and Rev. John De Blicek, S.J.

Rev. Edward A. Higgins, S.J., the accomplished President of St. Xavier's, is a Kentuckian by birth, and received his early education at St. Joseph's College, Bardstown, Ky. In 1854, he entered the Society of Jesus, and after the usual term of novitiate, study, and teaching, was ordained priest. He was appointed to his present position in 1874.

(6). ST. JOHN'S COLLEGE, FORDHAM, NEW YORK CITY.

This is the oldest, and, in many respects, the most famous Catholic seat of learning in the Middle States. It was founded by Archbishop Hughes in 1841; and was opened in the summer of that year, under the direction of the secular clergy. At first, it was named "Rose Hill College," after the estate on which it is built.

St. John's College was committed to the charge of the Jesuit Fathers in 1845; and in the spring of the following year it was raised by the Legislature to the rank of a university. It has within its gift each and every university degree. Among the Presidents of St. John's were the following distinguished men: His Eminence Cardinal McCloskey, the first president; Ambrose Manahan, D.D., author of the "Triumph of Catholicity"; Archbishop Bayley, of Baltimore; and the eloquent Father Larkin, S.J., a fellow-student of Wiseman and Lingard, and the preceptor of the present honored president.

The college possesses a valuable library of 20,000 volumes, including a large number of rare works on Oriental literature; a very interesting museum, which, among other collections, embraces a mineralogical cabinet of about 2,000 specimens; a well-arranged geological collection of 5,000 specimens; and a garden and green-house, which afford many advantages to the botanical student.

The total number of graduates is 381—345 in course, and 36 honorary. Of the 345 graduates in course, 219 follow professional careers, and 92 embraced the clerical state. Bishop Rosecrans, of Columbus, Ohio, is a graduate of 1847. Among those who received the honorary degree of LL.D. from St. John's Col-

lege are O. A. Brownson, the distinguished Catholic writer and philosopher; E. B. O'Callaghan, the eminent historian; Gen. Thomas Francis Meagher; Gen. Martin T. McMahon; Hon. Richard O'Gorman; Hon. John McKeon; Senator Francis Kernan; and John Savage, the poet.

The majority of the old clergy of New York Diocese were educated at St. John's by the Jesuit Fathers. Among the professors at that time were men of more than marked excellence, who taught theology from their own manuscripts. Foremost among them was the lamented Father Maldonado, S.J., ex-Rector of the University of Salamanca. This profound scholar died three years ago at Woodstock, when on the eve of retiring from his office of professor, in order to devote the remainder of his days to the work of preparing his magnificent course of theology for the press.

There are many interesting items connected with the beautiful grounds of this institution. The Bronx River is historic. The college infirmary was for one night the head-quarters of Washington. The grand old gnarled willow tree before the college entrance is famous, tradition asserting that the Father of his Country, during the Revolutionary war, tied his horse to it. In fact, it is veritable "Centennial" ground. The stately elms under which the annual commencements take place are more than a century old. They are offshoots from the estate of Holyrood, belonging to the Scottish family of the Sterlings.

Among the distinguished professors at St. John's, not already named, were Rev. A. J. Thebaud, S.J., author of the "Irish Race" and "Gentilism"; Rev. L. Jouin, S.J., an eminent linguist and scientist, and author of a "Mental and Moral Philosophy" in Latin; Rev. J. Moylan, S.J., controversial lecturer at the Gesu, Montreal; Right Rev. F. P. McFarland, late Bishop of Hartford; and Right Rev. Dr. Conroy, Bishop of Albany. The last two were professors in the early days of the college.

When the late civil war broke out, four priests, at the call of Archbishop Hughes, left St. John's College to serve as regimental chaplains. They were Rev. Fathers O'Reilly, Tissot, Ouillet, and Nash. Thousands of brave officers and soldiers, veterans of the army, will recall the devotedness and heroism of these Jesuits.

The President of the college, Rev. Frederick William Gockeln, S.J., a venerable man, an accomplished scholar, and an eminent educator, was born in Westphalia, Prussia. He entered the Society of Jesus in his twentieth year, and made his studies chiefly in Can-

ada and France. Ordained in the latter country, he returned to the United States, and for many years filled the responsible charges of professor, prefect of studies, and vice-president in various colleges of the Society. In 1874, he was elected to his present position.

Though but a third of a century in existence, St. John's College already wears the honors of age. "*Esto perpetua.*"

(7). UNIVERSITY OF NOTRE DAME, INDIANA.

This institution was founded by the Very Rev. Edward Sorin, C.S.C. and the Congregation of the Holy Cross, in 1842. Two years subsequently it was chartered by the Legislature of Indiana, with all the rights and privileges of a university. It may be said, with truth, that its growth and the sphere of its usefulness have kept pace with the progress of years. It possesses a museum, quite varied and extensive, embracing 4,000 species and over 10,000 specimens of birds and quadrupeds stuffed, and lithographed; besides upwards of 14,000 specimens of plants, both native and foreign. There is also a respectable and rapidly increasing geological collection, especially rich in Colorado and Lake Superior specimens. In addition to these, there is a fine selection of Indian, Chinese, and other curiosities. The library contains 15,000 volumes. The total number of graduates is about 500; present number of students, 358; and professors, 40. *The Notre Dame Scholastic* is a weekly conducted by the students.

Among the professors of this institution who have been, more or less, eminent as men of letters are: Rev. N. H. Gillespie, C.S.C., late editor of the *Ave Maria*; T. E. Howard, M.A., author of "Essays on Politeness and Education," and other works; Rev. A. Louage, C.S.C., author of "Ancient Literature," etc.; J. A. Lyons, M.A., author of the "American Elocutionist," etc.; Rev. Michael Mullen ("Clonfert"); A. J. Stace, M.A.; Rev. J. M. J. Graham; H. J. Zander; and Gardner Jones, LL.D.

Rev. Patrick J. Colovin, C.S.C., the young and learned President of Notre Dame University, was born in London, Canada, in 1840. He was educated in the College of St. Laurent, near Montreal; entered the Congregation of the Holy Cross; was ordained priest; filled professors' chairs in philosophy and theology; and in 1875 was elected to his present position.

Notre Dame is young, and is situated, comparatively speaking, in a new country. Yet, its course of studies is very high—its record most honorable. The enlightened enterprise and religious spirit of its conductors deserve no common praise. The Uni-

versity is especially dedicated to the Blessed Virgin. Evidently, it is destined to become one of the greatest Catholic seats of learning in the United States.

(8). VILLANOVA COLLEGE, PENNSYLVANIA.

This is the oldest Catholic College in Pennsylvania. It was founded by the Augustinian Fathers in 1842, and six years subsequently was incorporated and empowered to confer degrees. It is situated in a pleasant country place, eleven miles from Philadelphia. It possesses a well-selected library of about 10,000 volumes. The Alumni number 49; students, 95; professors, 14. The president is Rev. Dr. Middleton, O.S.A.

(9). COLLEGE OF THE HOLY CROSS, WORCESTER, MASS.

This College—the oldest Catholic seat of learning in New England—was founded by the Right Rev. Benedict J. Fenwick, D.D., S.J., Bishop of Boston, in the summer of 1843. It is conducted by the Fathers of the Society of Jesus. The bigoted Legislature of Massachusetts for a third of a century, refused to grant it a charter. It was only in 1865 that it was empowered to confer degrees. Holy Cross possesses a library of 11,000 volumes, and a good geological collection. The number of students is 160; professors, 16. Rev. J. B. O'Hagan, S.J., the President, was born in Ireland in 1826. Entering the Society of Jesus, he made his studies in Belgium; served as one of the chaplains during the whole of the late civil war; and was elected to his present position some time ago. This college is *exclusively* Catholic.

(10). COLLEGE OF ST. FRANCIS XAVIER, N. Y. CITY.

This well-known institution was founded in 1847, by the Fathers of the Society of Jesus. Thirteen years subsequently it was incorporated, and empowered to confer degrees. It possesses a good museum, philosophical apparatus, collections for the study of natural science, and a library of 16,000 volumes. The Alumni number about 300; students, 400; professors and tutors, 33. Among the members of the faculty who are eminent as men of letters, scholars, or educators, are Rev. A. J. Thebaud, S.J.; Rev. Joseph Shea, S.J., formerly President of St. John's College, Fordham; and Rev. John A. Treanor, S.J., the Vice-President. The President, Rev. Henry Hudon, S.J., is a native of Canada. St. Francis Xavier's is a day-college.

(11). SANTA CLARA COLLEGE, CALIFORNIA.

This is the oldest Catholic College on the Pacific Coast. It was founded by Rev. John Nobili, S.J., in 1851, in the beautiful valley of Santa Clara. Four years later it was incorporated, and empowered to confer degrees. It possesses a complete philosophical apparatus; a library of 12,000 volumes; a large collection of specimens for the study of geology, mineralogy, and conchology, and a good chemical laboratory. A monthly magazine, called *The Owl*, is conducted by a society of the students. The total number of graduates is 46; present number of students, 225; and professors, 26. Santa Clara is under the direction of the Society of Jesus. Rev. A. Varsi, S.J., the President, is a native of Sardinia, and a ripe and finished scholar, who made his studies at the Universities of Paris and Louvain. During the eight years that the College has been under his management it has greatly prospered.

(12). MANHATTAN COLLEGE, N. Y. CITY.

This is the chief educational establishment of the Christian Brothers in this Republic. It was first opened as an academy about 1853, and ten years subsequently was raised to the rank of a College, and empowered to confer degrees. Its growth and marked success have been principally due to the learning and administrative ability of Rev. Brothers Patrick, Paulian, and Ambrose. Manhattan possesses a fine museum; several carefully arranged collections for the study of natural science; and a library of about 7,000 vols. The study of the fine arts receives much encouragement. The Alumni number about 60; the students about 200; and the faculty, 16. The Director of the College, Rev. Brother Anthony, is an American by birth, and an accomplished educator.

(13). SETON HALL COLLEGE, NEW JERSEY.

This, the only Catholic College in New Jersey, was founded in 1866 by the Most Rev. J. Roosevelt Bayley, then Bishop of Newark. In 1861 it was incorporated, and empowered to confer degrees. Seton Hall is conducted by secular priests and lay professors. The students of the College, and of the seminary connected with it, number about 166. Right Rev. M. A. Corrigan, the President, is Bishop of Newark, a native of New Jersey, and one of the youngest, most active, and laborious prelates of America.

(14). ROCK HILL COLLEGE, MARYLAND.

This institution was commenced as an academy about fifty years ago. In 1857, it passed into the hands of the Christian Brothers, who gave it such an impulse that it soon grew into a College, and as such was chartered and empowered to confer degrees in 1865. Rock Hill has a good philosophical apparatus; a well-selected cabinet for the study of geology and mineralogy; a library of about 5,000 volumes, and one of the very best herbariums in the country. The total number of graduates is 80; present number of students about 165; and professors and tutors, 20. Among the faculty of this College, many of whom are men of marked ability, is Rev. Brother Azarias, the author of "An Essay Contributing to a Philosophy of Literature." Rev. Brother Bettelin, the President, is a native of Ireland, a brother of Rev. Brother Justin, the provincial of the Order in California, and a man of much administrative ability. Rock Hill bids fair to become *one of the real colleges of the future.*

(15). LA SALLE COLLEGE, PHILADELPHIA.

This College was founded by the Christian Brothers in 1862, and chartered the following year. It possesses a museum, and a library of 5,000 volumes. The total number of graduates is 29; present number of students, 200; professors, 15. The President is Rev. Brother Joachim, the oldest Christian Brother, according to the time of admission, in the United States. He was the first person received into the first novitiate opened by the Brothers at Baltimore.

Looking back at the work accomplished by our colleges, I think, we have reason to be very grateful, rather than to complain. With their resources they have done well. Catholic millionaires are few, but fewer still are those who endow colleges. We know *one* Protestant college that possesses a larger number of scholarships than the majority of the Catholic colleges together.* This is not as it should be. Rich Catholics should take a noble pleasure in endowing colleges, in founding scholarships and prizes. According

* To inform myself on this head, I have carefully looked over nearly all the published Catalogues of the Catholic and Protestant Colleges of the United States. At present, there are 543 degree-giving institutions in this country. It may be of interest to note how they increased during the last century, or more. In 1700, there were three colleges; in 1776, there were nine; in 1800, there were twenty-six, and in 1876, there are 543.

to their means, our Catholic Colleges have done much to elevate the standard of instruction. They teach the classics with far more thoroughness than is done in sectarian institutions; while their facilities to give a literary and scientific training to students, is quite equal to anything the secular colleges can offer.

CATHOLIC EDUCATION IN CANADA.

In an educational point of view, the Catholics of Canada—our neighbors on the north—enjoy advantages which we would gladly possess. They have a well-organized Catholic school system which gets its due share of the public fund for educational purposes. They have also their academies, colleges, seminaries, and to crown all, a Catholic University. The most noted of these institutions are Villa Maria, at Montreal, an academy under the direction of the Sisters of the Congregation of Notre Dame, for the education of young ladies; Ottawa College, conducted by the Oblate Fathers; the Ecclesiastical Seminary of St. Sulpice, Montreal; and Laval University, Quebec.

LAVAL UNIVERSITY.

This seat of learning, the only Catholic University in Canada, was founded in 1852 by the Seminary of Quebec, which was itself founded in 1663 by Mgr. Laval, the first Bishop of Canada. Laval University was empowered, by Royal Charter, to confer degrees in arts, science, law, and medicine. The Holy See gave it the privilege of conferring degrees in Theology. It has several of the finest museums and collections for the study of science in America, besides a complete philosophical apparatus, chemical laboratory, herbarium, splendid gallery of painting, and a library of 55,000 volumes. The graduates number, 660; students, 200; and professors, 26. Among its distinguished professors have been the Abbé Ferland, author of *Cours d'Histoire du Canada*; Rev. Dr. B. Paquet, author of *Le Liberalisme*; Rev. Dr. Begin, author of *La Primauté et l'Infaillibilité du Souverain Pontife*; Abbé Laverdiere, editor of *Relations des Jesuites*; Judges Morin, Cremazie, and others. Very Rev. Thomas E. Hamel, M.A., V.G., Rector of the University, is a native of Quebec, and was born in 1830. For several years he made a special study of science in France.

CHAPTER V.

THE CATHOLIC ECCLESIASTICAL SEMINARIES.

THE COUNCIL OF TRENT AND SEMINARIES — HISTORICAL SKETCH —
SEMINARY OF ST. SULPICE—SEMINARY OF ST. CHARLES BORROMEIO—
ST. VINCENT'S SEMINARY — MOUNT ST. MARY'S OF THE WEST —
SEMINARY OF OUR LADY OF ANGELS—ST. JOSEPH'S SEMINARY.

ECCLESIASTICAL SEMINARIES are colleges for the education of the clergy. The Council of Trent, by its eighteenth chapter, twenty-seventh sessions, commands the establishment of seminaries in every diocese in Christendom, giving to each Bishop authority over the professors, and making the expense of educating ecclesiastics a charge on the faithful.

The foundation of the first Catholic seminary in the United States carries us back to the year 1791. In the summer of that year, the Rev. Mr. Nagot opened the Seminary of St. Sulpice in Baltimore. Mount St. Mary's Seminary, Emmittsburg, comes next in point of time, being founded by Father Dubois in 1809. The saintly and learned Father David* (afterwards Bishop) founded St. Joseph's Seminary, near Bardstown, in 1811. The new institution was commenced in a small log-cabin, as were many of the other primitive seminaries. The first seminary of the Priests of the Mission was at the Barrens, Perry county, Missouri, and was opened in 1818. "It became," writes Dr. R. H. Clarke, "the *Alma Mater* of many of the best educated Catholic youth of the Southwest, and the fruitful mother of priests and bishops." The learned Francis

* Father David was the *first* clergyman in the United States who established the salutary exercises called *spiritual retreats*. It was his custom to give four retreats a year to each of his congregations.—"Lives of the Deceased Bishops," Vol. I.

Patrick Kenrick, Bishop of Philadelphia, established the Seminary of St. Charles Borromeo in 1838. Five years later, the Fathers of the Congregation of the Mission founded St. Vincent's Seminary at Cape Girardeau, Missouri. For over a third of a century the old seminary at Fordham, N. Y., under the charge of the Jesuit Fathers, trained many of our ablest and most zealous priests. In 1851, Mount St. Mary's of the West was opened by Archbishop Purcell; and four years after, the Seminary of St. Francis de Sales was founded near Milwaukee. Our Lady of Angels at Niagara Falls began its honorable career in 1856; and St. Joseph's Seminary at Troy, N. Y., was formally opened by Archbishop Hughes in 1864. To-day, there are thirty-three Catholic theological seminaries, with twelve hundred and seventy-three ecclesiastical students. Eighty-six years ago, the Catholic Church did not possess even *one* such institution in the United States.

We here present brief sketches of a few of the more prominent seminaries in the United States.

(1). SEMINARY OF ST. SULPICE, BALTIMORE, MD.

As already stated, this is the oldest Catholic institution of the kind in the United States. It was founded by Rev. Francis Charles Nagot, S.S., and three priests of the Society of St. Sulpice, in 1791. On his arrival, Rev. Mr. Nagot at once "bought an inn with four acres of ground for the sum of 850 pounds Maryland currency," and without delay opened his seminary. In 1806, the collegiate department, under the title of St. Mary's College,* was raised to the rank of a university by the Maryland Legislature; and, in 1822, the Holy See conferred upon the seminary the rank of a Catholic University, with power to grant degrees in theology and the sciences. This venerable seminary occupies a central position in Baltimore, and is one of the attractions of the "Monumental City."

* St. Mary's College was closed in 1852. Loyola College, under the Jesuit Fathers, may be regarded as its successor.

(2). SEMINARY OF ST. CHARLES BORROMEO, OVERBROOK, PA.

This institution was founded by the learned and zealous Francis Patrick Kenrick, D.D., coadjutor Bishop of Philadelphia, in 1838. During the same year, it was empowered to confer degrees. It possesses a very complete collection of Pontifical medals from the earliest times to the last of Pius IX. But *three* are missing. The library contains 9,500 volumes. The present number of students is 122; professors, 7. Among the members of the Faculty is Very Rev. James A. Corcoran, D.D., the distinguished theologian, and editor of the "*American Catholic Quarterly Review*." Of the eminent professors who taught in this institution, we can name the two Archbishops Kenrick; Bishops O'Connor, Domenec, Amat, O'Hara, and Shannahan. The Rector of St. Charles Borromeo is V. Rev. Charles P. O'Connor, a native of Wilmington, Delaware. The seminary building, which is at Overbrook, about five miles from Philadelphia, is pronounced by competent judges to be one of the finest educational structures in this Republic.

(3). ST. VINCENT'S SEMINARY AND COLLEGE, CAPE GIRARDEAU, MO.

This seat of learning was established by the Priests of the Congregation of the Mission, in 1840. The following year it was empowered to confer degrees. It possesses a fine cabinet, and a library of 5,000 volumes. The total number of graduates is about 75; present number of students, 145; and professors and tutors, 13. Among its presidents and professors at various times were the following prelates: Rosati, Odin, Timon, Domenec, Amat, and Ryan of Buffalo. The Rector, Rev. J. W. Hickey, is a native of West Virginia.

(4). MOUNT ST. MARY'S OF THE WEST, CINCINNATI, OHIO.

This Seminary was founded by Archbishop Purcell, in 1848, and three years later it opened its doors to students.* Dr. Pur-

* The site of this institution was generously donated by Patrick Considine. The chief contributors to the erection of the edifice were:

R. Springer,	\$35,000
James & John Slevin,	25,000
S. S. Boyle,	16,000
Patrick Rogers,	10,000
Mrs. Ann Corr,	6,000
Mrs. Potter,	5,000

Let these respected names be handed down to posterity as worthy of honor and imitation.

cell had been for eight years the honored President of Mount St. Mary's, Emmittsburg; and when he went West, he brought the name with him. This younger Mount St. Mary's is situated on one of those western hills commanding a panoramic view of Cincinnati and the surrounding country. It was empowered to confer degrees in 1856. No record of the graduates has been kept. The present number of students is 105; professors and tutors, 20. The library contains 15,000 volumes, and is an honor not only to the Seminary, but to the West. It contains some very rare works. Among others, three ancient Bibles, one printed in Low German about 1470; another in High German, in 1483; and the third, a Latin edition of 1480. There are 60 volumes of Palmé's edition of the Bollandists' "Acta Sanctorum," 217 volumes of Migne's complete edition of the Latin Fathers; and the sermons of St. Peter Damian in MS. of the fourteenth century. Among its presidents and professors, Mount St. Mary's of the West numbered, at different times, Bishop Rosecrans, Bishop Quinlan, Rev. Donald X. McLeod, Rev. William Barry, General John Seammon, Dr. Charles O'Leary, and Rev. James Callaghan, of the *Catholic Telegraph*.

The Rector, Very Rev. Francis J. Pabisch, D.D., LL.D., D.C.L., is a native of Austria, a graduate of several of the great Roman schools, and a man of extensive and profound knowledge. He is now (1876) engaged, in connection with Rev. Professor Byrne, in completing his translation of Dr. John Alzog's "History of the Church," from the last German edition.

Mount St. Mary's of the West is established, principally, for the Ecclesiastical Province of Cincinnati.

(5). SEMINARY OF OUR LADY OF ANGELS, NIAGARA FALLS, N. Y.

This institution was founded in the fall of 1856 by Rev. John Joseph Lynch, D.D., C.M., now Archbishop of Toronto, Canada. In 1863, it was empowered by the Legislature of New York to confer degrees. It has a library of 3,000 volumes; a museum and collections for the study of natural science. The total number of graduates is 16; present number of students, 225; and professors, 15. The *Niagara Index* is edited by the students. This Seminary is conducted by the Priests of the Congregation of the Mission. Very Rev. Robert E. V. Rice, the Rector, is a native of Missouri; completed his studies in Paris, and for the last thirteen years has occupied his present position.

(6). ST. JOSEPH'S SEMINARY, TROY, N. Y.

St. Joseph's Seminary was founded by Archbishop Hughes in the fall of 1864. It is intended chiefly for the ecclesiastical province of New York. It possesses a library of 8,000 volumes, but no museum. The total number of priests ordained in it, is 262; present number of students, 133; professors, 7—four Belgians and three Americans. Very Rev. Henry Gabriels, S.T.L., the Rector, is a native of Belgium; made his studies at Louvain, and has filled his present position since 1871.*

* More than once it has been remarked to the present writer that the study of the English language, in its higher departments, is somewhat neglected in certain Catholic Seminaries. In this we cannot see anything to praise or admire. There is no good reason why its study, in some form or other, could not be continued by each ecclesiastic up to the day of ordination. For the American priest, a thorough knowledge of English is scarcely second to a thorough knowledge of philosophy and theology. Such, at least, is our humble opinion.

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CHAPTER VI.

EDUCATIONAL REFORMS, AND THE COMING CATHOLIC UNIVERSITY.

DEFECTS OF OUR ELEMENTARY SCHOOLS—FEMALE ACADEMIES—THE
COLLEGES—DR. BROWNSON'S OPINION—MORE THOROUGH STUDY OF
PHILOSOPHY, HISTORY, AND RELIGION NECESSARY—BALMES' "EURO-
PEAN CIVILIZATION"—WANTED AN ENGLISH TEXT-BOOK ON PHIL-
OSOPHY—AMERICAN CULTURE—SMALL COLLEGES—THE COMING
CATHOLIC UNIVERSITY—WHY IT IS WANTED.

It is with considerable diffidence that we venture to make some remarks under the above heading. Still, the subject is one of no slight importance, and the smallest ray of light shed upon it should be welcomed. Every thinking person, doubtless, has his own peculiar way of viewing educational reforms, and matters of that sort. In that connection, there are few articles of faith to which all will subscribe. Such being the case, our remarks will be made with the more freedom, and in a frank and friendly spirit. As our only object is to be useful, our suggestions are given simply for what they are worth.

DEFECTS OF OUR ELEMENTARY SCHOOLS.

Our Catholic school system is far from perfection. Nor is this to be wondered at, considering its recent establishment in a new country where its enemies vastly outnumber its friends and patrons. Among its defects are: (1) Want of thoroughly trained teachers; (2) The too frequent change of text-books; (3) Our faith, as a science, is not taught with sufficient care, or thoroughness; (4) The same may be said of our language; and (5) An unwise effort is made to teach too many branches within the limits of an

elementary course. Time will gradually correct these defects, but the sooner the correction is made the better.

To remedy the evil at its fountain head, we need the establishment of a number of Catholic Normal Schools.* How can young men and women become successful teachers without long, careful, and thorough training? Is not this the course pursued in the education of the priest, the doctor, and the members of all the learned professions? We need a good, complete series of Catholic elementary text-books, by some master-hand. They must be made for *pupils*, not for the publisher, or the author. They should be cheap, few in number, and small in size. A large *elementary* text-book is a large imposition. It is often too extensive, even for the teacher. The pupils never really master it. In schools where there are many poor children, the frequent change of text-books, which puts the parents to much unnecessary expense, is an abuse—a matter of conscience. It has neither honesty nor wisdom to commend it. Pupils and parents, even the poorest, have some rights as well as teachers and publishers. After a good moral character, the first qualification of the teacher *should be* the ability to speak, read, and write our language with fluency and correctness. Language must be the vehicle of all truths, religious and scientific. How can that man teach truths who lacks the full command of the only instrument that will enable him to communicate them with force, dignity, and precision?

One of the educational evils of our time and country is *want of thoroughness*. Too many things are taught. Poor children are obliged to leave school at an early age; and they frequently leave with a smattering of nearly everything—the whole of nothing. According to the *North*

* There are, we believe, only *two* Catholic Normal Schools in the United States—one at St. Francis, Wisconsin, the other at Baltimore, Md. Some, perhaps, may say that in this list we should include the American novitiates of the various teaching Orders. These latter may be regarded as a sort of semi-normal schools; but their *primary* object is to train up true religious.

American Review,* this is the chief defect of the State public schools.

Catholic schools, it seems, have not wholly escaped the contagious example. Do our children leave school well grounded in the Faith—*equally able to explain or to defend it?* How many can speak, read, and write the English language with correctness? Can they perform the ordinary calculations of business with quickness and accuracy? Have they a clear knowledge of the laws of health, and of the history, geography, and government of the United States? And if they do not know these things, what *do* they know?

THE FEMALE ACADEMIES.

The best Catholic female academies of the United States have, we believe, reached a very praiseworthy standard of efficiency. But who will pretend to say that there is not yet room for improvement? In regard to studies, it seems, that frequently the more useful and practical are forgotten in the race after the ornamental. This is not wise. Any system of education for woman, which neglects to teach the science of the household, must be pronounced defective. "Knowledge of housekeeping," writes a gifted and learned lady, "real practical knowledge, is the most precious of all accomplishments, and every sensible woman will so regard it, and not, in the fashion of the sillier portion, degrade it by giving it the name of drudgery, and considering it a mark of elegance to be ignorant of household details. It is most precious, because, valuable and desirable as are the various other parts of a liberal and complete education, this is indispensable to almost all women, and nothing will supply the want of it."†

"The ladies of these latter days
Too oft neglect old-fashioned ways:
The thrifty ways their grand-dames knew
How ancient garments to renew;
How with elaborate patient care,
The much-worn stockings to repair,

* "The chief danger of the system, in our opinion, is the religious objection to it; its chief defect is want of thoroughness."—*N. A. Rev.* for Jan., 1876.

† R. V. R., in "Excelsior; or, Essays on Politeness and Education," Part II.

By loose-drawn rows of smooth flat darn
 With cotton soft, or even yarn.
 'Tis pity these economic ways
 That won our grand-mammas such praise,
 Are nowadays near set aside,
 By thriftless idleness and pride."*

The study of moral and intellectual philosophy is now almost impossible, except for such young ladies as make a full course of Latin, French, or German. On this important subject we have no Catholic text-book in English; and the more shame for us!† While no person of sense is anxious to see the country filled with female theologians, we believe that a sound, thorough course of religious instruction is of paramount importance in the education of young ladies. To this might be joined, to a certain extent, the study of Church History. No young lady can learn the history of Catholicity, and what it has done to elevate her sex, without feeling an increased love and veneration for the Church of ages. While this knowledge will tend to confirm her faith, it will increase within her the spirit of piety and religion. Woman is naturally pious. A woman without piety or religion is a monstrosity.

English literature, apparently, has not become a general study even in some of the best academies. I have come to this conclusion after a careful examination of the latest catalogues of these institutions. This is to be regretted. It is natural for man to love truth and hate error, when he sees the difference between them. Study alone can open our eyes to the good and beautiful in literature, and put us *intelligently* on our guard against the vile and worthless trash now so common. Now, a knowledge of the greatest and best writers of our language and their masterly works, cultivates a taste which is likely to be dissatisfied with the frivolous productions of the day. But enough. We are aware how easy it is to criticise—to point out defects, real or apparent.

THE COLLEGES.

The needful, possible, and impossible reforms that might be made in our Catholic collegiate system of education is a large subject, which has been discussed in many a lengthy article. Here, brevity is necessary. We can only suggest. Much that is said was, perhaps, said before; but it will bear to be repeated. "With the means at our disposal," writes the President of a

* Ibid.

† See note p. 477.

Catholic college, in a letter before us, "we have not done enough." "In most cases that have fallen under our observation," remarks the late Dr. Brownson, "the graduates of our colleges appear to us very deficient in both mental and moral culture, and even in literary attainments and general knowledge. * * * Except those who enter the priesthood or some religious community, few are ever heard of in the intellectual or literary world after leaving college; certainly not in connection with Catholicity. We have found, in our thirty years' experience as a reviewer, not half a dozen who have remained in the ranks of the laity, ready and able to co-operate with us in our work of defending Catholicity and the rights of Catholics. We do not find them, under the clergy, at the head of Catholic movements in our cities, and taking the lead in efforts to elevate the social position of Catholics, and to vindicate their rights. They are not seldom confirmed infidels, or indifferent to all religion, with only Catholicity enough to be damned as Catholics. Such is the result of our experience; and we have long since placed our hope for religion in our intelligent young mechanics and laboring men, rather than in the graduates of our colleges." This is strong language—doubtless, too strong. It sounds like the roar of an indignant old lion, shaking his mane. But the venerable philosopher was certainly not acquainted with *all* our college graduates, and, as he himself remarks, his "experience may have been unfortunate." Those who will take the trouble to read the chapters in the present volume on American Catholic Literature, will find the names of not a few graduates of Catholic colleges—laymen who honored our religion both in word and work.

We believe the college course of study in Philosophy, History, and Religion should be more thorough. The Catholic young man who is deeply grounded in these three branches can scarcely ever become indifferent to our holy Faith—still less become a bad man, or an infidel. Well understood, these form a pyramid, to borrow the words of an able writer, so broadly based, so strongly and symmetrically built, that it is capable of withstanding every kind of assault, and commands the homage of the human intellect even when that homage is reluctantly given through the perversity of a will obstinately determined to resist and oppose the truth. A careful study of logic and philosophy is absolutely necessary in order to make one expert in detecting and refuting false reasoning, and to arm the mind against erroneous opinions, false principles, and the

infidel conclusions of sophistry and pseudo-science. Let history be studied more from a Christian stand-point in its relation to the great plan of God for the redemption of the human race. We really possess no text-book on history which clearly points out the action of the Catholic religion upon those peoples whom it converted, in educating them into national greatness, developing Christian civilization, and stimulating all kinds of noble and heroic deeds. This is the only scientific method of studying history. The student is repeatedly reminded of what pagan Greece and Rome did—perhaps of where Timbuctoo is; but of Catholicity, and its glorious heroes and history, it frequently happens that there is little said. If the study of philosophy and history is so essential, what shall we say of the study of religion? It should be as extensive and profound as possible. The Catholic graduate should carry away from his *Alma Mater*, in his mind, a full-shaped picture of Christianity in all its dazzling beauty and grandeur, and ready alike, boldly and brilliantly, to explain its principles, or to defend its honor.

There is one book which, in our opinion, every Catholic student should be obliged to master before being allowed to take the Bachelor's Degree in either Arts or Science. It is Balnes' "European Civilization." This is a grand work. It is history and philosophy, and theology, and science, and wisdom—all in one volume. In our admiration of this noble work, we venture to assert that no young man can become thoroughly imbued with its teachings, and ever afterwards forget himself to the extent of becoming a bad Catholic, or an infidel.*

It may be asked, How are Catholic students to obtain a course of mental and moral philosophy, who are acquainted with the English language only? There are many such in the female academies, in the commercial departments of our colleges, and in medical and law schools. Yet, there is no complete published Catholic text-book in English suitable for these promising young people. Until lately, English was almost exclusively the language of Protestantism. But it is no longer so, and the

* Some Catholic Colleges, in our opinion, give the Master's Degree in a sort of careless manner. We think it would be a great improvement to confer such honor on no one who would not first undergo a successful examination in Balnes' "European Civilization" and Schlegel's "Philosophy of History." Certain chapters of Chateaubriand's "Genius of Christianity" might also be required. The broad and deep foundations of a Christian education can never be too strong. It is a life-long duty to strengthen and repair them.

time has come for a change; indeed, it is a sad comment on Catholic scholarship and enterprise, that we have not at present several such works. It is useless to talk about the advantages of the Latin language as a medium of instruction in the science of philosophy. There was once a time when Latin was not a philosophical language. It was only several centuries after the Christian era, that some of the Fathers of the Church succeeded in making it a suitable medium for the expression of the truths of philosophy. Let the Catholic scholars of to-day do the same with English. Let them mould it to meet the wants of Catholic philosophy. Its vocabulary is large, capable of expressing the nicest shades of thought. We venture to assert, that the man who is thoroughly master of both Latin and English, who is equally familiar with St. Thomas' *Summa*, and the *Plays* of Shakespeare, could easily give us an excellent work, in our language, on Catholic philosophy. Let us have even *one* by all means. But let us not stop there. On every science we should have text-books, breathing the spirit of faith, and such only can we have from Catholic pens. "A Catholic must be a Catholic in science, history, literature, politics, and all social relations, as well as in the profession of the creed and the reception of the sacraments." But how is he going to be such without books to infuse this spirit into him?*

"The American people," writes Dr. Brownson, "do not stand high in the scale of literary culture. We are below any of the European nations. We have strong common sense, and have made some valuable inventions and discoveries in the useful arts; but if we seek to rise to the higher walks of art, science and literature, we must study abroad, for we have no schools, no associations, that can serve our purpose." What is the cause of so much mediocrity, it may be asked? Certainly not the want of natural talent. But this is a new country, cursed, it may

* To my knowledge, the following are the only works on the subject in our language:

- (1). "Father Hill's Elements of Philosophy."
- (2). "Father Lonages' Course of Philosophy."
- (3). "Balmes' Fundamental Philosophy."

The first is not complete, as it embraces only logic and metaphysics. It is but right to add, however, that the author, Rev. W. H. Hill, S.J., promises the second part at an early day—thus furnishing a full course.

The second named work is entirely too brief to be of much value. The last is in two volumes, and is too profound to be recommended as a text-book for the use of young students.

be said, with a multitude of puny institutions, mis-named colleges. There are so many sects in our Republic, and each sect has so many colleges, here is the evil, for evil it is !

Catholics, unhappily, have been considerably influenced by surrounding example, and the result is, we have too many colleges, some of which scarcely deserve the name of high schools. These smaller ones actually stand in the way of the really excellent institutions, retarding the progress of the latter, lowering the honored name of college. In such a state of things, we need not look for higher educational results until that great institution of the future shall make its appearance—THE CATHOLIC UNIVERSITY OF THE UNITED STATES.

THE COMING CATHOLIC UNIVERSITY.

Accustomed to a confusion of words, many people regard the terms *College* and *University* as two names for the same thing. This is a great mistake. A college, correctly speaking, is equivalent only to a branch or part of a university. Its object is to impart the highest grade of instruction in letters and science. A university is an institution of learning in which the whole round of letters, arts, and sciences is taught by special professors for each branch, which confers degrees in each or all; and in which the arts, sciences, law, medicine, and theology are taught by their respective faculties. It may consist of an agglomeration of colleges as in England, or of a sole corporation, as is usually the case on the Continent of Europe.*

"There is not *to-day*, in the entire country," writes Bishop Becker, "a single institution, Catholic, Protestant, or non-descript, entitled to the name of *university*, in the European sense of the word." The time has come for Catholics to lead the way—to build up a great university. Surely, six millions of Catholics can afford to have one university. Bishop Becker gives the following sound reasons for the establishment of such an institution:

- (1) On the ground of our present numbers and probable increase;
- (2) Because it is as much our duty to provide for the highest as it is for elementary education;
- (3) Because thereby we check that loss to the Church, and gain to the ranks of infidelity, which the want of sound scientific instruction and the plausibility of pretentious scientists, has occasioned and still causes;
- (4) Because with no higher culture than that afforded by our

* Bishop Becker in *The American Catholic Quarterly Review*.

present scattered, imperfect, superficial, and needy colleges, we cannot fit out young men to withstand at all points the attacks of Buckle, Huxley, Darwin, Mill, etc.; (5) Because our students need the stimulus, and our professors the impetus of the university system; (6) Because such system is the best that the wit of man has ever devised; (7) Because its existence and influence would largely diminish that sciolism and pretence which are our educational bane; (8) Because said establishment has been solemnly recommended by the Bishops of our country and approved by the Holy See; (9) and finally, Because Almighty God *works by means*, and we are bound to do our part in employing *the best means* for the preservation and extension of the Faith."*

The Catholic educational system of the United States, like a great structure, requires two things to make it complete: (1) That the Catholic schools obtain their just share of the education funds in each State; this will give a firm foundation to the system. (2) The Establishment of the Catholic University will be the crowning work—the dome of the grand structure. The colleges would still retain their proper rank and place. Some would serve as feeders to the University, others as institutions occupying a sphere of usefulness peculiarly their own. Heaven speed the day when this ideal shall become a living reality!

* *American Catholic Quarterly Review.*

[Taken in connection with the foregoing chapters on Catholic higher education, the following carefully compiled table may be found useful for reference purposes.]

CATHOLIC COLLEGES AND SEMINARIES IN THE UNITED STATES.*

NAME.	PLACE.	When Founded.	PRESIDENT.	No. of Professors, &c.	No. of Students.	Vols. in Library.
Georgetown College.....	Georgetown, D. C.	1789	Rev. P. F. Healy, S.J.	20	184	30,000
Medical Department.....	Washington, D. C.	1851		12	65	
Law Department.....	Washington, D. C.	1870		4	87	
St. John's College.....	Fordham, N. Y. City	1841	Rev. F. W. Gockeln, S. J.	32	200	20,000
College of the Holy Cross.....	Worcester, Mass.	1863	Rev. J. B. O'Hagan, S. J.	16	169	11,000
St. Louis University.....	St. Louis	1829	Rev. L. Bushart, S. J.	18	372	24,500
University of Notre Dame.....	Notre Dame, Ind.	1842	Rev. P. J. Colovin, C.S.C.	42	338	10,000
St. Xavier's College.....	Cincinnati, Ohio	1831	Rev. E. A. Higgins, S. J.	17	284	12,000
St. Thomas (of Aquin) Theol. Seminary	Louisville, Ky.	1871	Rev. A. J. Harnist	4	14	7,000
Col. of St. Francis Xavier.....	New York City	1847	Rev. H. Hudson, S. J.	21	429	15,000
Manhattan College.....	New York City	1843	Rev. Bro. Anthony	17	200	7,000
St. Vincent's College.....	Beatty's P. O., Pa.	1846	Rev. Hilary Praeigne, O.S.B.	36	333	1,200
St. Mary's Sem. of St. Sulpice.....	Baltimore, Md.	1791	J. R. Giles Christoph, O.S.B.	6	75	
St. Benedict's College.....	Atchison, Kansas	1859	V. R. Paul Dubreul, S.S.	8	110	2,000
St. John's College.....	Brooklyn, N. Y.	1870	Rev. P. M. O'Regan, C.M.	6	125	1,000
St. Stanislaus' Con'l College.....	Prairie du Chien, Wis.	1855	Rev. Bro. Oliver	15	200	2,900
Col. of Our Lady of the Sacred Heart	Bay St. Louis, Miss.	1872	Rev. Bro. Florimond	10	130	1,900
St. John's College.....	Watertown, Wis.	1867	Rev. P. W. Condon, C.S.C.	9	150	
Sem. of St. Francis de Sales.....	St. Joseph, Minn.	1855	Alexis Edelbrock, O.S.B.	22	133	500
St. Joseph's Eccles. College.....	Teutopolis, Ill.	1861	Rev. C. Wapelerhorst	11	190	6,000
Villanova College.....	Villanova, Pa.	1842	V. R. P. M. Klostermann, O.S.F.	14	100	10,000
Rock Hill College.....	Ellicott City, Md.	1857	Rev. Bro. Bettelin	20	165	5,000
Sem. of St. Charles Borromeo.....	Overbrook, Pa.	1838	Rev. C. P. O'Connor	7	122	9,500
St. Meinrad's College.....	St. Meinrad, Ind.	1860	Rev. Isidore Hohl, O.S.B.	9	70	4,500
St. Mary's College.....	St. Mary's, Kansas	1869	Rev. F. H. Stuntbeck, S.J.	8	120	400
Loyola College.....	Baltimore, Md.	1822	S. A. Kelly, S. J.	10	139	20,000
St. Mary's Jefferson College.....	St. James, La.	1851	Rev. J. R. Bigot, S.M.	13	115	2,000
Santa Clara College.....	Santa Clara, Cal.	1851	Rev. A. Varsal, S. J.	22	224	12,000
Saton Hall Coll. ge.....	South Orange, N. J.	1856	Rt. Rev. M. A. Corrigan	12	120	8,000

Villanova College	Villanova, Pa.	1842 Rev. Dr. Middleton, O.S.A.	14	100	10,000
Rock Hill College	Rock Hill, S.C.	1887 Rev. Bro. Bettelin.	20	165	5,000
Sem. of St. Charles Borromeo	Overbrook, Pa.	1888 V. Rev. C. P. O'Connor.	7	122	9,500
St. Meinrad's College	St. Meinrad, Ind.	1860 Rev. Isidore Hobl, O.S.B.	9	70	4,500
Loyola College	St. Mary's, Kansas	1869 Rev. F. H. Stuntbeck, S.J.	8	120	400
St. Mary's College	Baltimore, Md.	1882 S. A. Kelly, S.J.	10	180	20,000
St. Mary's, J. I.erson College	St. James, La.	Rev. J. B. Bigot, S.M.	13	115	2,000
Santa Clara College	Santa Clara, Cal.	1881 Rev. A. Varsi, S.J.	22	234	12,000
Saton Hall Coll. ge.	South Orange, N. J.	1856 Rt. Rev. M. A. Corrigan.	12	120	8,000

St. Louis College	New York City	1809 Rev. M. Ronny, S.P.M.	12	110	1,500
St. Michael's College	Santa Barbara, Cal.	1885 Rev. J. O'Keefe	6	85	2,400
St. Ignace's College	Portland, Oregon	1870 Rev. J. De Benedict, S.J.	13	223	8,500
Abbey of Gethsemani	Gethsemani, Ky.	1887 Rev. James McGill	2	45	100
St. Joseph's College	Los Angeles, Cal.	1864 V. Rev. H. Gabriels, S.T.L.	6	112	8,000
Canisius College	Buffalo, N. Y.	1830 Henry Brehms, S.J.	10	117	3,000
St. Joseph's College	Near Mobile, Ala.	1849 Rev. M. M. Cosblan.	18	135	3,000
St. Joseph's College	Cardassena, Ohio	1849 Rev. Henry Drees, C.P.P.S.	5	75	3,000
Sacred Heart College	San Francisco, Cal.	1883 Rev. Bro. Justin	20	700	1,000
St. Mary's College	San Francisco, Cal.	1871 Rev. Bro. Maurelian.	17	240	3,000
Christian Brothers' College	Memphis, Tenn.	1859 Rev. Bro. Botulph.	6	88	600
St. Michael's College	Santa Fe, N. M.	1857 Rev. Bro. Paul, O.S.F.	13	150	5,000
Redemptorist House of Studies	Brooklyn, N. Y.	1868 Rev. M. Hohans, C.S.S.R.	4	47	8,000
Sem. of Our Lady of Angels	Philadelphia, Pa.	1867 Rev. Bro. Joachim	15	250	9,000
St. Charles' College	Ellicott City, Md.	1836 V. Rev. R. E. V. Rice, C.M.	11	175	4,500
Boston College	Boston, Mass.	1864 Rev. Robert Fulton, S.J.	8	150	4,000
S. of Mr. St. Mary's of the West	Cincinnati, Ohio	1848 V. Rev. F. J. Pabisch, D.D.	20	115	15,000
Woodstock College	Woodstock, Md.	Rev. J. Perron, S.J.	24	110	18,000
College of the Sacred Heart	Huma, Ill.	1872 Rev. W. Cluse	7	60	...
St. Xavier's Institute	Louisville	1894 Rev. Bro. Paul	7	125	2,500
St. Mary's University	Galveston	Rev. J. Carrier, C.S.C.	...	...	...
St. Joseph's College	Philadelphia	1852 Rev. B. Villiger, S.J., C.S.C.	...	...	...
Day College	Germanatown	Rev. J. E. Lelevre, C.M.	...	...	...
College of the Im. Conception	New Orleans	Rev. F. Gautrelet, S.J.	...	...	...
St. Charles' College	Grand Coteau	Rev. M. Olivier, S.J.	...	...	...
College of Our Lady	Santa Inez	Rev. Bro. Bernard, O.S.F.	...	...	...
Holy Angels' College	Vancouver	Rev. L. Schram	...	...	...
St. Joseph's College	Buffalo, N. Y.	Rev. W. Downey	...	...	...
St. Joseph's College	Dubuque	Rev. Bro. Frank	...	...	...
St. Benedict's College	Newark	Rev. W. Downey	...	...	...
St. Mary's College	San Antonio	Rev. A. Helmier, O.S.B.	7	76	...
St. Francis College	Macon	Rev. Bro. C. Francis	12	390	...
St. Michael's Seminary	Loretto	Rev. C. C. Gabourg	13	112	...
	Pittsburg	Rev. D. Devlin	13	85	3,000
		1848 Rev. S. Wall	5	84	4,000

* The foregoing list contains 67 Institutions.

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BOOK V.

CHAPTER I.

THE CATHOLIC LITERATURE OF THE UNITED STATES.

"Literature is the ornament and glory of the Church. I have always remarked that it knits its cultivators more firmly to the dogmas of our Faith."—POPE LEO X.

CATHOLICITY THE GUARDIAN OF LETTERS—THE FATHERS OF THE CHURCH—THE MONKS—THE CHURCH AND POETRY—THE FIRST HYMN OF CHRISTIANITY—OTHERS—LITERATURE AND TRUTH—ENGLISH HISTORY AN ENGINE OF CALUMNY—COBBETT'S SAYING—LITERATURE AND ITS DIVISIONS—THE MISSIONARY PERIOD—VARIOUS EARLY WORKS—AN EARLY CATHOLIC POEM—THAYER—CARROLL—DE CREVECEUR—ROBIN—CAREY.

CATHOLICITY AND LITERATURE.

"To the Catholic Church," says Chateaubriand, "we owe the revival of the arts, sciences, and of literature."* For over fifteen hundred years she has been the guardian of literature, the mother of Christian letters. Religion is not opposed to literature as the expression of the true, the good, and the beautiful. It is only when it becomes the vehicle of falsehood and immorality that she condemns it. One of the greatest intellects within the gift of humanity, and one of the most brilliant ornaments of religion, rose to saintship in the path of literary pursuits. Literature was the natural mould in which St. Augustine was stamped.†

* "Genius of Christianity."

† "Philosophy of Literature," by Brother Azarias.

Who were the great writers of the first ages but the Fathers and Doctors of the Church—St. Augustine, St. Jerome, St. Ambrose, St. Basil, St. Gregory, St. Crysostom, St. Columba, the Venerable Bede, and others. During the period of the barbarian invasions the lamp of literature shone brightly in the monasteries. "The light and life which these holy abodes contained," says Balmes, "tended to enlighten and fertilize the chaos of the world."*

St. Columba, prince, monk, and poet, is said to have transcribed with his own hand *three hundred copies* of the Gospel. The saintly old monk Cædmon is the Father of English poetry. He sang of the Creation and the Fall of our first Parents, a thousand years before Milton. What would we know of the early history of England without Bede's "Ecclesiastical History" and the "Saxon Chronicle"—the production of monks? Pope Gregory sent over the books which formed the *first* library that England ever possessed. This was in 601.† As to Ireland, her early and later stock of Christian literature, printed and in manuscript, to use the words of Matthew Arnold, "is truly vast."‡ She possesses the oldest manuscript works of any nation in Europe.

* "European Civilization."

† Montalembert: "Monks of the West," Vol. III. Some of these precious MS. works still existed in the time of Henry VIII. In the library of Corpus Christi College, Cambridge, a Latin MS. of the four Evangelists is preserved. According to tradition, this is the copy brought over by St. Augustine in 596. What return has England made to Rome? The nation that received its first library from Rome, now vainly tries to convince the world that Rome is the head-centre of "ignorance and superstition." Bad children always blame their mother.

‡ "The Study of Celtic Literature." The *paper* and *vellum* MS. books in the libraries of Trinity College, Dublin, and the Royal Irish Academy would alone fill about 60,000 quarto pages. These are all in the Irish language—the remains, or fragments of a once noble literature.

How little the conceited, ill-bred sciolists of our day who sneer at the "ignorant Irish," know of those countless pages!

When we come down to the middle ages, what are the grand figures we meet in the literary world?

The habit of the monk at once reappears. We behold in those champions of Catholicity the intellectual giants of the Ages of Faith—St. Thomas Aquinas, St. Bernard, St. Anselm, Duns Scotus, and St. Bonaventure. Who wrote that masterpiece of spiritual literature, "The Imitation of Christ"? A Kempis—a monk.

The Catholic Church is the mother of Christian poetry. Her song ceases not. It continues in an unbroken strain. It began at the very outset in the sublime song of the Most Holy Virgin, the mother of its Divine Founder, and it has continued ever since. The first Catholic poem was the *Magnificat*; its author, the most Holy Mary. Then, we have those matchless, those beautiful productions, which seem to have been composed in Heaven, though they were written on earth—the *Gloria in Excelsis*, the *Te Deum*, the *Veni Creator Spiritus*, the *Jesus Dulcis Memoria*, the *Dies Irae*, the *Stabat Mater*, and the *Ave Maris Stella*. All the great poets were either Catholics, or derived their inspiration from Catholic sources. Dante, Petrarch, Chaucer, Shakespeare, Dunbar, Tasso, Calderon, Vega, Camoëns, Racine, Dryden, Pope, and Moore were Catholics.

In short, between truth and literature, between the true religion and true literature, there is an essential connection. Without the "moral tint" no work can bear upon it the seal of immortality. The productions of all illustrious authors have become more grand, and pure, and sublime as the writers have become more religious. Christian simplicity is not at all opposed to thorough and profound erudition. God is goodness and simplicity itself, yet He knows all things. Learning and literature are necessary, even for the defence of the Church. "Pious simplicity," wrote the great old St. Jerome, "may edify the Church; but it cannot prevent those who by perverse doctrine would undermine the temple of God."

One further remark, and we shall reach our proper sub-

ject. For three hundred years after the so-called Reformation the literature of our language was almost wholly Protestant. History, especially, was made an engine of attack on Catholicity. To borrow the words of the Count de Maistre, it was a conspiracy against truth. "What has not lying England dared in history?" writes the learned Jesuit, Father C. H. Stonestreet. "Her Gibbons, her Humes, and Smolletts wrote romances in her honor, and called them histories."* In the Protestant historical works of the English language, William Cobbett has bluntly, but truly said, "There are more lies than in the books written in all other languages put together."

Indeed, it may be safely added, that the historical Devil himself could scarcely surpass some of these authors in their slanderous malignity whenever they had occasion to refer to Catholicity.

This shows the necessity of prudence and judgment in the selection of works to read, especially historical works. There is wisdom in being choice, very choice in our books. It also points out the great importance of an English literature distinctively Catholic. What have we done to create such a literature in the United States? The answer to this question will be found in the following chapters.

LITERATURE—DIVISIONS OF THE SUBJECT.

Everything written or printed is not literature. Literature may be said to embrace all compositions except those on the positive sciences. It is that embodiment of human thought and imagination contained in poetry, history, biography, fiction, travels, essays, the drama, oratory, criticism, and popular religious and scientific works. The distinctive feature of literature is that it addresses all men. It speaks to every heart. It "appeals to the sentiments in their widest range, from the sphere of simple delight, such as is afforded by the fable, the nursery tale, or the popular scientific treat-

* "The Church the Guardian of Letters."—*The Metropolitan*, Vol. I.

ise, through all phases of passion to the intense strain of terror or pity inspired by tragedy. It enlists the reader's attention; it moves him to tears; it excites him to mirth and laughter; and often while professing only to please, it initiates him into all the secrets of the heart. * * * The fundamental principle of all literature is that a common humanity underlies our individual personalities. What affects one, has power, as a rule, to affect all. For each of us is it true that he is a stranger to nothing human."*

For convenience, we shall divide our sketch of the Catholic Literature of the United States into three periods; the first, or missionary period extends from the earliest times to the close of the eighteenth century; the second comprises the first half of the nineteenth century; and the third covers from that to the Centennial Year. It is, perhaps, well to remark that these chapters are historical rather than critical.

THE MISSIONARY PERIOD OF AMERICAN CATHOLIC LITERATURE.

(A.D. 1593—1800.)

The reader who has carefully perused the foregoing pages need not be told what this period was for English-speaking Catholics in America. "The oppressed state of the Catholics," writes J. G. Shea, "had prevented the reprint of our Bible and other necessary books, so much so that the clergy were often compelled to copy even the Missal, and the laity any book which they wished to possess. Many old Catholic families still retain manuscript copies of standard works made about that time."† There was no original Catholic work published in our language on this side of the Atlantic until after the Revolution. Yet, this period produced much that is valuable in literature. It had its poetry, history, travels, and works on religious controversy written by Catholics. Father Francis Pareja composed his catechism in the dialect of the Yamassees, the first work in any of our Indian

* "A Philosophy of Literature," by B. A. M.

† *The Metropolitan*, Vol. II.

languages that issued from the press, one hundred and eighty-three years before the Declaration of Independence was signed, and fourteen years before the English had made their first permanent settlement on the coast of America.*

"When the Pilgrims were yet in Holland, a Peruvian wrote in Florida the first of its historical books. Ulloa, the first Spanish Governor of Louisiana, is a well-known name in literature. Lescarbot on the coast of Maine, composed his 'Muses de la Nouvelle France'; Charlevoix and Lafitau wrote their histories on the banks of the St. Lawrence; there too, and on the shores of Lake Huron, Lallemant, Chatelain, and Ragueneau wrote their ascetical works which France welcomed with joy; Jogues in the office of the Dutch commandant at Albany, wrote in Latin of classic purity the narrative of his sufferings, which Rome and Austria reprint at length."†

Another mine of historical wealth belonging to this period is the rare collection known as the "Jesuit Relations." While these were chiefly written in Canada and relate more immediately to that country, still they are not without great interest to the American reader. We could know but little of the Indian missions in New York, Maine, and the North-west were it not for such precious annals. They were all written by the Jesuit Fathers, cover periods extending from 1611 to 1626, and from 1632 to 1679, and were published annually at Paris. "Though the production of

* "History of the Catholic Missions." Pareja's work was entitled, "Abridgment of the Christian Doctrine." The old Franciscan Convent, Florida, in which this work was written, is now a United States barracks!

† *The Metropolitan*, Vol. II. The chief works written by these authors were:

"Luis de Oré Historia de los Martires de Florida, 1604"; Ulloa, "Historical Relation of a Voyage to South America—Noticias Americanas"; Lescarbot, "Muses de la Nouvelle France, 1615"; Charlevoix, "Histoire de la Nouvelle France, 1741"; Lafitau, "Mœurs des Sauvages," and other works.

men of scholastic training," says Francis Parkman, "they are exceedingly simple in style as might be expected of narratives written in Indian lodges or rude mission-houses in the forest amid annoyances and interruptions of all kinds. * * * With regard to the condition and character of the primitive inhabitants of North America, it is impossible to exaggerate their value as an authority. They hold a high place as authentic and trustworthy historical documents. The entire series was republished, in 1858, by the Canadian government in three large octavo volumes."*

The "Narrative of a Voyage to Maryland" (*Relatio Itineris in Marylandiam*) by Father Andrew White, S.J., is another little work of great value and interest. It relates to the early missions and settlement of Maryland, and extends from 1635 to 1677. The manuscript of this work was discovered during the present century, in Rome. About the year 1832, the Rev. William McSherry, S.J., found in the archives of the "Domus Professa" of the Society of Jesus the originals of the manuscripts. These he carefully copied, and placed the copies in the library of Georgetown College. The facts in this work have been used to advantage by various writers, more especially by McSherry in his "History of Maryland." It is frequently quoted in the first chapters of the present volume. The original was in Latin. A well-edited edition was recently published in Baltimore in Latin and English, the portion in the former language being given *verbatim, literatim, et punctuatim*, as in the original.

Perhaps the earliest piece of American Catholic poetry in our language is the poem of REV. FATHER LEWIS, S.J., written on his "Journey from Patapsco to Annapolis," April 4th, 1750. The opening stanzas remind us of the first lines of the famous "Canterbury Tales."

* "The Jesuits in North America." Large extracts from an old "Relation" of 1650 may be seen in Spalding's Miscellanea, "Catholic Missions of the North-west."

"At length the wintry horrors disappear,
 And April views with smiles the infant year;
 The grateful earth from frosty chains unbound,
 Pours out its vernal treasures all around,
 Her face bedeck'd with grass, with buds the trees are crowned.
 In this soft season, ere the dawn of day,
 I mount my horse, and lonely take my way."

* * * * *

"Through sylvan scenes my journey I pursue,
 Ten thousand beauties rising to my view;
 Which kindle in my breast poetic flame,
 And bid me my Creator's praise proclaim."

The following lines at once suggest a resemblance to Goldsmith's "Deserted Village," though written nearly a quarter of a century before that matchless poem:

"Safe in yon cottage dwells the monarch-swain,
 His subject flocks, close-grazing, hide the plain,
 For him they live—and die to uphold his reign.
 Viands unbought his well-tilled lands afford,
 And smiling plenty waits upon his board;
 Health shines with sprightly beams around his head,
 And sleep with downy wings o'ershades his bed:
 His sons robust his daily labor share,
 Patient of toil, companions of his care;
 And all their toils with sweet success are crowned,
 In graceful ranks their trees adorn the ground;
 The peach, the plum, the apple here are found."

His triplet on the setting sun is quite beautiful:

"And now I view but half the flaming sphere,
 Now one faint glimmer shoots along the air,
 And all his golden glories disappear!"

This poem, as given in *The Metropolitan*, Vol. IV., contains one hundred and thirty-four lines. The revered author came to this country in 1749, and was first stationed at Bohemia, in Maryland. He was Superior of all the missions when the Jesuits were suppressed. It was to him that the venerable Bishop Challoner addressed the brief of Clement XIV. A considerable number of his sermons are

yet in manuscript, in the library of Georgetown College, D. C. Father Lewis died, much regretted, in the spring of 1788.

The most noted Catholic writer immediately before the Revolution was the learned CHARLES CARROLL of Carrollton. Some account of his newspaper discussions and style of writing may be found in the sketch of his own life, on page 172. The only published work of the "last of the signers" is his valuable "Journal," printed in Baltimore some time after his death.

Our Catholic literature, subsequent to the Revolution, began in controversy, and to controversy it was long confined. The REV. JOHN THAYER laid the foundation of our home literature in the account of his conversion, published about 1783, and frequently reprinted. As a monument of our history, no less than a singular instance of God's providence, it is worthy of being again given to the public, for his style is manly, sincere, and convincing.*

About the same time, REV. JOHN CARROLL (afterwards Archbishop) found it necessary to enter the field of controversy, and wrote a little work entitled "An Address to the Roman Catholics of the United States, by a Catholic Clergyman" (Annapolis, 1784). This was a reply to a work of his relative, Wharton, who had joined the Episcopalians, and now attacked the Catholic doctrine. This reply is an admirable defence, worthy of our first prelate, in style and treatment.†

It was an able and triumphant vindication of the Catholic Church and her doctrines, and one of the very best early contributions to American Catholic literature.

When Rev. John Thayer returned to Boston, in 1790, as a Catholic priest, controversies almost immediately ensued. The chief one was "Controversy between Rev. John Thayer, Catholic Missionary of Boston, and the Rev. George Leslie, Pastor of a Church in Washington, N. H." (1790).

* J. G. SHEA, in *The Metropolitan*, Vol. II.

† Ibid.

"The Letters from an American Farmer," by HECTOR ST. JOHN DE CREVECŒUR, first appeared in 1781. De Creve-cœur was a native of Normandy, spent the greater part of his life in America, and immediately after the Revolution was appointed French Consul at New York. In his book, he "shows himself," writes De Courey, "an adherent of the philosophic school, and profoundly indifferent to religion. He advances this religious indifference as the striking point of the American character, and pleasantly details its advantages. Such were the sentiments of the president of the trustees of the first Catholic church in New York."*

The ABBÉ ROBIN'S "New Travels through North America," was given to the world in 1783. It "exhibits the history of the victorious campaign of the allied armies under General Washington and the Count de Rochambeau in the year 1781; and is interspersed with political and philosophical observations upon the temper, genius, and customs of the Americans." The Abbé Robin was one of the chaplains to the French army in America.

The ablest poem written by a Catholic during this early period was MATTHEW CAREY'S "Plagi-scurriliad," a Hudibrastic poem. Father Finotti, in his "Bibliographia Catholica Americana," calls it a "splendid satire." Even then, there was a bad feeling against foreigners, and none took more occasions to exhibit it than a certain Colonel Oswald, in his *Gazetteer*. Carey was not pleased, and the result was the poem. "Our disputes," he writes in the preface, "originated from some illiberal remarks written in his paper against new-comers. As a new-comer, I thought myself called upon to answer them, which I did on November 9th, 1785, under the signature of A CITIZEN OF THE WORLD. "The preface," says Father Finotti, "plainly hints also at the probability of a personal encounter."

Such are the principal facts, authors, and works belonging to the Missionary Period of American Catholic Literature.

* "The Catholic Church in the United States."

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CHAPTER II.

AMERICAN CATHOLIC LITERATURE DURING THE FIRST HALF OF THE NINETEENTH CENTURY.

(A.D. 1800 TO 1850.)

HISTORICAL WRITERS—CAREY—PISE—FREDET—MCShERRY—BOGRAPHI-
CAL WRITERS—CAMPBELL—BRENT—MOONEY—BOTTA—POETS—SHEA
—CANNON—MRS. SETON—WALSH—RELIGION—GALLITZIN—ENGLAND
—KOHLMAN.

THE Catholic Literature of this period is very respectable both in quality and quantity. Bishop England, Matthew Carey, Robert Walsh, Rev. Prince Gallitzin, Rev. Dr. Pise, and James McSherry were the principal writers by whom it was enriched.

We shall first glance at the department of History. Here we find the names of Carey, Pise, Fredet, McSherry, B. U. Campbell, Botta, and Mooney.

The name of MATTHEW CAREY is very distinguished in the literary history of the United States. He was born in Dublin, Ireland, in 1760, and became a printer. For "A Letter to the Catholics of Ireland," he was persecuted by the English authorities, and fled to Paris, where he was befriended by Dr. Franklin. Mr. Carey came to Philadelphia in 1784. During the following year he started the *Pennsylvania Herald*; and in 1793 he founded the Hibernian Society in behalf of Irish emigrants. In 1790, he issued the first Catholic Bible published in the United States, and at one time was the largest bookseller in the country.

He wielded a powerful pen. He touched no subject that he did not treat with ability. As a writer on political economy he stood in the front rank. In discussion, few were

his equals; none surpassed him. "He came in collision," writes Rev. J. M. Finotti, "with the famous hybrid, William Cobbett, but conquered him."

His chief historical work is "Vindiciæ Hibernicæ; or, Ireland Vindicated." "In 1817," says a late writer, "the agitation of Catholic Emancipation urged Carey to the prosecution of a design which he had long had in contemplation. He set to work to prepare an account of his native country, which should expose the errors and misstatements of English historians." This work was a great success.

Mr. Carey, for a time, took part in the Hogan schism, but becoming disgusted, he left the apostate to his fate. He died in 1839, attended in his last moments by his intimate friend, Very Rev. Dr. Moriarty, O.S.A.

Matthew Carey "has given more time, money, and labor to the public," wrote Joseph Reed, "than any man I am acquainted with, and in truth, he founded in Philadelphia a school of public spirit." "He was," says Father Finotti, "upright, sincere, and charitable. With him *time* was not money, but *merit*."

CHARLES CONSTANTINE PISE, D.D., was born at Annapolis, Maryland, in 1802. He graduated at Georgetown College, made his theological studies at Rome, and Mount St. Mary's, Emmittsburg, at which latter place he was ordained in 1825. He was attached to various churches in Baltimore, Washington, New York, and Brooklyn. He died in 1866, while pastor of St. Charles Borromeo's church, in Brooklyn. Dr. Pise was the only Catholic priest that ever held the office of Chaplain to the United States Senate.

He was an excellent scholar, and gifted writer, whose pen enriched many departments of literature. He was the pioneer—the founder, it may be said, of Catholic fiction in this country. His "Father Rowland" is a beautiful tale, being, perhaps, his best effort. His "History of the Church from its Establishment to the Reformation," in five volumes, is a valuable work, but it is defective in method. "St. Ignatius and his First Companions" is a production of

much merit. As a poet, Rev. Dr. Pise holds, perhaps, the first place among the Catholic writers of this period. His chief poems were: "The Acts of the Apostles done into Blank Verse," and "Pleasures of Religion, and other Poems." The following stanzas on "First Communion," give some idea of his ability in combining simplicity, unction, and fine poetic grace:

"He comes to rest within my heart
As meek as infancy:
Oh, what shall ever tear apart
This loving Guest from me!

"As on the softly-blooming flowers
The dews descend at even,
So grace upon my heart in showers
Descends from holy Heaven.

"And as the flowerlet bathed in dew,
Breathes odors from its breast,
So shall my favored bosom too
Breathe fervor to my Guest."

PETER FREDET, D.D., was born in France in 1801, entered the Society of St. Sulpice, and came to America in 1831. From this till his death in 1856, he was professor of theology, holy Scripture and history, in St. Mary's College, Baltimore. His "Ancient History" and "Modern History" are certainly, up to this time, the best Catholic text-books on general history in our language. Yet, the "Modern History" is susceptible of much improvement. It does not attach sufficient importance to the influence of Catholicity on the progress of civilization, literature, and the arts. Rev. Dr. Fredet also wrote "A Treatise on the Eucharistic Mystery."

JAMES MCSHERRY was born in Maryland in 1819, graduated at Mount St. Mary's College in 1838, and began the study of law, which, after his admission to the bar, he practiced at Frederick City until his death, in 1869. He was a man of fine literary tastes. To the "United States Cath-

olic Magazine" he was a regular contributor. His chief production is his "History of Maryland," the only work containing the history of that State from its settlement down to 1848. Mr. McSherry also wrote "Father Laval; or, The Jesuit Missionary." All his writings give evidence of that holy faith which he loved, professed, and practiced during his whole life.

The remaining historical and biographical authors of this period were B. U. CAMPBELL, whose "Memoirs of the Life and Times of Archbishop Carroll" is a rich source of information for all who wish to write on the history of the Catholic Church in this Republic; JOHN CARROLL BRENT, whose "Biographical Sketch of Archbishop Carroll" may be regarded as the pioneer work in the department of American Catholic biography; THOMAS MOONEY, who wrote "A History of Ireland"; and CHARLES JOSEPH W. BOTTA, an Italian, who wrote "A History of the War of the Independence of the U. S. of America," conclude the list.

POETRY.

I have already mentioned Rev. Dr. Pise as, perhaps, the chief name among the Catholic poets of this period. Next to him came JOHN AUGUSTUS SHEA, a poet of no mean merit. Mr. Shea was a native of Ireland, came to this country in 1827, where he resided to the date of his death, in 1845. His chief published works were: "Ruddeki, a Romance in Verse"; "Adolph, and other Poems," and "Parnassian Wild Flowers." He was an ardent Catholic. The spirit of a grand and lively faith breathes through all his religious pieces. CHARLES J. CANNON, and the famous MOTHER SETON, also wrote occasional short poems of considerable merit. "Few of Mother Seton's poetical compositions are extant," writes Rev. Dr. White; "but had she left no other writing of this description than the hymn 'Jerusalem, my Happy Home,' it would be sufficient to win her the praise of considerable merit in this department of literature." It is as follows:

" Jerusalem, my happy home,
How do I sigh for thee !
When shall my exile have an end,
Thy joys when shall I see ?

" No sun or moon in borrowed light,
Revolves thine hours away;
The lamb on Calvary's mountain slain
Is thy eternal day.

" From every eye He wipes the tear ;
All sighs and sorrows cease ;
No more alternate hope and fear ;
But everlasting peace.

" The thought of Thee to us is given,
Our sorrows to beguile,
T' anticipate the bliss of Heaven,
In His eternal smile."

In the departments of Essays and Religion, the principal authors were Robert Walsh, Rev. Prince Gallitzin, Bishop England, and Father Kohlman, S.J.

ROBERT WALSH, LL.D., was born in Baltimore in 1784. He was the son of an Irish gentleman of the same name, and received his education at St. Mary's College, Baltimore, and Georgetown College, D. C. At the latter institution, when only twelve years old, he delivered a poetical address before General Washington. After travelling for a time in Europe, he settled down at Philadelphia, and was admitted to the bar. This profession he soon abandoned (on account of deafness, it is said,) for the more congenial pursuit of letters.* In 1837, he removed to Paris, where, for many years, he was U. S. Consul. He continued to reside in that city until his decease in 1859.

Dr. Walsh's chief publications were " Essay on the Future State of Europe "; " An Appeal from the Judgments of Great Britain, Respecting the U. S. of America "; " Letter on the Genius and Disposition of the French Government ";

* " Bibliographia Catholica Americana. "

and *The American Review*, the *first* quarterly ever published in the United States. "Dear me!" humorously writes Father Finotti, "these Papists are such *obscurantists*. Matthew Carey was the *first* to report the proceedings of Congress, to establish a well-conducted magazine, to give the idea of book-trade sales, to organize Sunday-schools, etc., and Robert Walsh to undertake a quarterly!"

The "Appeal" is Dr. Walsh's largest work. It was called forth by the continued and systematic slanders of everything American by the British journals, particularly the great Quarterlies. "In it, he handled the subject," writes Dr. Hart, "in a dignified and calm, but energetic manner, and brought such an array of facts and reasoning to bear upon it as to produce a marked change of tone in the British mode of treatment of American subjects."*

"I die in the faith of my ancestors—in the faith of the Holy Roman Catholic Church,"† were the last words of Robert Walsh, one of the ablest essayists and writers of the nineteenth century.

REV. DEMETRIUS AUGUSTINE GALLITZIN again comes before us—this time in the quality of an author. During the period of which we write, he was the pioneer champion of Catholicity, the first to use his intellectual sledge-hammer on the cast-iron skull of bigotry. His principal works are "Defence of Catholic Principles" and "Letters on the Holy Scriptures." These volumes have been translated into German and French, and widely circulated in England, Ireland, France, and Germany, as well as all over the United States. It is said by American and Irish prelates, who have ample opportunity for judging, that they know of no works of the kind in the English language which have made so many converts.‡ Father Gallitzin as a writer was exceedingly clear, forcible, witty, pointed, and above all logical. He wielded a sharp

* "American Literature."

† "Biblio. Cath. Am.," p. 259.

‡ S. M. Brownson: "Life of Prince Gallitzin."

and powerful pen. His "Defence of Catholic Principles" is equal, if not superior, to Bossuet's celebrated "Exposition."

RIGHT REV. JOHN ENGLAND, D.D., is, in many respects, the greatest name in the American Catholic literature of the first half of the present century. He shone like a star of wonderful brilliancy in a constellation of lesser lights. Bishop England established the *United States Catholic Miscellany*; and his collected works bear ample testimony to his ability and literary industry. "They extend," writes Rev. O. L. Jenkins, S.S., "to five large octavo volumes of 500 pages each, closely printed in double column. They treat principally of controversial and historical matters. Among the spirited addresses printed in these volumes, we may point particularly to those "On Classical Education," "On the Pleasures of Scholars," "On the Origin and History of the Duel," and "On the Character of Washington." All his writings, marked as they are by force and elegance of style, give but a faint idea of that stirring eloquence, interspersed with genuine Celtic wit, which seemed ever ready to come forth, and was sure to bring together crowds of admiring hearers!*

Speaking of his writings, Dr. John S. Hart says: "Their chief excellence, probably, is a singular directness and clearness of statement, combined with an Irish intensity of feeling and quickness of wit that is likely to carry the sympathies of the reader with much that is said. Certain controversial passages are remarkable for clearness of argument and shrewdness of thought."†

FATHER KOHLMAN, S.J., has been already mentioned in connection with the history of the Church in New York. He wrote two books: "Confession," and "Unitarianism Philosophically and Theologically Examined." "These," writes J. G. Shea, "are extremely valuable, written in a clear, forcible, and very pure style, untarnished by faults which we would almost naturally expect in a foreigner."‡

* "Hand-book of British and American Literature."

† "American Literature."

‡ "Prize Essay," *Metropolitan*, Vol. II.

CHAPTER III.

AMERICAN CATHOLIC LITERATURE FROM 1850 TO 1876.

HISTORY—BIOGRAPHY—FICTION—ESSAYS AND REVIEWS—RELIGION— TRAVELS—POETRY.

HISTORY.

DURING this brief period, the department of American Catholic history has been much enriched. The documents relating to early Catholic times have been ably and carefully used. A flood of light has been thrown on many obscure points of our history. The better Catholicity is known, the more it will be honored—venerated.

EDMUND BAILEY O'CALLAGHAN, LL.D., is one of the ablest and most honored writers in our Catholic literature. He was born in Mallow, county Cork, Ireland, in 1804; studied medicine in Canada; was a member of the Lower Canadian Assembly; and removed to New York, in 1837. He was keeper of the historical manuscripts in the office of the Secretary of State at Albany from 1848 to 1870, when he returned to New York City. His chief works are: "History of the New Netherlands," "Jesuit Relations of Discoveries," "Documentary History of New York," and "Documents Relating to the Colonial History of New York." Dr. O'Callaghan's style is marked by dignity and animation. A specimen may be seen at page 361. He received the honorary degree of LL.D. from St. John's College, Fordham, N. Y.

JOHN GILMARY SHEA, LL.D., was born in New York City, in 1824. He received his education at the grammar school of Columbia College, and was, for a time, a scholastic in the Society of Jesus. His attention was first called to

the romantic interest of the early French colonies in America by reading Bancroft's third volume. Since that period he has cultivated the field of our early Catholic history with the most praiseworthy diligence. "When the history of American Catholic Literature comes to be written," says the *Catholic World*, "the name of John Gilmary Shea will hold one of the most honorable places in the record." His best known works are: "History of the Catholic Missions Among the Indian Tribes of the United States," "Discovery and Exploration of the Mississippi," and "The Catholic Church in the United States"—a translation of DeCourcy's work. The first is his masterpiece. It must ever hold a high place in the department of American Catholic history. It is well-written, very reliable, and is the result of long, faithful, and laborious study. The last-named work is valuable as a storehouse of facts; but it is utterly devoid of plan or method, and its dates are frequently erroneous. As a translator and editor, Dr. Shea has given us Charlevoix's "New France," in 6 vols.; "The Library of American Linguistics, a Series of Grammars and Dictionaries of the Indian Languages," in 13 vols.; and an extremely accurate and valuable edition of Challoner's Douay Bible, and many other works too numerous to mention.*

ARCHBISHOP BAYLEY has honorably connected his name with our Catholic Literature by his "Brief Sketch of the History of the Catholic Church on the Island of New York," and "Memoirs of Right Rev. S. G. Bruté," Bishop of Vincennes. The first is marked by a calm, clear style; and the second is a volume of much interest.

ARCHBISHOP SPALDING wielded a most successful pen; and his works live after him—monuments of his zeal, faith, and industry. His chief productions are "Sketches of the Early Catholic Missions of Kentucky"; "The Life and Times of Bishop Flaget"; "The History of the Protestant Reformation in all Countries"; "Miscellanea," a collection of the re-

* See Duyckinck's "Cyclopædia of American Literature."

views, essays, and lectures prepared by the author at different times, and which, in their varied range, treat on some fifty different subjects; and his "Lectures on the Evidences of Catholicity." Some of Dr. Spalding's works are more profound, and display deeper research than the "Miscellanea"; but that is his most popular volume. It is written in a strain of discursive criticism, and is remarkable for its happy off-hand treatment of the leading questions of the age, literary, religious, social, and historical.* A native of old Kentucky, Dr. Spalding wrote, thought, and felt like an American. Nor have any of our Catholic writers been more successful in reaching the American mind. He understood its wants, its peculiarities, and he most happily found his way to both.

The exceedingly interesting works of FATHER DE SMET, S.J., form a valuable contribution to the history of the Indian missions. The best known of these are: "The Oregon Missions and Travels Over the Rocky Mountains"; "Indian Letters and Sketches"; and the collection of letters bearing the title, "Western Missions and Missionaries." The great blackgown was a very graceful writer. His easy narratives, beautiful reflections, and well-drawn pictures never fail to charm the reader, while they excite both interest and sympathy. The following paragraph is selected from one of his letters:

"It would be impossible for me to describe the sombre silence that reigns in this vast desert. You may pass weeks there on the march without meeting a living soul. And yet we become habituated to it—like it. Solitude seems to give scope to man's intellectual faculties; the mind seems more vigorous, the thought clearer. It has always seemed to me that when one travels over the plains he feels more inclined to prayer, meditation, confidence in God, more disposed to resign himself into the hands of Him who alone is our refuge

* Rev. O. L. Jenkins' "Hand-book of British and American Literature."

amid perils, and who alone can provide for all our wants. Doubtless the absence of all bustle and business, the constant dangers to which we are exposed from wild animals, and enemies, liable to be met at every step, contribute to this."*

HON. THOMAS D'ARCY MCGEE, B.C.L., one of the most gifted men of this age, was born in Carlingford, County Louth, Ireland, in 1825. He began life with the advantages of a plain, but solid education. Coming to the United States in 1842, he soon distinguished himself, and when only nineteen years of age, became editor of the *Boston Pilot*. Mr. McGee's subsequent career as a journalist, patriot, statesman, poet, orator, and historian is not unknown to the reading public. He removed to Canada in 1857. From that to the date of his melancholy death in 1868, he was the chosen leader of his countrymen, and their eloquent spokesman and defender in the Canadian Parliament. Mr. McGee contributed to nearly every department of literature; and it can truly be said of him that he touched no subject which he did not adorn. He was the first to work up the crude materials of our Church history in his "Catholic History of North America"; and he was the first to point out what this Republic owes to Ireland in his "Irish Settlers in America." "O'Connell and his Friends"; "The Irish Writers of the Seventeenth Century"; "The Life of Bishop Maginn"; "Attempts to Establish the Protestant Reformation in Ireland"; "A History of Ireland"; and "Poems," edited by his friend, Mrs. J. Sadlier, complete the list of his works. Among these, the "History of Ireland" holds the first place. It is the best brief work on that subject in the English language; and, if accuracy, philosophic grasp of thought, sound judgment, and a style pure, clear, and terse, be merits in a writer of history, then Mr. McGee must ever hold a high rank as an historian. Many of his poems display poetic genius of no common order. As an orator and journalist,

* "Western Missions and Missionaries," p. 73.

he had few equals. But, above all, he was a sincere Catholic. Mr. McGee never sings so sweetly, his heart never beats so joyously, nor do his pages ever glow so warmly with enthusiasm, as when he treats of the glory, and grandeur, and beauty of Catholicity. He had a great soul, and his faults were like spots on the sun. Taking him all and all, it may be safely said, that though not the most powerful, he was the most gifted Catholic writer of this period.

In the department of historical criticism, COL. JAMES F. MELINE'S "Mary Queen of Scots and her Latest Historian" is a work which displays both ability and research. Mr. Meline was born at Sackett's Harbor, N. Y., in 1811. He made a brilliant course of study at Mount St. Mary's College, Emmittsburg; was afterwards admitted to the bar; travelled in Europe; and when the late war broke out, he bravely served his country with zeal and devotion. He died at Brooklyn, in 1873, his last years being entirely devoted to literary pursuits. His principal productions are the volume just mentioned, "Two Thousand Miles on Horseback," and several able articles in the *Catholic Worker*. His fame will rest secure on "Mary Queen of Scots and her Latest English Historian." It is a work that unites solidity and brilliancy, and is widely known and admired both here and in Europe. As a man, an author, a soldier, and a Catholic, Colonel Meline left behind him a spotless and enduring reputation.

Among those who have lately added to our growing stock of historical literature is REV. AUG. J. THEBAUD, S.J. He was born at Nantes, Brittany, France, in 1807. Completing his theological studies in the seminary of that city, he was ordained priest in 1831. After five years spent in the ranks of the secular clergy, Father Thebaud entered the Society of Jesus. He landed in New York in 1838; resided in St. Mary's College, Kentucky, for eight years; and when St. John's College, at Fordham, was confided to the Society of Jesus, Father Thebaud was appointed a member of the faculty. There as president and as professor he zealously

labored for about ten years. He now resides at St. Francis Xavier College, New York City. Father Thebaud's principal volumes are: "The Irish Race," and "Gentilism; or, Religion Previous to Christianity." The first is by far the most elaborate and carefully written volume on its subject in our language. It discusses with ability and eloquent enthusiasm the past, present, and future of the Irish people. "Gentilism" is a work of close thought, extensive and laborious research, and is fully up with the times.* On the early history and condition of man, it throws much light; and is one of the most vigorous, logical, and triumphant refutations yet given to the so-called scientific results, and materialistic philosophy of Tyndal, Huxley, Darwin, and others of that school. In both his productions the aged and learned Jesuit chose comparatively unwrought fields, and in both he has enriched Catholic literature with works of permanent value.

The REV. JOSEPH M. FINOTTI was born in Ferrara, Italy, in 1817, made his studies at Rome, and was ordained by the Archbishop of Baltimore in 1847. He has been in the diocese of Boston for twenty-four years, and is a great collector of books, old and new. As an author, he is a man of one book—his "Bibliographia Catholica Americana," which, though unfinished, is no small addition to the history of our literature. It is, indeed, a literary curiosity, which must be owned and read to be appreciated. It is the only sure guide to many an old and forgotten volume of our American Catholic literature.

REV. THEODORE NOETHEN has found time, in the midst of his arduous duties as priest and missionary, to give us several meritorious productions. He is a native of the historic city of Cologne, Germany. He made his theological studies chiefly at Rome, and was ordained at St. John's College, Fordham, by Dr. Hughes, in 1841. His early labors were in the western part of New York State; but for many years

* *American Catholic Quarterly Review*, January, 1876.

he has been the esteemed pastor of Holy Cross church, Albany. Father Noethen has made many excellent translations, among the chief of which are: "Good Thoughts for Priests and People," "The Ecclesiastical Year," and "Lives of the Saints." For the two last, he received a special letter of commendation from Pius IX. But his most popular and widely-known book is, "Compendium of the History of the Catholic Church," the first brief work written on the subject in our country, and altogether a volume of real merit.

The remaining contributions to the department of Catholic history are: "Sketches of the Catholic Church in New England," by Rev. James Fitton, of Boston; a "Brief Historical Sketch of the Catholic Church on Long Island," by Prof. P. Mulrenan; "Sketch of the Catholic Church in the United States," by Rev. Dr. White; "The Abnaki and their History," by Rev. Eugene Vetromile, D.D.; and "Irish Emigration to the United States," by Rev. Stephen Byrne, O.S.D.

BIOGRAPHY.

If a new land can scarcely be rich in works of history, the same holds good of biography. A country must produce great men, and these must die, before their lives can be written. With us this department has been more carefully cultivated than the field of history. The Catholics of this age have not forgotten the good and great men who went before them—our fathers in their generation. The earliest writers, during the period under consideration, were Right Rev. Dr. Spalding, in his "Life and Times of Bishop Flaget," and Rev. Charles I. White, D.D., at present the learned and honored pastor of St. Matthews church, Washington, D. C. Dr. White's "Life of Mrs. Seton" is among the most finished and carefully-written works of this class in our literature. One of the greatest charms about it is the careful and happy selection which the author made from the correspondence of the saintly lady, and skillfully introduced into his narrative. Dr. White was one of the editors

of the *United States Catholic Magazine*. To his literary labors he always brought "good taste, a pleasing style, sound judgment, and great fidelity of research."*

REV. AUGUSTINE F. HEWIT, C.S.P., was born at Fairfield, Conn., in 1820. His parents were Rev. N. Hewit, pastor of the Congregational church of his native place, and Rebecca W. Hillhouse, of New Haven, a descendant of James Hillhouse, of Londonderry. He graduated at Amherst College, Mass., in 1839. He then began the study of theology at East Windsor, Conn., and afterwards continued it at Baltimore, Md., in the family of Bishop Whittingham, by whom he was raised to deaconship in 1843. In the spring of 1846, he was received into the Catholic church at Charleston, S. C., and the following year was ordained priest by Bishop Reynolds. Father Hewit became a member of the Congregation of the Most Holy Redeemer, making his profession in 1851. For seven years he zealously labored as a Redemptorist missionary. In 1858, with Father Hecker, he was one of the founders of the Congregation of St. Paul. Father Hewit toiled for seven years more as a Paulist missionary. Since 1865, this learned and energetic priest has been Professor of Philosophy and Theology in the Paulist Seminary, New York. As a biographer, editor, reviewer, and controversialist, he deservedly holds a high place. In conjunction with Rev. Dr. Corcoran he edited the *Works* of Bishop England. "Problems of the Age," "Light in Darkness," and the "King's Highway," are his chief contributions to theological literature. His most popular works, however, are: "Life of Father Baker," "Life of Bishop Borie," "Life of Princess Borghese," and "Life of the Egyptian Aloysius." As a reviewer, especially in the department of philosophy, Father Hewit is not surpassed in this country. Most of his essays and reviews have appeared in the pages of the *Catholic*

* J. G. Shea, "Prize Essay on the Catholic Lit. of U. S."—*Metropolitan*, Vol. II.

World, of which he was editor during the absence of Father Hecker in Europe.

DR. RICHARD H. CLARKE has long been an active and industrious laborer in the department of biography. He is a descendant, on the paternal side, from Robert Clarke, one of the founders of Catholic Maryland; and on the maternal side from the Boones of Maryland—a branch of the same family which gave to our history the distinguished name of Daniel Boone, the founder of Kentucky. In 1858, he married Ada Semmes, a near relative of Raphael Semmes, commander of the famous *Alabama*. Dr. Clarke was born at Washington, July 3, 1827, made his studies with the Jesuits at Georgetown College, where he took the degree of B.A. in 1846; subsequently took the degree of M.A., and in 1872 the honorary degree of LL.D. He practiced law in Washington from 1848 to 1864, and for the last twelve years in the City of New York. His intervals of leisure have been devoted to works of public benevolence and to literature. His first literary publication was a lecture on "Socialism in America." In 1856, he published in the Baltimore *Metro-politan*, "Memoirs" of Father Andrew White, Governor Leonard Calvert of Maryland, Rev. Demetrius Augustin Gallitzin, Archbishop Carroll, Charles Carroll of Carrollton, Commodore John Barry, founder of the American Navy; Cardinal Cheverus, Bishop Flaget, and Judge Gaston. In 1857, he published in the same periodical, "Memoirs" of Archbishop Neale and Rev. Charles Nerinckx, and two remarkable articles entitled "Thoughts and Suggestions on the Catholic Question in America." He has also been a contributor to the *Catholic World*, in which he published "Memoirs" of Governor Thomas Dongan of New York, in 1869; Father Brebeuf, in 1871; Father Sebastian Rale, the martyr of Maine, in 1874; and Robert Cavelier de la Salle, in 1875; also an article on "Public Charities," in 1873, which attracted great notice; and in 1875 his "Mr. Gladstone and Maryland Toleration"; the last was also issued in

pamphlet form to meet the demand for its wider circulation. Dr. Clarke's principal work, however, is the "Lives of the Deceased Bishops of the Catholic Church in the United States," 1872, in two large volumes, which one of his reviewers compared to Lord Campbell's "Lives of the Lord Chancellors," and another to Montalembert's "Monks of the West." Whatever may be the shortcomings of these excellent volumes, they undoubtedly constitute the most valuable and elaborate biographical productions of which our American Catholic Literature can boast.

JOHN R. G. HASSARD was born in New York City in 1836, and was educated at St. John's College, Fordham, where he took the degree of B.A. in 1855. He was one of the associate editors of Appleton's "New American Cyclopædia," and was editor of the *Catholic World* for the first five months of its existence. Since 1866, Mr. Hassard has been one of the leading writers on the N. Y. *Tribune*, of which he is now managing editor. His "Life of Archbishop Hughes" is a work written with much care, thoroughness, and impartiality. The style is clear, correct, and scholarly.

REV. J. L. SPALDING, S.T.L., nephew of Archbishop Spalding, is a native of Kentucky, where he was born in 1842. He graduated at Mt. St. Mary's of the West, Cincinnati, and studied divinity in the University of Louvain, Belgium, for five years, taking the degree of Licentiate in Theology. He built the Church of St. Augustine, Louisville, Ky., for negroes, of which he was pastor for nearly two years. He was also one of the founders and editors of the Louisville *Catholic Advocate*. Father Spalding's chief work is his "Life of Archbishop Spalding," a volume which, in some respects, might, perhaps, claim the first place in our biographical literature. Not only is it written with spirit and eloquence, but it is a most important contribution to the history of our Church and its connections with the great questions of the day. The Rev. Mr. Spalding is the author of the "Young Catholic's Sixth Reader." He also edited the

whole series bearing that name, and contributed occasionally to the *Catholic World*.

SARAH M. BROWNSON,* the accomplished daughter of the late Dr. Brownson, has, in the "Life of D. A. Gallitzin, Prince and Priest," given us a work of charming interest and permanent value. She has also written "Marian Ellwood; or, How Girls Live."

D. P. CONYNGHAM, LL.D., a native of Ireland, and editor of the New York *Sunday Democrat*, is the author of "Lives of the Irish Saints," "Lives of the Irish Martyrs," and several other works. The first-named is his principal production. It contains the biographies of sixty-five Irish saints, beginning with St. Patrick and ending with St. Lawrence O'Toole.

One of the most remarkable works lately published, and which belong to this department, is "Maria Monk's Daughter; an Autobiography," by MRS. ST. JOHN ECKEL. This lady, born in New York City, in 1837, rose to fame at one bound, as a writer of note. Her work tells the story of her wandering and eventful life. She became a Catholic in 1867. "Her book," says Dr. Brownson, referring to the only volume she has written, "bears on every page the stamp not merely of eminent ability, but of rare genius. It sparkles with wit and vivacity, and is marked by judicious observations, profound reflections, thrown off without effort and with apparent unconsciousness. As a mere literary production it is not surpassed, and is hardly equalled by any that issued from the American press. But the book has a far higher than simple literary merit—that of presenting one of the very best popular arguments for the Church that we are acquainted with."†

Among those who have also enriched the field of Catholic biography with their productions are: Most Rev. Dr. Bay-

* Nov. Mrs. Judge Tenney.

† Brownson's *Quarterly Review* for January, 1875.

ley; J. J. Barry, M.D.; Rev. M. J. O'Farrell; Rev. D. X. McLeod; Captain Lyons; Rev. Titus Joslin; and a Sister of Mercy of the St. Louis community, whose name we do not know. The latter has written several Lives of sterling merit.

FICTION.

The field of American Catholic Fiction has been greatly developed during the last quarter of a century. Still, we have had no Scott, Dickens, Mazoni, or Griffin; and much yet remains to be accomplished. Here, the creative power of Catholic female genius has largely found expression; and several ladies have won such merited laurels that it is a question whether the palm of superiority should not be awarded to them rather than to the lords of the creation.

JOHN D. BRYANT, M.D., a native of Philadelphia, and a convert to the Catholic Church, is the author of "Pauline Seward." This is a beautiful Catholic tale, graceful, well-written, and unaffected; and, as a whole, it is perhaps not surpassed in excellence by any other production of the same class. Dr. Bryant has also written "The Immaculate Conception a Dogma," and the "Redemption," an elaborate poem upon the same subject as Milton's "Paradise Lost."

We now come to the lady who has wielded the most gifted, industrious, and fruitful pen of this period—a lady whose name is a household word in Catholic families.

MARY A. SADLIER was born on the last day of the year 1820, in Coothill, a considerable town of the county of Cavan, Ireland, situated about half a mile from the banks of the silvery Erne, where that river divides the counties of Cavan and Monaghan. Her father, Francis Madden, was widely known and much respected as an energetic and intelligent trader, whose mercantile transactions were long attended with marked success; but a series of losses, in a time of severe financial depression, reduced the family to a state of comparative indigence, and the husband and father soon

sank under the pecuniary difficulties that pressed upon him, all the more galling to him inasmuch as he was a man of the strictest integrity, endowed with the highest sense of honor, and, at the same time, with keen susceptibility.

A few weeks after his death, his eldest daughter, the subject of this sketch, emigrated to Canada with a brother some years younger than herself. In Montreal, she made the acquaintance of Mr. James Sadlier, the junior partner of the well-known firm of D. & J. Sadlier & Co., Catholic publishers, and in November, 1846, she became his wife. Mr. James Sadlier was then the manager of the Montreal branch of the business of the firm, and in that city he and his wife continued to reside till May, 1860, when they removed with their children to New York. In September, 1869, Mr. James Sadlier died, leaving his widow the care of a large family to whom she has since sedulously devoted herself, gradually withdrawing, as far as the duties of her state will allow, into the quiet shades of domestic life, apart from general society.

Mrs. Sadlier was no more than eighteen years of age when she commenced her long literary career as an occasional contributor to *La Belle Assemblée*, a London magazine edited by Mrs. Cornwell Baron Wilson. In Canada she contributed, both before and after her marriage, to the *Literary Garland*, published monthly in Montreal. During the years intervening between 1847 and 1874 Mrs. Sadlier was connected in one way or another with several prominent Catholic journals, especially the New York *Freeman's Journal*, Boston *Pilot*, Montreal *True Witness*, and New York *Tablet*, of which last journal she was one of the editors for several years.

During this time, and simultaneously with her labors as a Catholic journalist, Mrs. Sadlier wrote and translated from the French numerous works on various subjects, most of them, especially the translations, being of a religious character. Her original works, nearly all of fiction, form a class peculiar to themselves, having each a special object in

view bearing on the moral and religious well-being of her fellow-Catholics, especially those of the Irish race, to which it is her pride to belong by sympathy as well as by blood.

Of her original works, which number about twenty, the principal are: "The Confederate Chieftains," "Willy Burke," and "The Blakes and Flanagans." She has also translated about twenty-five different volumes. The chief of these are Orsini's "Life of the Blessed Virgin" and De Ligny's "Life of Christ."

A veteran writer of some of our best Catholic tales is MRS. A. H. DORSEY. Some of her most widely known productions are: "The Oriental Pearl"; "Coaina, the Rose of the Algonquins"; "The Sister of Charity"; "The Flemmings"; and "May Brooke." We regret that we are not in possession of any facts relating to the life of this gifted American lady.

THE REV. MR. BOYCE, an Irish priest, who wrote under the *nom de plume* of "Paul Peppergrass, Esq.," was the author of "Shandy McGuire," "The Spaewife," and several other works. The first is a rollicking story overflowing with fun; the second, an historical tale of the days of Queen Elizabeth, is, perhaps, not suited for general reading, but, nevertheless, is a work of considerable merit.

Among our male writers of fiction the name of DR. J. VINCENT HUNTINGTON, by general consent holds the first place. He was born in New York City in 1815, made his studies at Yale College, and graduated in medicine at Philadelphia. He afterwards became an Episcopal minister; but while residing in Brooklyn in 1850, he joined the Catholic Church. From that till his pious death, in 1862, Dr. Huntington entirely devoted himself to literary pursuits. His chief volumes are "Rosemary," his ablest production; "Alban"; "The Forest"; and "The Pretty Plate," perhaps the most charming Catholic juvenile tale written in America. He was also a poet of a high order. He belonged to the school of Wordsworth, but unlike the English bard his pieces are generally so polished as to defy literary censure.

MISS MARY I. HOFFMAN is a native of New York, and a graduate of Mount St. Vincent's Academy on the Hudson. She is certainly one of our most promising Catholic writers. Her achievements in the department of fiction merit no small praise. Miss Hoffman's chief works are "Agnes Hilton"; "Alice Murray"; "Felix Kent," and "The Two Orphans." In her literary labors this young lady has received much encouragement from wise friends, and especially from the generous patronage of Rev. Brothers Patrick and Paulian, of Manhattan College.

MISS M. A. TINKER, a native of New England and a convert to Catholicity, is an author of acknowledged skill and power. Her chief productions are "The House of York," and "Grapes and Thorns." These first became known to the public through the pages of the *Catholic World*. "Grapes and Thorns" is her longest production, and is a tale of much dramatic power. Its name indicates its smile-and-tear nature. Miss Tinker, according to Dr. Brownson, "has won a high place, if not indeed the very highest place among our American female Catholic writers of fiction. She has the eye of a poet for natural scenery, and her pictures of nature are fresh, original, and truthful."*

REV. A. J. O'REILLY, D.D., editor of the Montreal *True Witness*, has, among American writers, chosen a field peculiarly his own. He was born in Dublin, Ireland, in 1840; studied at Carlow College and in Rome; and was ordained at Capetown, Cape of Good Hope, in 1863. He returned to Europe in 1869, was one of the theologians at the Vatican Council, and came to Canada several years ago. Dr. O'Reilly's principal works are: "The Martyrs of the Coliseum," first published in England; and "The Victims of the Mamertine," published in New York. The highest literary and ecclesiastical authorities unite in praising these two volumes. As attractive, valuable, and original productions which unite the charms of romance with the accuracy

* Brownson's *Quarterly Review*, January, 1873.

of history, our age has not, perhaps, seen the equal of these works. The first is even superior to Cardinal Wiseman's "Fabiola." It received the blessing of Pius IX., and it has been translated into several languages. Rev. Dr. O'Reilly has, in preparation, a very interesting Catholic tale entitled "The Heroine of Vesuvius."

The Rev. Messrs. McLeod, Wallace, Cummings, Sherlock, Quigley, Roddan, and George Henry Miles have each contributed one or more volumes to the department of Catholic fiction.

RELIGIOUS AND CONTROVERSIAL.

The theological was the first form in which the Catholic literary mind of this Republic found expression. It still, for obvious reasons, constitutes a large element, embracing the productions of some of the most earnest, profound, and scholarly men of America.

ARCHBISHOP KENRICK, of Baltimore, besides his great works on Moral and Dogmatic Theology, was the author of several other volumes remarkable for sound learning and deep research. His "Primacy of the Apostolic See" is one of his earliest and ablest works. During the last ten or twelve years of his life, finding increased leisure for study, he completed and published his translation of the "New Testament," with a large body of notes, of a practical character, in which vast patristic and biblical learning is kept modestly in the background. Nor did he rest from his labors until he published the whole Bible in a new version, with a full commentary. "In a literary point of view," says Dr. John S. Hart, "Archbishop Kenrick's English writings are marked by a flowing sweetness and richness of style (due in part to his habit of writing so much in Ciceronian Latin), which give better evidence, at first sight, of the Fenelon-like gentleness of his temper and manners, than of the earnestness of his convictions and the strength and subtility of his reasoning powers."*

* "American Literature."

REV. I. T. HECKER, C.S.P., Superior of the Congregation of St. Paul, is one of our best-known religious writers. His chief works are "The Aspirations of Nature," and "Questions of the Soul." Clearness and force are marked features in the writings of Father Hecker. As an illustration, I give a paragraph from the first-named work: "The pretensions of those who profess to believe only what they comprehend is the promulgation of a patent absurdity. Belief and comprehension are different operations of our faculties, and it is no mark of our intelligence to confound them. Do these professors know what it is to exclude from the mind that which lies beyond our powers of comprehension? Do they know that the moment a man makes this the rule of his thoughts, he must, if he would be consistent, deny his own existence, reason, creation, and God's existence? For where is there a man who comprehends man, creation, God? Where is there a man who comprehends what it is to see, feel, hear, or think?"

"Where is there a philosopher who can explain the simplest movements of his own body? The smallest grain of sand that he treads under his own feet, the meanest blade of grass that he passes by unnoticed, the feeblest tone that is wafted on the winds, present to the mind of man mysteries as incomprehensible as the unfathomable Godhead. There is not in this wide universe anything which is not in some one or more of its bearings beyond the utmost reach of our comprehension. To start, then, from the principle to exclude all from the mind which we do not comprehend, is to believe nothing, to know nothing, to love nothing, to do nothing. For believing is before all knowing, all loving, all doing."

REV. DONALD XAVIER McLEOD was born in New York City in 1821. Educated an Episcopalian, he took orders in that Church, and preached in various places. In company with his bishop, Dr. Ives, he entered the Catholic Church. Several years of his life were now devoted to literature. In 1860, he was ordained priest by Archbishop Purcell. Father

McLeod, while hurrying on an errand of mercy to a poor sick woman of his flock, was killed by a passing railway train. This unhappy event occurred at Sedanville, near Cincinnati, in 1865. He was undoubtedly a varied and gifted writer. His "Devotion to the Blessed Virgin in North America" is valuable, alike for its elegant style, interesting subject, and the remarkable historical research displayed in its pages. "Pynnshurst" is his best work of fiction, while the "Life of Sir Walter Scott," and the "Life of Mary Queen of Scots," are volumes of no common merit.

REV. THOMAS S. PRESTON, V.G., Chancellor of the Archdiocese of New York, has written several able and widely-known volumes. He is a native of Hartford, Conn., where he was born in 1824, and graduated at Trinity College, of that city. He became an Episcopal minister in 1846, but entering the Catholic Church soon after, he was ordained priest in 1850. Of his nine published works, the principal are, "Ark of the Covenant; or, Life of the Blessed Virgin"; a volume of "Sermons"; "Lectures on Christian Unity"; "Reason and Revelation," and "The Vicar of Christ." Father Preston is a very pleasing writer.

THE REV. CLARENCE A. WALWORTH was born at Plattsburg, Clinton Co., N. Y., in 1820, and graduated at Union College in 1838. After several years study of law and theology, he entered the Catholic Church in 1845. He then became a member of the Redemptorist Order, was ordained, and labored for many years in giving missions. He was one of those who, with Father Hecker, founded the Paulist Congregation. Since 1865, he has been pastor of St. Mary's church, Albany. Father Walworth's chief production is "The Gentle Skeptic," a valuable contribution to popular Christian science. "It has," says the *Catholic World*, "the solidity and elaborate finish of a work executed with care and diligence by one who is both a strong thinker and a sound scholar. In style it is a model of classic elegance and purity, and in every respect it deserves a place among the best works of English Catholic literature."

REV. F. X. WENINGER, S.J., D.D., the famous missionary, is an elegant and untiring writer. He is the author of some eighty works, of which about ten are in English. Of these the best known are "Manual of the Catholic Religion"; "Photographic Views"; "Catholicity, Protestantism, and Infidelity"; "The Infallible Authority of the Pope," and "Lives of the Saints"—his latest work. Father Weninger's most original, and, from a literary point of view, his most remarkable volume is "Photographic Views." We know of no similar book. It stands alone in our literature, valuable alike for its religious, literary, and scientific beauties. From a chapter on the Sun, I venture to extract the following charming simile. In fact, the volume is full of such pleasing figures: "In the polar lands, the sun appears to come upon the horizon before it rises; but this phenomena is only a cold and lifeless counterfeit of the King of day. A similar illusion often takes place in those from whose souls divine Faith has departed. They fancy that they see the sun of truth in many of their illusory axioms and systems, but they are deceived. It is only a phantasm, but not the sun of truth."

One of our latest and most successful writers in the field of controversy is REV. JAMES KENT STONE, C.S.P., D.D. He was born in Boston in 1840, and graduated B.A. at Harvard, in 1861. He afterwards spent two years in Europe, one of which, as a student at the University of Göttingen. While President of Hobart College, N. Y., in 1869, he entered the Catholic Church. During the following year he published his only work, "The Invitation Heeded." In this volume he gives his reasons for the step he took in embracing the true Faith. It is one of the most finished, logical, and forcibly written works of its class. Father Stone is now a member of the Congregation of St. Paul.

The preceding authors can be taken as representatives in this department, which, however, has been enriched by many other able works, such as the Hughes and Breckenridge "Controversy"; Campbell and Purcell "Debate".

Most Rev. P. R. Kenrick's "Holy House of Loretto"; Brownson's "Liberalism and the Church"; McGill's "Faith the Victory"; Hewit's "Problems of the Age"; Ives' "Trials of a Mind in its Progress to Catholicism"; Manahan's "Triumph of the Catholic Church"; Spalding's "Evidences of Catholicity"; Bryant's "Immaculate Conception"; Rosecrans' "Divinity of Christ"; Rev. Dr. Cummings' "Spiritual Progress"; Burnet's "Path"; Müller's "Holy Sacrifice of the Mass"; Smarius' "Points of Controversy"; Tissot's "Real Presence," and "The Happiness of Heaven," by a Jesuit Father. The last-named work can be justly styled a spiritual and literary gem.

ESSAYS AND REVIEWS.

In this department of our literature all will gladly accord the first place to the late lamented DR. O. A. BROWNSON. As an essayist, editor and reviewer, America has not produced the superior of this singularly gifted man. From 1844, when he became a Catholic, till 1864, when his *Quarterly Review* suspended publication, Dr. Brownson supported it almost single-handed. In 1873, he revived the *Review*, and sustained it for two years with a brilliancy, undimmed by age, and a vigor unsurpassed at any previous date. Dr. Brownson published at different times, "Charles Elwood"; "The Convert"; "Liberalism and the Church," and "The American Republic." The last-named work is his masterpiece. It is the result of his mature age, ripe experience, great learning, and extraordinary intellect, and literary culture and discipline. In it "the Constitution of the United States is explained in a manner never before attempted or approached. The style is remarkable for its strength, density, clearness, and purity. It supports and carries forward the immense weight and volume of thought, argument, and historical and philosophical illustration, without apparent effort, and transmits the author's meaning directly to the intellect, like a ray of light passing through a Brazilian pebble to the retina."* Dr. Brownson was a giant in the

* *The Catholic World*, Vol. II.

domain of letters. The quantity of literary labor accomplished by him was indeed astounding, especially for our day. Eulogiums, the very highest have been passed upon his writings. In them can be found "the terse logic of Tertullian, the polemic crash of St. Jerome, the sublime eloquence of Bossuet, all in combination, or alternation, with many sweet strains of tenderness, and playful flashes of humor. * * * His style has a magnificent Doric beauty seldom surpassed, rarely even equalled."*

As an essayist and reviewer ARCHBISHOP SPALDING evidently holds the next place. His "Miscellanea" is the best published collection of American Catholic essays yet issued. His reviews of D'Aubigné and other writers, which afterwards grew into the "History of the Reformation," are able and learned productions, written in a pointed, popular style."†

* *The Catholic World*, Vol. XXIII.

† In the "Miscellanea," there are three articles entitled "Early Catholic Missions in the North-west." I notice even in the last revised edition (1875) several errors in these otherwise excellent essays. In the note on p. 311, the venerable author refers to the Iroquois and Mohawks as if they were totally distinct nations, whereas the Mohawks were simply one of the Iroquois tribes. On page 312, it is stated that only *two* Jesuits, De Brebeuf and Daniel, went on the Huron Mission in 1634. There were *three*, as Father Davost was one of the number. "In the spring of 1626," writes Dr. Spalding, (p. 326, revised edition,) "he (Brebeuf) penetrated into the Huron wilderness alone and on foot; the first white man, certainly the first missionary who ever entered its unexplored recesses." The heroic Brebeuf did not go alone on that occasion, neither was he the first white man, nor the first missionary who "penetrated into the Huron wilderness." Father LeCaron had visited the Hurons, and founded a mission among them as early as 1615. In the same year, Champlain passed through the wilderness of Upper Canada and discovered Lake Ontario. See sketch of De Brebeuf, in the present work; also Bancroft's "History of the United States," Vol. III.; Shea's "Catholic Missions"; Parkman's "Jesuits in North America"; Boyd's "History of Canada," and Garneau's "Histoire du Canada."

The active and laborious life of ARCHBISHOP HUGHES did not allow him sufficient time to leave behind him a great work on any one subject; but his writings, carefully collected and edited by Mr. Lawrence Kehoe, in two large volumes, remain a monument of his ability as an able essayist, a skillful and polished writer. These volumes "are destined to hold a permanent place in American Catholic Literature by the side of those of Bishop England."*

One of the most remarkable productions the great prelate ever penned was his dignified letter to Mayor Harper, of New York, in 1844. "Seldom has there appeared," writes Dr. Spalding, "in this Union a document more timely, more eloquent, more triumphant, more happy in its effects on the public mind. It was written under a threat of assassination immediately after the fearful May riots of Philadelphia, and at a moment when there was every reason to apprehend similar or worse outbreaks in New York. * * * It is estimated that in New York alone, 150,000 persons read it within forty-eight hours after its publication." The elegant style of this letter, together with its bold and fearless tone, make it rank with the best similar productions of Junius and Dr. Doyle, the famous "J. K. L." From it we make one brief extract "in which he beautifully and touchingly alludes to the American flag":

"I can even now remember my reflections on first beholding the American flag. It never crossed my mind that a time might come when that flag, the emblem of the freedom just alluded to, should be divided by apportioning its stars to the citizens of native birth, and its *stripes* only as the portion of the foreigner. I was, of course, but young and inexperienced; and yet even recent events have not diminished my confidence in that ensign of civil and religious liberty. It is possible I was mistaken, but I still cling to the delusion, if it be one, and as I trusted to that flag on a *nation's faith*, I think it more likely that its stripes will disappear altogether; and that before it shall be employed as an instrument of bad faith towards the foreigners of every land, the white portions will blush into crimson, and then the glorious stars alone will remain."

* *Catholic World*, Vol. II.

One of the ablest and most graceful Catholic writers of the West is Prof. T. E. HOWARD, M.A., of the University of Notre Dame. He was born near Ann Arbor, Michigan, in 1837. For a time he studied at the University of Michigan, but completed his course and took his degrees at the institution in which he has been for many years an honored professor. During the late civil war, Mr. Howard bravely proved his patriotism on the battle-field. It was only when he was disabled by a severe wound that he retired from the service of his country. Aside from several minor productions, his best-known work is "Excelsior; or Essays on Politeness and Education," a volume which I have numbered among my most cherished "book friends," ever since I first read it. The style is pleasing and simple, and some passages highly poetical, while the whole volume is marked by elegance and sound sense. Its elevating and refining influence is such that it should be read by every American young man and woman.

REV. J. DE CONCILIO was born in Naples, Italy, in 1836. He made a special study of the great "Summa" of St. Thomas, and was ordained in 1858. The following year he began his labors in the diocese of Newark, N. J., as pastor, and afterwards as professor of dogmatic theology in Seton Hall College. Father de Concilio is the author of "Catholicity and Pantheism," an essay of much merit, indeed the ablest work on the subject in our language.

RICHARD MCSHERRY, M.D., was born in 1817, at Martinsburg, W. Va. His classical education he received at Georgetown College, and afterwards studied medicine and graduated in the University of Pennsylvania. Dr. McSherry's last and best volume is "Essays and Lectures."

One of the more recent and scholarly contributions to this department of Catholic letters is "An Essay Contributing to a Philosophy of Literature," by Brother Azarias, of Rock Hill College. The style of this production is truly charming. Short, pointed sentences, each bending under a load of thought, compel the most cultured to admire the grasp of

mind, the command of language, the terse eloquence which the author, a son of the "sainted La Salle," possesses. A paragraph selected at random, will show what we mean :

"The clash of thought educes new thought. Mind influences mind over the chasm of ages. Virgil bows before Homer, and Dante acknowledges Virgil to be his master and model. For a thousand years Aristotle is the inspiration of the philosophical world. The genius of Thackeray expands only after it has been saturated with the master-pieces of Richardson and Fielding. Thus is wrought the chain of thought that girdles the world."*

Among the ablest essayists and reviewers whose productions have appeared in *The Catholic World*, *Brownson's Review*, and *The American Catholic Quarterly Review*, are Rev. I. T. Hecker, C.S.P.; Rev. Augustine F. Hewit, C.S.P.; Right Rev. Bishop Lynch; Col. James A. Meline; J. G. Shea, LL.D.; Right Rev. Bishop Becker; Rev. A. J. Thebaud, S.J.; V. Rev. James A. Corcoran, D.D.; V. Rev. James O'Connor, D.D., and G. D. Wolff.

TRAVELS.

During the last quarter of a century, this department of our American Catholic Literature has been enriched by several really meritorious works. Books written by Protestant tourists are seldom just—never correct. These authors, in the language of a learned traveller, "frequently misrepresent, perhaps unintentionally, the real customs of Catholic countries, and sneer at the practices, manners, religion, etc., of Catholic nations. Their narratives entirely suppress, or barely mention the beauty, progress, civilization, and philanthropy which the Catholic religion develops, and the good which it operates throughout the world. The pre-eminence which Catholic nations hold over Protestant and heathen countries, is entirely overlooked by them; and they even fail to notice that the best monuments of art and science, now existing in Protestant lands, owe their origin to the influence of the Catholic religion in the

* P. 20.

days previous to the apostasy of those countries from that Faith." Books of travels, then, written by Catholics are a necessity in every Catholic family which makes any pretensions to a library.

The author who holds the first place in our list is Rev. EUGENE VETROMILE, D.D. This eminent priest and scholar was born in Gallipolis, Italy, and received his early education in his native city. Coming to America, he finished his studies at Georgetown, D. C. While thus employed, he received his first knowledge of the Abnaki language from Rev. Virgil H. Barber, S.J. Having been ordained priest, he was soon prepared to enter on the mission at Old Town, Maine, and was honored with the responsible charge of Indian Missionary, a position which he has held for many years. Besides his arduous duties as a missionary, Dr. Vetromile has found time to write "Travels in Europe, Egypt, Arabia, Palestine, and Syria," in two vols.; "The Abnaki and their History"; and several valuable works in the Indian language, which will be mentioned further on. The two volumes of "Travels" are, so far as my knowledge extends, the latest, most extensive, and reliable work of the kind written in English by a Catholic. The style is lively and elegant.

"Travels in England, France, Italy, and Ireland," by the late Rev. George F. Haskins, a zealous priest and convert to the Catholic faith, and founder of the "House of the Holy Guardian Angel," Boston, is a most interesting volume. The other works of this class, worthy of mention, are: "My Trip to France," by Rev. John P. Donelan; "Rome, its Churches," etc., by Rev. Dr. Nelligan; "Two Thousand Miles on Horseback," by Col. Meline; and several of Father De Smet's charming books.

POETRY.

In the sixth century the famous St. Cadoc, poet, prince, and monk, beautifully said:

"No man is the son of knowledge if he is not the son of poetry,
No man loves poetry without loving the light;

Nor the light without loving the truth;
Nor truth without loving justice;
Nor justice without loving God;
And he who loves God cannot fail to be happy."

But to come to our subject. What shall we say of the American Catholic poetry of this period? Some of it is good—some better; but who will say that we have had the best? However, we have greatly improved on the two earlier periods; and of the dozen or more Catholic writers of poetry of the last quarter of a century several hold a very respectable rank in the literary world.

The "Poems" of the gifted THOMAS D'ARCY MCGEE, edited by Mrs. Sadlier, contain not a few exquisite pieces—many of them intensely Catholic, both in subject and sentiment.

JOHN SAVAGE, LL.D., was born in Dublin, in 1828. He received his early education in the monastery at Harold's Cross; and afterwards entered the Art School of the Royal Society. His patriotic inclinations led him to join the '48 movement; and on its failure he fled to America and landed at New York, about twenty-eight years ago. His life since has been chiefly devoted to literature and politics. During the civil war, Mr. Savage was a staunch Unionist. It was then that he wrote "The Starry Flag," a stirring martial ballad. In 1875, he received the honorary degree of LL.D. from St. John's College, at Fordham, N. Y. As an editor, biographer, and polished writer, Dr. Savage is widely known; but it is as a poet that he will be mentioned in future years. He has recently published "Poems—Lyrical, Dramatic, and Romantic." The volume contains many pieces of rare value and beauty. "Sybil," a tragedy, is, in many respects, an American drama of a high order. Some of the shorter pieces are real gems. One of the finest of these is, "The Dead Year." Of this poem, one of the keenest critics of our country wrote:

"Nothing could be more complete, more chaste, or more thoughtful—full of rich and reflective, yet simple illustrations—

than this charming reverie of winter. We regard it as better than similar pieces of Longfellow and Tennyson—more natural, less eccentric—as full of meaning as feeling.”

We give it without further comment, merely requesting the reader to notice its happy similes :

THE DEAD YEAR.

Yet another chief is carried
From life's battle on his spears,
To the great Valhalla cloisters
Of the ever-living years.

Yet another year—the mummy
Of a warlike giant, vast—
Is nitched within the pyramid
Of the ever-growing past.

Years roll through the palm of Ages,
As the dropping rosary speeds
Through the cold and passive fingers
Of a hermit at his beads.

One year falls and ends its penance,
One arises with its needs,
And 'tis ever thus prays Nature,
Only telling years for beads.

Years, like acorns from the branches
Of the giant oak of Time,
Fill the earth with healthy seedlings
For a future more sublime.

Dr. Savage is also the author of what must be considered the best poem yet written on “Washington.”

GEORGE HENRY MILES, a native of Baltimore, and for many years professor in Mount St. Mary's College, Emmittsburg, was a poet of considerable repute. He was born in 1824, and died in 1871. His chief poetical works were: “Mahomet,” a drama; “De Soto,” a drama; “Christine,” a troubadour story, in verse; and many smaller pieces. During the late war he wrote several spirited songs. He was also the author of “Loretto; or, the Choice”; “The Gov-

erness," and "The Truce of God," three charming tales. All Mr. Miles' writings breathe a lofty Catholic spirit.

REV. ABRAM J. RYAN, the "Poet-Priest of the South," was born, in 1840, in Virginia. He received his education at St. Mary's Seminary, the Barrens, Missouri. He has a wide reputation as an editor, lecturer, and zealous missionary. It is, however, as a poet that Father Ryan is famous. By far his best pieces are patriotic or religious. His poetry is full of feeling—intensity—beauty—and often sadness. "The Conquered Banner"; "The Sword of Robert Lee"; "The Land We Love," and "Erin's Flag" are pieces well conceived, rich in imagery, and beautifully written. "The Conquered Banner" contains seven stanzas, of which we give the first:

"Furl that banner, for it is weary;
Round its staff 'tis drooping dreary;
Furl it, fold it, it is best:
For there's not a man to wave it,
And there's not a sword to save it,
And there's not one left to lave it,
In the blood which heroes gave it,
And its foes now scorn to brave it;
Furl it, hide it—let it rest."

The REV. ADRIAN ROUQUETTE is a native of New Orleans, received his education in France, and was ordained in 1845, being the second son of Louisiana who was raised to that holy dignity. "He is," * says Davidson, "one of the few men who have written books in two languages; and one of the very few who have written well in both." The Abbé Rouquette is a true poet—a lover of the pure, the sublime, the beautiful. He is, in the language of Brizeux, "the bard of Louisiana." Besides several religious works in prose and verse, he has written "Wild Flowers"—a collection of poems in English. But his gems are in French. The following stanzas are from a little poem entitled "To My Friend":

* "The Living Writers of the South."

" Oh ! that I could your language write,
As you do mine,
In mystic sacred words I might
My soul enshrine ;

" Again, I might in golden rhymes,
Let flow my thought ;
But I have been in distant climes,
And *there* forgot !

" As when at school, I speak no more
Your mother-tongue ;
Nor can I sing a tuneful lore
As once I sung ! "

The Abbé Rouquette still resides at Bayou-Lacombe, La.*

One of the truest bards and sweetest singers of this generation was the late Mrs. Mary A. Ford ("Una"). Miss McMullen was born in the county Antrim, Ireland, in 1841, came to this country when a mere child, and received her education at the Ursuline Convent of St. Martin's, Ohio. She became the wife of Mr. Augustine Ford, of the *Irish World*, in 1875, and in the spring of the following year her genius was unhappily dimmed in death. Mrs. Ford was something more than a mere poet. She was a model Catholic—a deeply religious lady, whose life was as beautiful as her brightest stanzas. Her only published volume is "Snatches of Song"; but she wrote much not contained in that work. Mrs. Ford's poetry possesses that grace, culture, and tender feeling which finds its way down to the very depths of the human heart. Her verse flowed smooth as a limpid stream. Her tropes shot forth like so many winged spirits; and many of her poems have an artistic beauty and finish which must give them a permanent place in literature. The following, though it may never be so popular, is, in my opinion, quite equal to Longfellow's "Psalm of Life":

* See a notice of this gifted priest in the *Metropolitan*, Vol. II., also in Davidson's "Living Writers of the South."

WORK IS WORSHIP.

Toiling brothers, are you weary
Struggling 'neath life's bitter weight ?
Dream not idleness is honor,
Envy not the proud and great ;
Noble is your humble lot ;
Work is worship, scorn it not.

Sigh not for the gilded glory
That the crown or sceptre brings ;
If ye rule the fields of labor
Ye are God-created kings ;
Oft a regal heart may rest
'Neath a coarse and tattered vest.

Though the worldly great may scorn you,
Ye are men—what more are they ?
Have they not the same Creator,
Are they made of finer clay ?
'Tis by noble deeds alone
That a noble soul is known.

Let the voice of prayer and labor
Blend in one harmonious chime ;
Useful works are glorious anthems,
Toil is prayer the most sublime.
Though ye suffer scorn and pain,
Think not that ye live in vain.

Think of Him, the " Meek and Lowly,"
When in weariness ye groan ;
How He lived, and toiled, and suffered,
Poor, unhonored and unknown ;
He, the universal Lord,
Worshiped by both deed and word.

Honored be the earnest worker,
Blessed the rough, toil-hardened hand,
While the glorious hymn of labor
Upward floats from wave to land.
Toilers, noble is your lot ;
Work is worship, scorn it not.

JOHN BOYLE O'REILLY, editor of the *Boston Pilot*, is one of our most promising Catholic poets. He was born in the county of Meath, Ireland, in 1844. His chief educator was his accomplished mother. At an early age he acquired short-hand, which, perhaps, gave him a bent for journalism, as, in his fourteenth year, we find him on the staff of the *Drogheda Argus*. In 1863, Mr. O'Reilly enlisted in the 10th Hussars, and three years later he was arrested and tried for high treason. He was accused of urging soldiers to be republicans.* Tried and convicted, he was sentenced to twenty years "penal servitude." In 1868, he was sent to Western Australia, from which, in the following year, he escaped on board of a whaler, and after many adventures, landed in Philadelphia. By pluck and energy, Mr. O'Reilly soon reached his present position. He has published "*Songs from the Southern Seas*," a volume which contains more freshness, vigor, and originality than is generally found in the *first* works of even famous authors. In most of his pieces *thought* predominates; in short, he is a *thoughtful* poet. Reality and sound sense lie at the very foundation of all his conceptions. One of his best poems is "A Nation's Test." The following lines, entitled "My Mother's Memory," is brief, and written in a tender strain:

"There is one bright star in Heaven
Ever shining in my night;
God to me one guide has given,
Like the sailor's beacon-light,
Set on every shoal and danger
Sending out its warning ray,
To the home-bound weary stranger
Looking for the land-locked bay.
In my farthest, wildest wanderings
I have turned me to that love,
As a diver 'neath the water
Turns to watch the light above."

One of our most graceful poets is Prof. T. E. HOWARD, already mentioned in the department of Essays. He

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always sings as a religious philosopher. The following exquisite piece is rich in imagery, deep, and thoughtful. Its *force* and *beauty* will be perceived more especially by those accustomed to study the shining orbs of night.

EVER.

The patient gaze brings out the star,
That, like an eye
Set in the sky,
Its sweet light shedding from afar,
At morning dawn, and still at even,
The night alway,
And live-long day,
Bright twinkles ever, deep in Heaven.

Thy steadfast prayer so reacheth love,
That, like the star,
Seeming so far,
Its glad help sending from above,
To youth's fair dream, and memory's smart,
To grief's sad moan,
And joy's sweet tone,
Aye, burns for us, deep in God's heart.

WILLIAM COLLINS, author of a meritorious volume of "Ballads, Poems, and Songs," is a poet of growing fame, and one who owes more to real genius than to any culture derived from schools or colleges. He was born in Ireland in 1847, came to America in 1859, and follows journalism as a profession. As the poet of the New York *Irish World*, he has gained a wide reputation. Mr. Collins' forte, it seems, is in the production of stirring, warlike stanzas; but he occasionally tries his hand at pieces on temperance, or religious themes. The following is a Christmas hymn from his pen:

GLORIA IN EXCELSIS DEO !

Bear the glad tidings from ocean to ocean,
Waft it, ye angels, on every wind,
Children of earth bow in grateful devotion,
Christ the Redeemer is born to mankind.

He from the throne of his Father descending,
 Meekly and lowly has come on the earth,
 Angels and saints in glad symphony blending,
 Sing of His triumph o'er Satan and death.

Man from the darkness of sin which enthrals him,
 Spurning the tempter to life shall arise,
 Out to the sunlight of freedom he calls him,
 To life, and to glory, and love in the skies.

Glory to God ! let the proud anthem ringing
 Roll to the uttermost ends of the earth,
 Now let each heart, songs of victory singing,
 Swell out in triumph, in gladness and mirth.

Rev. Dr. Wallace, Mrs. A. H. Dorsey, Miss Eliza Allen Starr, Miss Eleanor C. Donnelly, Dr. John D. Bryant, Rev. Thomas A. Butler, Francis Dominic Rouquette, and J. A. McCaffrey, are all more or less known as writers of poetry.

We have now reached the conclusion of these imperfect chapters on American Catholic literature. All that we have as yet done in letters is simply a beginning—a pretty good beginning. In the department of history we can point to no really great name. The bard, to be known in future ages as *the* Catholic poet of the United States, has yet to write; and before him lies a wide and glorious, but unwrought field. We have had one famous reviewer, and one widely-known writer on theology. We have had a few good biographers; and of our essayists, perhaps, those whose works will stand the test of time, might be numbered on two fingers. In the department of fiction, the quantity is much greater than the quality; still it is far preferable to anything issued by the Protestant press of this country. Much of our literature, however, is mere surface work, possessing neither brilliancy, depth, nor solidity. The cause is evident: "There is not," writes Brother Azarias, "enough of the steadiness of purpose, profound thought, and diligent preparation that are necessary to achieve permanent success."* "We are obliged

* "Essay on Philosophy of Literature."

to confess," remarks Dr. Brownson, "that our authors lack both depth and freshness, as well as vigor of thought, and our Catholic public cares little about literature except newspapers and sensational novels. We are wofully behind-hand in literature. * * * Here is a reproach to us which it is time for us to wipe out. It is time for us to show that we are neither imbecile nor indolent; and the Catholic public should feel their responsibility as a missionary people."* The true Catholic will regard it as a duty to patronize our young and growing literature. A good book is a good friend. A good Catholic book is a dear Catholic friend. Some people, unhappily, seem to be in a state of invincible ignorance on this point. But they should try to wake up. They injure themselves, and they do not benefit their religion. He that is not with Catholicity is against it.

On young American Catholics who aspire to authorship, who have trained themselves for the labor of writing, there rests a responsibility equal to the God-given gift. There is something noble in aiming high, even when the mark is never reached. Nothing trifling or useless should ever occupy a Catholic pen. The useful, the entertaining, the instructive, the good, the sublime, the beautiful—how vast is the field they cover! It is said of Ozanam, that at the age of seventeen, deeply impressed with the conviction which his excellent instructor had imparted to him, that the Catholic religion is the source of countless benefits to the human race, he formed the resolution of devoting his pen to the propagation of this glorious Faith. With all the ardor of youth, he expresses his sentiments in letters written to his friends. He carefully prepared himself for the great task; and the world knows with what brilliant success he executed it. Though Ozanam's life was short, he lived long, if life is to be measured by labors. Those who are able and worthy to enter on the career of letters may perhaps find an inspiration in his bright example.

* *Brownson's Review* for January 1875.

CHAPTER IV.

CATHOLIC ART, SCIENCE, AND PHILOSOPHY IN THE UNITED STATES.

"For fifteen hundred years the Church has protected the arts and sciences; and at no period has she abated her zeal."—CHATEAUBRIAND.

CATHOLICITY THE MOTHER OF ART, SCIENCE, AND PHILOSOPHY—A GLANCE AT THE PAST—ENGLAND—EARLY HOSTILITY OF PROTESTANTISM TO SCIENCE AND LEARNING—ITALY—CATHOLIC SCIENCE IN THE NEW WORLD—THE CATHOLIC MISSIONARIES AS SCIENTISTS AND PHILOLOGISTS—KENRICK'S THEOLOGY—LAW—OTHER SCIENTIFIC WRITERS—CATHOLIC ART IN AMERICA—ORATORY—PHILOSOPHY—CAN SCIENCE CONFLICT WITH CATHOLICITY?—THE UNITED STATES AND HIGHER SCIENCE—A CATHOLIC UNIVERSITY NEEDED.

THE belief and practice of Catholicity refines, elevates, and expands the human mind. This is the true secret of Catholic influence on art, science, and philosophy. From the first ages we perceive this influence. The invention of water-mills, glass windows for churches, and silk manufactures belong to the sixth century. The philosophy of history first found a habitation and a name in St. Augustine's "City of God." Bossuet, Schlegel, and Balmes continued the work, each in his own day. Bells and organs for churches were invented in the seventh century. In the eighth century, computation from the birth of Christ began. A monk was its author. Another invented the music scale. The Crusades gave the first great impulse to commerce. Double-entry book-keeping and the banking system originated in Catholic Italy. Powder was invented by a monk. Roger Bacon, the Franciscan of the thirteenth century, was a far more learned and profound man than Francis Bacon, the Protestant Chancellor of the sixteenth. Printing, the making of paper from linen rags, oil painting, and postal routes owe

their origin to the Catholics of the fifteenth century. The luminous and gigantic intellect of St. Thomas Aquinas built up the *Summa*. The Catholic Leonardo da Vinci constructed the first canal with a series of locks. The lofty genius of Catholic worship found expression in the Gothic cathedral—grand hieroglyphic, which, when rightly deciphered, reveals the spirit in which the people of the Ages of Faith thought and worked. As great artists and architects the names of Michael Angelo, Raphael, and Bramanté stand alone. In music, the master-minds were all Catholics. In philosophy, mathematics, and the natural sciences we can easily recall to mind Copernicus, Galileo, Torricelli, Boscovich, Gessandi, Descartes, Pascal, Piazzzi, Mallebranche, Galvani, De Vico, Volta, and Secchi, all Catholics, several of them Jesuits. Pope Gregory reformed the calendar. Protestant England, at first, would not accept the ten days' correction. Rather than agree with the Pope, that nation fought against the sun and stars for nearly two hundred years! *

To detail the grand achievements of Catholics in the field

* Catholicity is the only truly scientific religion, and the only religion with which science can and must harmonize. Protestantism began by an insane effort to abolish the sciences. Luther declared "all science, whether practical or speculative, to be damnable, and all the speculative sciences to be sinful and erroneous." He also loudly declared that all human learning was "an invention of the devil."

In 1520, the University of Erfurth had 311 students; seven years later it had only 14 students! In most of the German universities, where the Reformation had its way, we are told that the students became "a godless race like those of Sodom and Gomorrah." See Spalding's "History of the Protestant Reformation," Vol. I., pp. 422-23.

It was almost as bad in England. No sooner did that nation apostatize, than the high standard of instruction at Oxford and Cambridge was at once lowered. See Dr. Craik's "History of English Literature and Language," Vol. I.

How astonishing that so many lecturers, editors, writers, and preachers of our day seem never to have heard of such trifling facts!

of science were to write a volume. As an illustration, however, let me cite what just one Catholic nation has done for science, apart from its acknowledged superiority in the fine arts. I refer to Italy. The Catholics of that country discovered the laws of motion, both in solids and fluids; the orbits of the principal planets, their satellites and other appendages; they invented the lenses, the telescope, the microscope, the barometer, the thermometer, the pendulum, the lock, the theory of canals, and corrected the calendar; they discovered electricity; made clocks, which were first put up in Italian monasteries; made the best catalogue of the stars; and perfected the compass.*

CATHOLIC SCIENCE IN THE NEW WORLD.

Columbus was the first Catholic scientist who trod the soil of America. Father Marquette was the first to give a theory of the lake tides. The early missionaries, especially the Jesuit Fathers, were nearly all men of scientific attainments. They discovered the salt mines of Onondaga, the copper mines of Lake Superior, and were the first to direct attention to the mineral wealth of California, and other portions of the West. As we peruse the "*Relatio Itineris in Marylandiam*" of Father White, the "Narrative" of Father Marquette, and various portions of the "Jesuit Relations," we are struck at how attentively these apostolic men observed the operations of nature, and how minutely they described the trees, flowers, animals, fishes, reptiles, etc., of the regions through which they passed. Those who read that most interesting volume, "Western Missions and Missionaries," will at once perceive what a bearing the various letters of the famous Father De Smet, S.J., had on natural history, physics, chemistry, geology, botany, astronomy, and geography. We believe he was the first to give a list of the principal trees growing along the banks of the Missouri.

American philology is, especially, indebted to Catholics.

* Cardinal Wiseman: "Science Under Catholic Influence."

Cartier, the discoverer of Canada, left us a vocabulary of the Hochelaga dialect; Father Sagard, one of the Huron proper; Father Brebeuf, a grammatical outline of the same; Father Chaumonot, a full and complete Huron grammar; Father White, a vocabulary and catechism of the Pascataways; Father Bruyas, a grammar, radical words, and vocabulary of the Mohawk; and Father De Carheil, a vocabulary of the Cayuga, with catechisms in several dialects—all of which still remain precious monuments of zeal, and mines for philological research.*

Duponceau's "Memoir on the Indian Languages of North America" was a valuable contribution to science.† Bishop Baraga's great dictionary of several of the languages spoken by the Indian tribes of the Lake Superior region is a work which required prodigious labor. The learned and saintly man also published a grammar of the same languages. Rev. Joseph Marcoux spoke and wrote the Caughnawaga as an Indian or white man never did. Of that language, he left behind him a large folio dictionary, and a methodical grammar and dictionary, French-Iroquois and Iroquois-French. "In extent, arrangement, and accuracy," writes Dr. Shea, "they are unequalled by any work on an Indian language hitherto compiled." Dr. J. G. Shea himself is an Indian scholar of no mean repute. He is the author of the elaborate article on the Indian languages in "Appleton's American Cyclopædia" (1875); and he edited "The Library of American Linguistics, a series of Grammars and Dictionaries of the Indian Languages," in 13 volumes.

The most famous living Indian scholar, however, is Rev. Eugene Vetromile, D.D. "He is believed," writes Rev. Edward Ballard, of Brunswick, Maine, "to be the only person who can read a verse of Elliott's 'Indian Bible,' with a true understanding of the words of that translation."‡

* *The Metropolitan*, Vol. III.

† Duponceau died at Philadelphia in 1844. Unfortunately, he was not a very good Catholic.

‡ "Collections of the Maine Hist. Society," Vol. VI.

I have already referred to Dr. Vetromile in the chapter on Literature. He has labored for more than a quarter of a century among the Abnaki of Maine. The following are his chief Indian publications: (1). "Aln'amby Uli Awikhi-gan," a volume which comprises devotions and instructions in various Abnaki dialects ;* (2). "Ahiamhewintuhangun," a collection of hymns put to music ; (3). "Vetromile Wewessi Ubibian," an Indian Bible ; (4). An "Abnaki Dictionary," in three folio volumes. Vols. 1 and 2 are English-Abnaki ; or, A Comparative Dictionary of the venerable Father Rale's Dictionary, and the present Penobscot, Passamaquoddy, Micmac, and occasionally Montaneer dialects. Vol. 3 comprises Abnaki-English-Latin. Under the head of Abnaki are included all dialects of the Abnaki nation. "Although I have been twenty-one years at work on this Dictionary," writes Rev. Dr. Vetromile, "yet it is not completed, hence not printed."†

In Theology, the queen of sciences, we can point with an honest pride to the works of the late Archbishop Kenrick, of Baltimore. His "Dogmatic and Moral Theology," in seven volumes, constitutes a complete body of sacred science suited to the wants of the United States. "The appearance," writes J. G. Shea, "of so large a work, written in good Latin, and intended really for use, was a source of wonder to the Protestant public and clergy, few of whom could even read it without some difficulty, and none, perhaps, with ease. Considered in a literary point of view, it marks the classic character of our writers, a familiarity with Roman literature, which is unequalled in the country."

The Catholic names of Gaston, Taney, Brady, O'Connor, and O'Gorman reflect honor on the science of law and the legal profession in America. Matthew Carey was the first able writer on political economy in this Republic. In the early part of the century, Father F. X. Brosius published

* For a copy of this curious and valuable work the author is indebted to the kind courtesy of Rev. Dr. Vetromile.

† Letter to the author.

at Boston, his "New and Concise Method of Finding the Latitude by Double Latitudes of the Sun." In 1812, Rev. James Wallace, S.J., issued "A New Treatise on the Use of the Globes and Practical Astronomy." William James McNevin, M.D., was the author of "Exposition of the Atomic Theory of Chemistry," which first appeared in 1819. Rev. T. E. Levins was a skillful lapidary and eminent mathematician. The Croton Aqueduct had the benefit of his talents as an engineer. James Ryan was the author of several works on mathematics. M. J. Kerney, M.A., wrote a few elementary works of science. Father B. Sestini, S.J., has written a complete course in the higher departments of mathematics. He was born in Florence, Italy, entered the Society of Jesus, and was for some years a pupil of the famous astronomer, Father De Vico, S.J. Father Sestini came to this country in 1848. His chief publications are: "A Treatise on Algebra"; "Elements of Geometry and Trigonometry"; "A Treatise on Analytical Geometry"; and lastly, "A Manual of Geometrical and Infinitesimal Analysis." Captain J. M. O'Connor gave this country one of its first, if not its very first work on the science of war. It was entitled, "A Treatise on the Science of War and Fortification."

Where Catholicity is, there also must the arts be. In this comparatively new country we have made a beginning. Healy, the well-known portrait painter, is a Catholic. It is in connection with religion, however, that Catholic art has performed its noblest achievements in the United States. Nearly every large city can show its Gothic Cathedral, a monument alike of taste and piety. Two of these justly claim a few lines.

When completed, St. Patrick's Cathedral, New York City, will be the largest, most beautiful, and costly structure of the kind in this Republic. The style of architecture is the pure Gothic, which prevailed in Europe in the 13th and 14th centuries. The corner-stone was laid in 1858, by the Archbishop, Hughes; and, save three years that the work

was suspended, the edifice has been growing gradually ever since. It much resembles the famous Cathedral of Cologne. The foundation is of immense blocks of granite; while all above the base course consists of fine white marble. The extreme length is 332 feet; extreme breadth 174 feet; while the two massive towers will each be 328 feet high. It is rapidly approaching completion.

The Cathedral of Holy Cross, Boston, Mass., dedicated December 8, 1875, is a structure of massive beauty. The style is purely mediæval Gothic. The entire length, including the chapel of the Blessed Sacrament, on the north-east corner, is 364 feet; length, exclusive of the chapel, 320 feet; width at the transept, 160 feet; height to the ridge-pole, 12 feet. In front, there are two towers of unequal altitude. The main one on the south-west corner is 320 feet high, the other 200 feet high. This Cathedral is chiefly built of "Roxbury pudding-stone," a very solid and durable stone, well adapted to the Gothic style of architecture. Holy Cross was erected by the present Archbishop of Boston, Most Rev. J. J. Williams, D.D., the architect being Mr. Patrick Keeley, of Brooklyn, a gentleman who has built nearly three hundred churches in America. He is a native of Ireland.

Among the other Cathedrals of note are those of Pittsburgh, Philadelphia, Albany, Chicago, Baltimore, Buffalo, Louisville, Milwaukee, St. Louis, and Cincinnati. St. Joseph's Cathedral, Buffalo, and the Church of Notre Dame University, Indiana, possess the most powerful chimes of bells on the American Continent.

Catholicity has given to this Republic such orators as Archbishop Carroll, Bishop England, Archbishop Hughes, Archbishop Kenrick, Rev. Father Harold, Rev. Dr. Pise, Right Rev. Dr. Patrick J. Ryan, Rev. Dr. McGlynn, Rev. Arnold Damen, S.J., William Gaston, T. D. McGee, Richard O'Gorman, Charles O'Connor, and others. Speaking of Father Harold, the Dominican: "Dr. Archibald Alexander, of Princeton College, N. J., told John Nagle that he

never knew what true pulpit oratory was until he heard Harold; he said his logic, rhetoric, diction, grace were all superlative.”*

From the day he entered the Catholic Church, Dr. Brownson was an earnest and indefatigable laborer in the field of philosophy. His *Review* is a philosophical mine. Rev. W. H. Hill, S.J., has given us a valuable work on the “Elements of Philosophy.” Rev. L. Jouin, S.J., is the author of “Compendium Logicæ et Metaphysicæ,” and “Elementa Philosophiæ Moralis”; and Rev. S. Tongiorgi, S.J., has written an excellent work entitled “Institutiones Philosophicæ.” Rev. Brother Azarias, “Essay Contributing to a Philosophy of Literature”; Rev. Dr. Brann’s “Curious Questions” and “Truth and Error”; and the Abbé Balmes, “Fundamental Philosophy,” and his work on “Logic,” are all valuable contributions to Catholic Philosophy; while the various volumes of the *Catholic World* have largely enriched the same department.

As we began this chapter with science, so we shall conclude with a few words on the same subject. Can the truths of science ever conflict with the truths of the Catholic Faith? Never. This is something which has never occurred, and never can occur. Does the mathematical truth that two and two make four contradict the theological truth that there is one God? Certainly not. It is the same, then, with all the truths of science. By the truths of science, I do not mean the guesses, conjectures, and unproved theories of scientists. It is with these, and these only, that religion can ever come into collision, and for the simple reason that they are often false. The so-called conflict between science and religion is a fiction—a bugbear conjured up by scientific fops, or literary scoundrels, who often possess little science and no religion, and who get angry and call Catholicity bad names if the Church condemns their ridiculous guesses and wild conjectures. Whenever we

* *Lippincott's Magazine*, cited in “*Bibliographia Catholica Americana*.”

read the effusions of one of these geniuses, or his descriptions of the fabulous wars between religion and science, we are at once reminded of Beppolo's Fanfarone :

“ What is't that boils within me ?
Is't the throes of nascent genius ; or the strife
Of high immortal thoughts to find a vent ;
Or, is it wind ? ”

The United States is a land fertile in useful inventions. In that line American ingenuity and common sense, perhaps, carry off the palm. But as soon as we come to the field of higher science all is changed. Our supposed greatness vanishes. Indeed, it may be safely said that there is not to-day in this Republic two scientists, Protestant or Catholic, of such established reputation that their names will be well remembered one hundred years hence.

Benjamin Franklin* is yet the largest and brightest star in the scientific firmament of America. What is the cause of this ? The want of a high standard of education—the want of institutions of learning to insist on that high standard. This is why a first-class Catholic University is really needed. Its very presence would soon elevate the tone of American art, science, and philosophy. It would train up sound scholars—men able to grapple successfully with Darwin, Buckle, Huxley, and Tyndal on their own ground. Its graduates would *not* be young men whose minds are partly filled with such a jumble of science and philosophy, that in a few years the little religion they possess is completely hunted out of them, leaving them to wander through life in the mazes of doubt or indifference, or more unfortunately still, to fall into infidelity ! Never did Bacon say anything truer or wiser than when he wrote : “ A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.”†

* Franklin was not a Catholic.

† Essay XVI. “ On Atheism.”

CHAPTER V.

CATHOLIC JOURNALISM IN THE UNITED STATES.

"In our day Providence seems to have given a great mission to the Catholic Press."

—PIUS IX.

INTRODUCTORY—THE WEEKLY CATHOLIC PRESS—THE MAGAZINES—THE
QUARTERLIES—THE AGE OF JOURNALISM—GOOD AND BAD PAPERS—
SOME NEWSPAPER DEFECTS—THE CATHOLIC EDITOR—TABLE OF
CATHOLIC JOURNALS.

By the term "journalism," used in the heading of this chapter, we include all forms of American Catholic periodical literature—newspapers, magazines, and reviews, printed in our own language. As Catholics invented the art of printing, so it was Catholics who originated the first newspaper. This was the *Gazette* of Venice, issued during the war with the Turks, in 1563. It received its name from a small coin called gazetta—the price charged for the privilege of reading it. The first French newspaper, the *Mercurie Francois*, appeared in 1605. The *Weekly News*, which began in 1622, was the first English newspaper. It contained only foreign news. Steele's *Tatler*, which dated from 1709, was really, however, the first sheet of English periodical literature. The first American newspaper was the Boston *Public Occurrences*, issued in 1690.

It is easy to understand that a certain population is necessary to support a press. With the Catholics of the United States, this was the great drawback at first. They were scattered, unorganized, and comparatively few in numbers. Besides, the penal laws of England had prevented many of the English-speaking portion from learning how to read.

THE WEEKLY CATHOLIC PAPERS.

The Shamrock, the first American newspaper to which we may fairly apply the term Catholic, appeared in New

York in 1815. It lived for several years, its editor being Thomas O'Connor, father of Charles O'Connor, the distinguished Catholic lawyer. "It professed," says Archbishop Hughes, "to defend the Irish character against obloquy. Incidentally it was Catholic, in so far as the Irish were assailed."* The real founder, however, of Catholic journalism in America was Bishop England—all honor to his giant Irish intellect. He saw that our religion was regarded with contempt. To him fell the splendid work of changing the current of public opinion, of giving Catholicity a certain respectability—a status in this Republic. A prelate endowed with such grasp of mind at once perceived the value of the press, and in 1822, he established the *United States Catholic Miscellany* at Charleston, S. C. For twenty years the product of Dr. England's magic pen appeared in its columns. His accomplished young sister was for a time his second self in the management of the paper. It is said she often toned down the fierce logic of his bold and pointed articles; while by her own contributions the pages of the journal were frequently graced and enriched. But God called away this gifted and beautiful girl, and the great Bishop shed many an affectionate tear on her grave. Under such noble auspices began our first American Catholic newspaper. The *Catholic Miscellany*, unfortunately, ceased publication in the spring of 1861.

In 1822, Denman established the *Truth Teller* in New York; and soon after, George Pepper founded the *Irish Shield* at Philadelphia. The latter, it appears, had but a brief term of existence, and Mr. Pepper having removed to Boston, there began the *Catholic Sentinel*. Writing of Pepper, McGee says: "His papers were always stored with anecdote and biography. He was often scurrilous and sometimes fulsome; but it was the time of the tomahawk, in literature as in war."† At that period, Catholic Emancipation

* "Reflections on the Catholic Press."

† "History of the Irish Settlers in America."

was the absorbing topic of discussion in the political world; and in 1829, 1830, and 1831, when the Catholic spirit rose everywhere with the tidings of O'Connell's victory, *The Jesuit* in Boston, the *U. S. Catholic Free Press* in Hartford, *The Catholic Telegraph* in Cincinnati, and the *Catholic Diary* in New York, were added to the journals already devoted to Catholic principles and the Irish race.

The Catholic Telegraph, now the oldest Catholic journal in the United States, made its appearance at Cincinnati in the fall of 1831. It was founded by the sainted Bishop Fenwick, O.S.D. Its career has been marked by an honest boldness. On its editorial banner it has long borne aloft the name of V. Rev. Edward Purcell, "a genial, warm-hearted, independent writer, who, to a bountiful supply of uncommon common sense, blends the astute discrimination of a lawyer, with a clear knowledge of Catholic doctrine and felicitous way of expressing himself. He has been for some years very ably assisted by the Rev. J. F. Callaghan, whose editorials are no playthings."*

The Pilot of Boston is, in point of years, the second of the living veterans. It was established in 1837. Its course of over a third of a century has been, on the whole, high-toned and honorable. Patrick Donahoe, long the proprietor, was a man of indomitable energy, and in all the ups and downs, and struggles and victories of his paper, must be said to have acted like a man. For many years *The Pilot* has been one of the most widely circulated and influential Catholic journals in America. Though a well known advocate of the rights of the Irish race, it has not ceased to identify itself with the interests of Catholicity. It has lately had to weather a severe storm; but under the able guiding hand of John Boyle O'Reilly, its future is not doubtful.

The New York Freeman's Journal was established in the summer of 1840, by James W. and John E. White, nephews of Gerald Griffin, the famous Irish writer. Two

* Rev. J. M. Finotti in *The Catholic Record*.

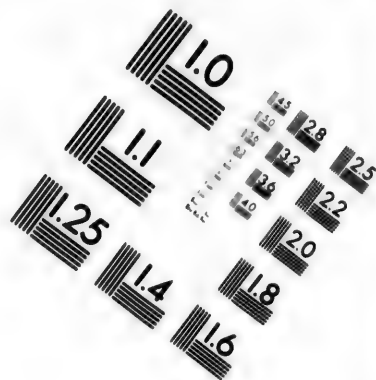
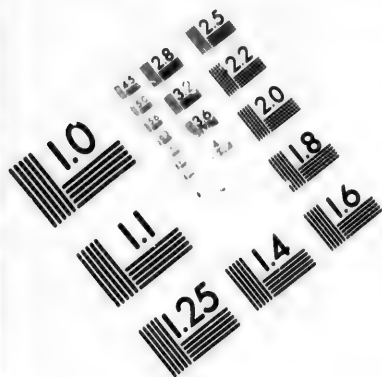
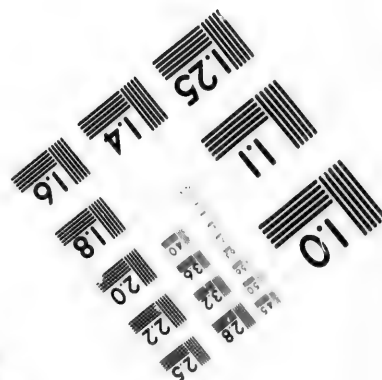
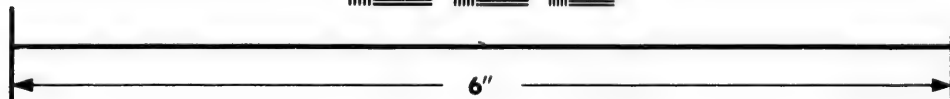
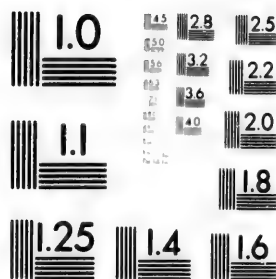


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years later, Bishop Hughes became its proprietor, and in 1847, it passed into the hands of James A. McMaster. Rev. James R. Bayley (now Archbishop) was editor during 1846 and 1847. At the beginning of the civil war the policy of the *Freeman's Journal* led to the interference of the Government, and it was suspended for several years. Mr. McMaster is a bold and vigorous writer; but his judgment and his prudence are not always equal to his zeal and his learning.

The Catholic of Pittsburg dates its life from 1844, when it was founded by the good and gifted Bishop O'Connor. Its record has been most honorable. "The venerable and respected name of Jacob Porter," writes Rev. J. M. Finotti, "has been inscribed on its editorial columns for many a year. It has never increased its subscription price; it has always been a sterling, independent, dignified Catholic paper; it has not veered around the four quarters of the political compass. It has followed the even tenor of its life, and has done a great deal of good. Were it not for its sterling qualities it could not have existed so long without shifting and trimming, which it has never done."*

The Propagateur Catholique of New Orleans began in 1844. It has reckoned among its contributors some of the ablest men of the South. Braving the storms of the rebellion, it still exists, and speaks to its readers both in French and English.

In 1849, the *Catholic Mirror* of Baltimore made its appearance. It is the last in the list of our veteran weeklies that have borne the burden of the day and the brunt of the battle for over a quarter of a century, without succumbing to the wear and tear of time. The *Mirror* is the official organ of the Archbishop and Bishops of the ecclesiastical province of Baltimore.

In 1852, Thomas D'Arcy McGee established the *American Celt*, which five years subsequently, he sold to Messrs.

* *The Catholic Record*.

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D. & J. Sadlier & Co. These gentlemen continued the paper under a new name—*The New York Tablet*. With such able contributors as Dr. Brownson, Mrs. J. Sadlier, Dr. J. V. Huntington, and others, it soon obtained a wide reputation as a sound exponent of Catholic principles, and a journal of high literary merit. It still keeps the field, and bravely comes up to its work with undiminished vigor.

The Ave Maria was founded in May, 1865, by the V. Rev. Edward Sorin, C.S.C., at Notre Dame, Indiana. This is the first periodical established in the New World in the interests of the Blessed Virgin. Its circulation, we believe, is about 7,000. It is edited by a priest of the Congregation of the Holy Cross, and is printed by religious of the same. In 1866, *The Ave Maria* received the approbation of Pius IX.

During the last decade between twenty and thirty Catholic newspapers have entered the journalistic field. Our limited space will permit us to notice but a few of the more representative of these. *The Catholic Standard* of Philadelphia was started, in 1866, by Wm. Pepper & Co., under the editorship of Rev. James Keogh, D.D. After various changes, it was purchased by its present proprietors, Messrs. Hardy & Mahony, in 1874. It is now edited by George Dering Wolff, a ripe scholar and finished journalist. The *Standard* is one of the largest and most influential papers in the country.

The New Orleans *Morning Star* was founded in 1868, by the Catholic Publication Company, of which Archbishop Perch  is president. The chief writers for this paper have been N. B. Lancaster, a distinguished lawyer of New Orleans, and one who is connected by close family ties to the Spaldings of Kentucky; Right Rev. Dr. Elder, Bishop of Natchez; and Rev. A. J. Ryan, the eminent priest, poet, and orator. It is under the editorial management of Thomas G. Rapier. *The Morning Star* is one of the most widely known of the Southern journals. It has effected much good among the faithful, uniting them more closely in all respects.

The Louisville *Catholic Advocate* was founded in 1869, by several Catholic gentlemen who had at heart the interests of the Church. It is the third attempt at establishing a Catholic journal in that diocese.

The Irish World was founded by Patrick Ford in Brooklyn, N. Y., in the fall of 1870. By the energy and ability of its managers it rapidly rose in power and circulation. It has been a fearless advocate of the Irish race, while at the same time it professes Catholic principles. Patrick Ford, the editor and proprietor, is a native of Ireland, came to this country when a child, and received his education at Boston, Mass. He is a born thinker, a man of singularly simple life, original views, inflexible principles, and great tenacity of purpose. As a writer, he wields a pen of no common power, and excels in what the French call the *style coupé*. Among other writers of this journal are Thomas Mooney, the historian, William Collins, the poet, and J. J. Clancy. While the general course of the *Irish World* has been praiseworthy, bold, and brilliant, it may be proper to add, that the prudence of some of its more recent views, in regard to several matters of high importance, has been questioned by many whose opinions are entitled to respect.

The Catholic Review of Brooklyn, N. Y., was founded in the spring of 1872. It has been edited from the beginning, with much ability, by Patrick V. Hickey, a native of Ireland, and a graduate of the Catholic University of Dublin. Among the most notable Catholic weeklies that have made their appearance during the last three years are the *Catholic Temperance Abstinence Union* of New York, founded by J. W. O'Brien and J. O'Mahony; the *Catholic Universe* of Cleveland, founded by Bishop Gilmour; the *Chicago Pilot*, founded by M. J. Cahill; and the *Catholic Columbian*, founded by Bishop Rosecrans of Columbus, Ohio. Nor must we forget to name two of our lively college journals—the *Notre Dame Scholastic* and the *Niagara Index*.

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THE CATHOLIC PRESS OF CANADA.

The Montreal *True Witness* is the veteran Catholic paper of Canada. It was founded in the summer of 1850, by the late George E. Clerk, to answer the attacks of the Protestant papers, particularly those of the *Witness*, a bigoted daily journal of Montreal. The *True Witness* was the first Catholic paper ever published in our language in Canada.* Mr. Clerk was a true and able champion of Catholicity. The present editor is Rev. A. J. O'Reilly, D.D., a noted writer in the field of fiction.

The Morning Freeman of St. John, N. B., is a sterling journal. Its founder and editor is Hon. Timothy W. Anglin, Speaker of the Canadian House of Parliament.

The Irish Canadian of Toronto comes next in point of time. It was founded in 1863, by Patrick Boyle, who has ever since guided its destinies as editor and proprietor. Though its career has been eventful, it has not been without honor and success.

The Tribune, Toronto, Ontario, was established in 1874, by Troy & Co. For a strictly Catholic journal its success has been very creditable. It is edited by J. L. Troy.

THE CATHOLIC MAGAZINES OF THE UNITED STATES.

The magazine is a monthly periodical. Both in the amount and character of its matter it holds a middle place between the weekly paper and the quarterly review. The earliest Catholic publication of this nature was *The Globe* of New York, which began in 1819, and was edited by Thomas O'Connor. "Ireland and Catholicity," writes Charles O'Connor, "were its leading topics. It lasted about a year."† The *Shepherd of the Valley*, published in St. Louis, was a respectable Catholic monthly. It began in 1832, and was issued for six years.

The *United States Catholic Magazine* was established at

* Letter of Mr. John Gillies to the author.

† Letter in "Bibliographia Catholica Americana."

Baltimore in 1842. It may be regarded as our first really able Catholic magazine. He who possesses its numbers from 1842 till 1849, when it ceased publication, has a mine rich in intellectual wealth. Opening a bound volume we read on the title-page: "The official organ of the Most Rev. Archbishop of Baltimore, and the Rt. Rev. Bishop of Richmond; and published with the approbation of the Rt. Rev. Bishops of the United States. Edited by Rev. Charles I. White, D.D., and V. Rev. M. J. Spalding, D.D." Its best articles were from the pens of the editors, and such contributors as B. U. Campbell, Rev. Dr. Pise, James McSherry, James Wynne, M.D., Mrs. A. H. Dorsey, and J. G. Shea. The *Catholic Magazine* was published by John Murphy. Scattered through its pages are steel engravings far surpassing anything we can meet in similar publications of to-day. Take up, for instance, Vol. III., and look at that frontispiece—a picture of Archbishop Carroll. It is by far the best we have ever seen.

In 1853, *The Metropolitan* of Baltimore began its career. It had an existence of six years. During the first year it was edited by "a clergyman"; during the second year, by Dr. J. V. Huntington; then, for three years by a "committee of literary gentlemen"; and during its last year (1858) by M. J. Kerney, A.M., author of "Compendium of History," and other works. *The Metropolitan* was less solid, lighter and more readable than the *U. S. Catholic Magazine*. I never feel greater literary enjoyment than when looking over its bright and sparkling pages. It was owned and published by John Murphy, a gentleman to whom American Catholic literature is much indebted.

The Catholic World of New York was founded in the spring of 1865, by the V. Rev. I. T. Hecker, C.S.P. It has received the approbation of Pius IX. and Cardinal McCloskey. At first it was an eclectic, but it is now wholly composed of original articles, with the exception of occasional translations. It numbers among its contributors some of the ablest Catholic writers in America and Europe. Dr.

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Brownson, Col. Meline, Dr. Clarke, Father Hecker, Father Hewit, Father de Concilio, Father Spalding, Miss Tinker, Aubrey de Vere, and others, have enriched its pages with their able productions, in prose and verse, theology and philosophy, fact and fiction, history and romance. In age and rank *The Catholic World* stands at the head of our magazines.

The Messenger of the Sacred Heart of Jesus was founded at Woodstock, Md., in 1866, by Rev. B. Sestini, S.J. Its object is to promote the Association of the Apostleship of prayer, and devotion to the Sacred Heart of Jesus. Father Sestini has been its only editor.

The Manhattan Monthly of New York, under another name (*The de la Salle Monthly*), was founded in 1867. Its contents are generally light and pleasing. The present editor, John Savage, LL.D., has succeeded in making it a high-toned and successful periodical.

The Young Crusader, a meritorious juvenile Catholic monthly, made its appearance in Boston, in 1868. It has been very fortunate in its sphere of usefulness. Rev. William Byrne is the founder and editor.

The Catholic Record of Philadelphia was established in 1871, by its present editors and proprietors, Hardy and Mahony. From the first it met with marked success. It is strictly Catholic. From the varied and interesting nature of its articles it much resembles *The Metropolitan* of twenty years ago. The V. Rev. Patrick E. Moriarty, D.D., O.S.A., a true priest and a true man, who has lately gone to his reward, was a venerable contributor to its pages. Among its other writers of note are: Hon. Joseph R. Chandler, Rev. J. M. Finotti, Rev. J. V. O'Connor, and Dr. J. J. Barry.

The Central Magazine of St. Louis was founded in 1872, by Miss Mary Nolan, who has since been its editor and proprietor. It is an illustrated periodical, entirely the work of women. There are several other Catholic monthly periodicals of lesser note, but want of space compels us to stop here.

THE CATHOLIC QUARTERLIES.

We have had but two Quarterly Reviews, and so their story is not long. On Dr. Brownson's becoming a Catholic in 1844, he immediately turned the service of his *Review* to the defense of Catholicity. For twenty years he was the most bold and powerful lay champion of the Faith in America. Single-handed he fought his battles, and victory generally perched on his standard. He was a giant—a legion in himself. Various circumstances led to the suspension of *Brownson's Review* in 1864. It was revived in 1873, and for two years more, the veteran chief of American Catholic letters taught the teachable, confronted error, clove tough skulls, and laid down the sword only when age pointed to the tomb. "When Dr. Brownson and all of us shall be consigned to the dust," wrote Archbishop Hughes, "those who are to succeed us will go forth among the pages of his Catholic *Review*, 'prospecting,' as they say in California, for the best 'diggings.' Nor will they be disappointed, if they have tact and talent for profound, philosophical, literary, and religious mining!"

The first number of *The American Catholic Quarterly Review* of Philadelphia was issued by Hardy and Mahony in January, 1876. Its articles are productions of high merit. More than once have they been quoted in the preceding pages. This *Review* is under the chief editorial management of V. Rev. James A. Corcoran, D.D., the distinguished theologian. Its history belongs to the future.

This is, emphatically, the age of journalism. The time when orators swayed public sentiment is past. We have no longer a Demosthenes, a Burke, an O'Connell, or a Webster, because we have newspapers. "The press," says Balmes, "is but speech in a new form. It is a voice which is distinguished from the common voice in this, that it sounds abroad, that it is heard by a larger audience, that it rings through the world with increased force and rapidity, and that, in fine, it is perpetuated by an indelible stamp." It

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has often been said that the press is a mighty power—the modern lever that moves the world. Doubtless it has been abused; but what is it that man does not abuse? Let us never confound abuse with use; if it were necessary to destroy the latter to restrain the former but little would remain to us on the face of the earth! An immoral, unprincipled journal is capable of doing a vast amount of evil. A good one does the work of a score of missionaries. We can almost tell the moral tone and character of a family by knowing what journal or journals its members patronize. A newspaper is an intellectual bill of fare. People seldom purchase that which displeases them. Woe to the Catholic parents who allow questionable newspapers to enter their doors—to corrupt the purity of their children's minds. *There is not a daily paper in the United States fit for a Catholic child to read!* Do not think this is said at random. It is a grave assertion; but it could be as easily proved as said. Assailed as faith and morality are in this Republic, a powerful Catholic press is, under God, one of our very greatest protections. While it is an act of virtue to defend the truth, it is an act of duty and virtue for all Catholics to patronize their own journals.

The Catholic press of America has been little more than half a century in existence. As a whole, its career has been honorable and high-toned; but, of course, it had its shortcomings. It is human; and to err is human. We even presume to point out some things which, in our opinion, admit of improvement. (1) *With some honorable exceptions, Catholic papers might be made more interesting.* Brief, lively editorials, written in short, pointed sentences, together with a choice selection of news, fun, fact, and fiction—this is the whole secret. (2) *With many Catholic papers literary criticism may be numbered with the lost arts.* True criticism, in the words of Matthew Arnold, is to see things as they really are. Its higher wisdom is the capacity to admire. But the man who can only praise is unfit for the office of critic. Fulsome flattery is

even below acute nonsense. Neither is hairsplitting criticism. The editor who can crow over one grammatical error in a meritorious book, while he is blind to everything else, is, indeed, to be pitied. But this is not the prevailing fault. One of the largest Catholic publishers in this country lately said to the writer: "The way in which many Catholic newspapers get up their book-notices is so much nonsense—stupid humbug! It's always the same old song, 'such a book is a good book—it should be in every Catholic family.'" This was the language of a shrewd, scholarly business-man. "The critic's position," remarks a thoughtful writer, "is a noble one; it is also a responsible one. He ought to be the faithful sentinel and servant of humanity, ever on the lookout, ever quick to report the signs of the times and the spirit that actuates a work, fearless in exposing shame, just in his estimates, and at all times truthful."* (3) The course of some journals tends to *disturb the harmony which should exist between the Catholics of the United States, to diminish the respect which Catholics should ever entertain for their spiritual guides, the clergy.* "Blessed are the peacemakers," said the greatest of Teachers. Unhappily, some newspapers appear to know better. But, thank God, their number is few. The Catholic journal, however, which would by its insinuations, or its teachings, tend to diminish the deep respect which Catholics should ever entertain for their clergy, would be doing the work of Judas, kissing Truth while it is only betraying it. Such a journal has numbered the days of its usefulness. Mildly speaking, its editor plays the scoundrel. He is a sower of discord; and not being with the Church, he must be against it. The Catholic journalist leaves his proper sphere when he presumes to dictate to the divinely-appointed rulers of the Church. To those cockle-sowing writers we would say: "You misunderstand your true mission. Hands off! Mind your own business."

As a body, however, our editors are sound, learned, loyal,

* "Essay on a Philosophy of Literature."

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large-hearted Catholics. And well they may be so! Theirs is a grand and responsible position. They are the sentinels of Truth—the defenders of the Faith. “The Catholic editor,” says a distinguished French prelate, “has to fight on the whole line; now with an infidel, next with a rabid secretary; now to rebut sophistry, then to rebuke slander; here to correct misstatements, there to remove false impressions or disarm prejudice. He has to fight on the philosophical as well as the theological ground; an attack is no sooner repelled than another has to be faced; a falsehood is no sooner confuted than, mushroomlike, it springs up again in some corner; it spreads far and wide, and, by dint of being called the truth, it ends with being accepted as such.”

Such being the difficulties of his position, it is not rash to assert that the Catholic editor can never possess an overstock of virtue, learning and prudence. To come up to the demands of his duties he should be—

“Unbiased, or by favor, or by spite;
Not duly prepossessed, nor blindly right;
Though learned, well-bred; and though well-bred, sincere;
Modestly bold and humanly severe;
Who to a friend his faults can show,
And gladly praise the merit of a foe.”

The following list contains the names of 50 periodicals. There are now about 40 Catholic periodicals in the United States. There are Catholic papers published in the German, French, Spanish, Italian, and Polish languages. Many Catholic journals even in our own language are omitted in this table, which, it must be understood, is not complete.

TABLE OF AMERICAN CATHOLIC PERIODICALS.

(1815—1876.)

WEEKLIES.

NAME.	PLACE.	Began.
The Shamrock.....	New York.....	1815*
The U. S. Catholic Miscellany.....	Charleston, S. C.....	1822*
The Truth Teller.....	New York.....	1822*
The U. S. Catholic Free Press.....	Hartford.....	1823*
The Catholic Diary.....	New York.....	1823*
The Catholic Herald.....	Philadelphia.....	1823*
The Green Banner.....	New York.....	1825*
The Catholic Advocate.....	Louisville.....	1826*
The Pilot.....	Boston.....	1827
The Freeman's Journal.....	New York.....	1840
The Catholic Youth's Magazine.....	New York.....	1841*
The Propagateur Catholique.....	New Orleans.....	1844
The Catholic.....	Pittsburg.....	1844
The Catholic News Letter.....	St. Louis.....	1846*
The Catholic Observer.....	Boston.....	1847*
The Catholic Mirror.....	Baltimore.....	1849
The Catholic Weekly Instructor.....	Philadelphia.....	1850*
The Western Tablet.....	Chicago.....	1852*
The American Celt.....	Buffalo.....	1852*
The Catholic Vindicator.....	Detroit.....	1852*
The Sentinel.....	Buffalo.....	1853*
The Tablet.....	New York.....	1857
The Ave Maria.....	Notre Dame.....	1865
The Catholic Standard.....	Philadelphia.....	1866
The North-western Chronicle.....	St. Paul.....	1866
The Morning Star.....	New Orleans.....	1867
The Catholic Advocate.....	Louisville.....	1869
The Catholic Sentinel.....	Portland.....	1869
The Irish World.....	New York.....	1870
The Catholic Vindicator.....	Milwaukee.....	1870
The Catholic Review.....	Brooklyn.....	1872
The Catholic Temp. Ab. Union.....	New York.....	1873
The Review.....	Toledo.....	1873
The Catholic Universe.....	Cleveland.....	1874
The Catholic Columbian.....	Columbus.....	1874
The Chicago Pilot.....	Chicago.....	1874

MONTHLIES.

The Globe.....	New York.....	1819*
The Metropolitan.....	Baltimore.....	1830*
The Shepherd of the Valley.....	St. Louis.....	1832*
The Catholic Expositor.....	New York.....	1842*
The United States Catholic Magazine.....	Baltimore.....	1842*
The Catholic Cabinet.....	St. Louis.....	1843*
The Metropolitan.....	Baltimore.....	1853*
The Catholic World.....	New York.....	1865
The Messenger of the Sacred Heart.....	Woodstock.....	1866
The Manhattan Monthly.....	New York.....	1867
The Young Crusader.....	Boston.....	1868
The Catholic Record.....	Philadelphia.....	1871
The Central Magazine.....	St. Louis.....	1872

QUARTERLIES.

Brownson's Review.....	Boston.....	1845*
The American Catholic Review.....	Philadelphia.....	1876

* Ceased publication.

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CHAPTER VI.

THE CATHOLIC PUBLISHERS OF THE UNITED STATES.*

"The art of printing was invented for the glory of God, the propagation of our holy Faith, and the advancement of knowledge."—Pope Leo X.

CATHOLICS AND PRINTING — AMERICAN CATHOLIC PUBLISHERS OF
PHILADELPHIA — NEW YORK — BALTIMORE — BOSTON — CONCLUDING
REMARKS.

WE have already remarked that printing is a Catholic invention. It was everywhere fostered in its infancy by the Church. Before Protestantism appeared in the world, the Bible was printed in the vernacular of all the nations of Europe. The Catholic Gutenberg printed the first Bible in Germany. The Catholic Caxton printed the first book in English. It was the "History of Troy," issued in 1471. The first American book was printed in a convent in Mexico.

Towards the growth and progress of religion in the United States, our Catholic publishers have contributed their share. Their influence has been for good. We bear cheerful testimony to the fact. The chief centres of Catholic publication have been New York, Philadelphia, Baltimore, and Boston.

PHILADELPHIA.

First in the order of time, comes the "City of Brotherly Love," or as it will be called in future, the "Centennial

* Authorities: "Bibliographia Catholica Americana," by Rev. J. M. Finotti. "History of the Catholic Church in New York," by Rev. J. R. Bayley (now Archbishop); *The Metropolitan*, and other sources.

City." Before the Revolution a few Catholic books were quietly printed there, such as "The Garden of the Soul," "Following of Christ," etc. Some, apparently, were kept for sale near old St. Joseph's. A gentleman of one of our earliest Catholic families has a copy of Bossuet's "Exposition," printed at London in 1735, in which his great grandfather had written: "Obtained in Philadel., Nov. 28, 1766, this book."

In 1784, the year after the independence of the United States was acknowledged, "C. Talbot, late of Dublin, Printer and Bookseller," issued an edition of Reeve's "History of the Bible." He appears to have been the *first* Catholic publisher in the United States. T. Lloyd, another publisher and bookseller, issued a Catholic book in 1789. These were but feeble efforts to supply the wants of Catholics, compared to the operations of Matthew Carey, who published a quarto Catholic Bible in 1790, and another in 1805, and for nearly twenty years issued a large number of prayer-books, catechisms, and controversial and devotional works.

About 1820, Eugene Cummisky established his house. "He was the most eminent Catholic publisher," writes Hennessy, "in the country for twenty years." The publishing houses of P. F. Cunningham and Henry McGrath followed. One of the latest and most enterprising Catholic establishments in Philadelphia is that of Hardy and Mahony, the publishers of the *Catholic Standard*, *Catholic Record*, and the new *American Catholic Quarterly Review*.

NEW YORK CITY.

In 1805, Bernard Dornin issued an edition of the "New Testament," perhaps the first Catholic book printed in the city. Dornin was a most worthy man, who removed from Dublin to this country in 1803. He left Ireland in consequence of his political opinions. In 1807, he published Pastorini's "History of the Church." He was then a bookseller at No. 136 Pearl street; but he subsequently

carried on the business in Baltimore and Philadelphia. "Mr. Dornin," writes Rev. J. M. Finotti, "enjoyed the warm friendship of Archbishop Carroll and his successors, including Dr. Kenrick. He was esteemed an excellent writer, highly educated, gifted with a fine memory, which happily told in literary and social circles. At last he withdrew from business and went to Ohio, to reside near his daughters, and died in 1836, aged 75 years."*

After Dornin's departure from New York, some Catholic works were printed, evidently through the exertions of the clergy, and these generally bear only the printer's name. A "Catechism on the Foundation of the Christian Faith," in 1811; "Man's Only Affair"; Gahan's "History of the Church," etc., by J. Seymour, in 1814; Rev. Mr. Taylor's "Prayer-Book," "The Christian Monitor," and Parson's "Christian Directory," by John Harris, in 1820, were the principal works issued.

In 1817, Matthew Field published "The Catholic Laity's Directory and Almanac," and announced not only Challoner's "Flowers of the lives of the Saints," but also a *Catholic Magazine*, being thus the pioneer as a projector of Catholic periodical literature. His daughter, Miss Kate Field, is a well-known and popular writer.†

A second "Catholic Almanac" was issued in 1822. About a year subsequently, John Doyle began to publish Catholic works. In 1833, he published the *first* New York Catholic Bible; and continued until 1836 to issue prayer-books, controversial and other religious works. James Ryan, an eminent teacher and mathematician, conducted a Catholic book-store on Broadway, and published some religious

* A writer in the "History of the Catholic Church on New York Island," says that he died at Philadelphia, in 1823. This is doubtless a mistake. Mr. Dornin's son, Commodore Thomas Aloysius Dornin, became one of the most distinguished officers in the American Navy.

† Mr. Field died in Baltimore about 1832 (?). His daughter, though baptized a Catholic, has no determined religion.

works, including a fine prayer-book — "The Catholic Manual." At a later date, Patrick S. Casserley entered the publishing business, and issued a few works. Occasional publishing was also done by Owen Phelan, Patrick Kavanagh, J. Kennedy, and Robert Coddington. The last-named gentleman is still in the business as a bookseller, and, from time to time, appears as a publisher.

About the date that John Doyle retired, Edward Dunigan, a man of refined taste and good judgment, issued the "Ursuline Manual," and "Flowers of Piety," with an elegance of typography, illustration, and binding, that far surpassed anything yet offered to the Catholic public. His publications afterwards embraced a beautiful edition of Haydock's Bible, a fine octavo Bible, and standard books, as well as works for the young—all of which fully sustained his early reputation. He also deserves high credit as the first to encourage Catholic authors in the United States, issuing fewer reprints and more American books than any earlier house. After the death of Mr. Dunigan, which occurred in 1853, his concern was conducted by his half-brother, James B. Kirker, till his death in 1868.

In 1837, Dennis and James Sadlier began to issue Butler's "Lives of the Saints," and a quarto Bible in parts, thus laying the foundation of what is now, in the words of a late writer, "the largest Catholic publishing house in this Republic." Besides their numerous general and religious publications, they have issued many works relating to Ireland. Among the chief of these are McGee's "Popular History of Ireland"; McGeoghegan and Mitchel's "History of Ireland"; the Nun of Kenmare's "Life of Daniel O'Connell," and Conyngham's "Lives of the Irish Saints." They have also published many original works and translations of the gifted Mrs. James Sadlier. Among their most important religious and other publications are Orsini's "Life of the Blessed Virgin," perhaps the most popular book ever issued in the country; De Ligny's "Life of Christ"; Artaud's "Lives of the Popes"; the "Metropolitan Series of

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Readers," and many works used by the Christian Brothers. In 1869, the firm sustained a severe loss in the death of Mr. James Sadlier.

P. O'Shea entered the publishing field in 1854. By his energy and good management he has succeeded in building up one of the first Catholic houses in the country. The list of his own publications embraces 325 different works, among which are such important productions as Darras' "General History of the Church"; "Lingard's History of England"; the "Works" of Wiseman and Lacordaire; Brownson's "American Republic"; and a superb edition of the "Bible" with Haydock's and Challoner's Notes, and illustrations by Doré.

Benziger Brothers, a branch of a well-known German house, began business in New York, in 1853. Besides their New York establishment, they conduct houses in Cincinnati and St. Louis. They have done much to supply the wants of German Catholics; and are now issuing the "Catholic National Series of Readers" in English.

The Catholic Publication Society was founded by Very Rev. I. T. Hecker in 1866. During its ten years' existence it has done much to foster a native Catholic literature. It publishes *The Catholic World*, and a long list of works, among the chief of which are the "Works" of Archbishop Hughes; "Life of Archbishop Spalding"; Newman's "Apologia"; Sister Clare's "History of Ireland"; Father Hecker's books; and the "Young Catholic's Series of Readers." Under the management of Lawrence Kehoe, this establishment has attained a high rank among the Catholic publishing houses.

The publishing houses of J. A. McGee, P. J. Kenedy, F. Pustet, Thomas Kelly, and M. P. Haverty are more recent establishments.

BALTIMORE.

About 1830, Fielding Lucas began to issue Catholic books in that city. His list was soon the largest in the country.

The publication of the "Catholic Almanac," begun by Mr. Myers in 1832, having from 1833 been issued by Mr. Lucas, it made his publications known throughout the United States. His house rendered important services to the Catholic religion and to Catholic literature. When Mr. Lucas began his publishing career, very few Catholic books had been issued from the American press. The amount of capital required in the business, and the slow and limited demand for such books made the enterprise a hazardous one, and the remuneration very moderate. But by his praiseworthy energy, Catholic publications were multiplied. His octavo edition of the Roman Missal—said to be the first edition of that size ever published—was executed in a style of great elegance and of unsurpassed accuracy. Mr. Lucas was a native of Virginia. He died in 1854.

The well-known house of John Murphy & Co. was founded in 1837. It published the *United States Catholic Magazine* (1842-8), and in later years, *The Metropolitan* (1853-8). Mr. Murphy was the pioneer in issuing standard historical text-books for Catholic institutions of learning. Fredet's "Ancient and Modern Histories," and Kerney's "Compendium" still retain their high place. Among the important publications of this house are Archbishop Spalding's "Works"; Archbishop Kenrick's "Works"; McSherry's "History of Maryland"; Rev. Dr. White's "Life of Mother Seton"; Balmes' "European Civilization"; and Chateaubriand's "Genius of Christianity."

John Murphy is now nearly forty years in the publishing business; and during that period, our religion and literature have been largely benefited by his good taste and Catholic enterprise.

A more recent house is that of Kelly, Piet & Co., which was established about 1860. They publish the *Catholic Mirror*, and several works written by American authors.

BOSTON.

Up to this time, there has been only one Catholic publish-

ing house of note in Boston—that of Patrick Donahoe. About forty years ago he opened an establishment which in the course of years became prosperous and well-known. He issued *The Pilot*; and among his publications were such important works as McGee's "Catholic History of America"; Fitzpatrick's "Life of Dr. Doyle"; Montalembert's "Monks of the West"; and Fitton's "History of the Church in New England." The destruction of his fine establishment by the great Boston fire was a severe blow to Mr. Donahoe. Recent financial difficulties have obliged him to relinquish the publication of *The Pilot*. This is to be regretted, as few men, in the publishing business, have done more for Catholicity in America than Patrick Donahoe.

Until near the close of the last century the English penal laws forbade the printing, publishing, or reading of Catholic books. Is it to be wondered at, that few such works were issued? But now all this is changed. There are about fifteen Catholic publishing houses of note in the United States, and at least ten in the British empire. "The number and excellence of the works published by these twenty-five houses," writes Rev. Stephen Byrne, O.S.D., "mark an era in the history of English literature."*

The Catholic publishers of the United States have a noble mission to fulfill—the *fostering of a native Catholic Literature*. They stand the middlemen between authors and the public; and a great deal depends on their unselfishness, good taste, and enlightened Catholic enterprise. There is much room for improvement. Of this we are certain. Nor do we know a better time to bring about this much desired change, than the Centennial Year, in which these words are penned.

* "Irish Emigration to the United States."

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BOOK VI.

CHAPTER I.

"MULTUM IN PARVO."*

"Here the Irish and their descendants are by all odds, and under every point of view, the purest, the best, and the most trustworthy portion of the American people."—DR. O. A. BROWNSON.

THE CATHOLIC IRISH IN AMERICA—IRELAND'S MISSION—THE CHURCH BUILDERS OF AMERICA—DEEP CONVICTIONS—EXAMPLES—LOVE OF HOLY IRELAND—ST. THOMAS AQUINAS—TESTIMONY OF MCGEE AND DR. WHITE—THE CATHOLIC GERMANS—FRENCH—SPANIARDS—ENGLISH—INDIANS—NEGROES—CATHOLIC CHARITY.

THE CATHOLIC IRISH IN AMERICA.

"IRELAND," says Archbishop Lynch, "has a divine mission."† All who carefully study the history of that wonderful Isle must come to that conclusion. In early ages, we see the light of Faith flash from her shores, and illumine the dark regions of Britain, France, Germany, and other lands. Germany honors one hundred and fifty-six Irish saints, thirty-six of whom were martyrs, who labored, lived, and died there. Forty-five Irish saints find a place in the calendar of France. Belgium honors thirty Irish saints ;

* Under this heading, I have condensed three chapters—"The Catholic Irish in America," "Other Catholic Races," and "Catholic Charity." To give these chapters in full, would swell the volume beyond the limits intended.

† Pastoral Letter of 1871.

Italy, thirteen ; Norway and Iceland, eight—the latter all martyrs.*

Irish historians tell us the legend of St. Brendan's voyage to the Western World in the fifth century ; how he penetrated to the Ohio, and was warned to return to his native Isle, which he did.† Grave and learned antiquarians assure us that nearly a thousand years ago the Irish planted a colony on the coast of North America, naming it *Irland it Mikla*, or Greater Ireland. The ancient ruin at Newport, R. I., they say, points out the place. It is clearly no Indian work. Some maintain that it is the ruins of a monastery whose walls once echoed the grand hymns of Catholicity.‡

But to come down to later times. It is now about two centuries and a half since the unhappy condition of Ireland first obliged her faithful children to seek a refuge in the New World. The barbarous Cromwell, during his term of office (1653–58), transported about 60,000 Irish “beyond the seas”—to America. Each whim of tyranny, each change of government in England, each unfortunate insurrection in Ireland swelled the stream of exiles that directed their course across the Atlantic. One hundred thousand sought our shores during the reign of William III. Good authorities inform us that in the year 1729, in Pennsylvania alone, over 5,600 Irish arrived. This was more than ten-fold the number which came from all the rest of Europe, during the same year.§ Many of these immigrants, to use the words of McGee, “were the best blood of Catholic Ireland.” Among them were the Carrolls of Maryland.

From the establishment of the diocese of Baltimore in 1790, till the present time, about 4,000,000 natives of Ire-

* Montalembert : “Monks of the West,” Vol. III.

† See the Nun of Kenmare's “Illustrated History of Ireland” ; also Colgan's “Acta Sanctorum Hibernia.”

‡ Dr. Shea's “History of Catholic Missions,” etc.

§ See McGee's “History of Irish Settlers in North America” ; McGee's “Catholic History of America” ; Rev. S. Byrne's “Irish Emigration to the United States.”

land landed in the United States. The great majority of these were Catholics. They became the foundation-stones of the American Church. They helped to build up States. Their strong arms and hardy industry made the wilderness disappear. Religion and civilization followed their footsteps. The Catholic Irish were among the pioneer settlers and founders of Arkansas, Kentucky, California, Illinois, Indiana, Maine, Maryland, Michigan, Missouri, New York, North Carolina, South Carolina, Pennsylvania, and several other States.*

The Catholic Irish are pre-eminently a missionary people. They have been *the* Church builders of America. "They built fine churches," writes Archbishop Lynch, "before they had fine houses. The word was: God's house first?"†

Ninety years ago, the Catholic population of New York City was about one hundred. Now, it is nearly half a million. What caused this change? The Irish came, they labored, they firmly established Catholicity. While they connected Lake Erie with the Hudson, they carried the Faith into the heart of the Empire State. It is no exaggeration to say that the Irish workmen who built the Erie Canal, at the same time laid the foundation of three episcopal sees—Albany, Rochester, and Buffalo. In New England the result is not less striking. Just after the Revolution, we learn that the Catholic population of Boston consisted of "a few Frenchmen and Spaniards and about thirty Irishmen."‡ Outside of that city there were, perhaps, not a dozen Catholics in all New England. Of the committee of seven, which, in 1799, was formed for the purpose of erecting the first Catholic church in Boston, six were Irish. Thirty clergymen were present at the diocesan synod held in Boston in 1842. Twenty-four of these have unmistakably Irish names. We have already learned that two young Irish ladies founded the first Convent in New England. To-day, there are nearly

* "History of the Irish Settlers in North America."

† Pastoral Letter.

‡ Father Fitton, "History of the Church in New England."

1,000,000 Catholics in the New England States. That these are almost entirely composed of Irish and their descendants is beyond all question. In the Atlantic States, in the Mississippi Valley, on the Pacific coast their labors also stand out in bold relief.

The true Catholic Irishman is a man of unshaken faith. His religious convictions are built on a rock. They have their foundations down deep in his heart. This fact alone proves the innate nobility and unsurpassed grandeur of the Irish race. "Unshaken convictions," says the famous Lacordaire, "dwell only in profound minds, and in hearts finely tempered by the hand of God."*

"We have given communion," writes Dr. Lynch, "at one o'clock in the day to a good mother who carried her child seven miles when she was still suffering from fever and ague, and beautifully did she earn the mercy of God. We knew an Irishman who feeling he was about to die, carried a heavy Haydock's Bible sixty miles to give it to a Catholic lady, lest after his death, as he said, it might fall into wicked hands. He died from the fatigue of his journey on foot, without the sacrament, as there were no priests within hundreds of miles of him. We strove to obtain the Bible, but the good lady would not give it up. The children of the Irish, too, through the mercy of God inherit the same bright faith from their mothers."†

Nor does the smoke of battle, or the roar of cannon make the Irishman forget the venerated Faith of his fathers. The late civil war "had in it nothing more remarkable than the religious devotion of the Irish soldier whenever he was within the reach of a chaplain. The practice of their faith whether before battle, in camp or in bivouac, exalted them into heroes. The regiment that in some hollow of the field knelt down to receive, bareheaded, the benediction of their priest, next moment rushed into the fray with a wilder cheer

* "Letters to Young Men."

† Pastoral Letter.

and a more impetuous dash. That benediction nerved those gallant men, as the enemy discovered to their cost. Even in the depth of winter, when the snow lay thick on the earth, the Irish Catholic—Federal or Confederate, it mattered not which—would hear Mass devoutly on the bleak plain or the wild hill-side, standing only when that posture was customary and kneeling in the snow and slush during the greater portion of the time."*

It is related that an Irish soldier, badly wounded, was lying on a hard-fought field in upper Georgia, towards Chattanooga. He was found by a chaplain attached to his corps in a helpless condition, leaning against a tree. The priest seeing the case to be one of imminent danger, proposed to hear his confession, but was surprised to hear him say: "Father, I'll wait a little. There's a man over there worse wounded than I am. He is a Protestant, and he's calling for the priest—go to him first." This reminds us of the oft-told anecdote about Sir Philip Sidney, and the glass of water, but it is more heroic. The priest found the wounded Protestant, received him into the Church, and remained with him till he expired. He then returned to hear the confession of the Irish Catholic, whose first words were: "Well, Father, didn't I tell you the truth? I knew the poor fellow wanted you more than I did." The priest and the penitent are still alive to tell the story.†

What would Catholicity in America be without the shining example of Irish faith and piety? Example is powerful. The strongest minds are not beyond its influence. Father Garesche, S.J., the distinguished missionary, tells us of a lady convert who on leaving a great city, said that what she missed most was the example and encouragement of the good old Irish women, saying their prayers at the altars of God. The Jubilee of 1875 proves that all the materialistic influence and irreligious surroundings to be met in this Republic, cannot destroy the lofty piety so deeply seated in the

* "The Irish in America."

† Ibid.

hearts of the Irish and their descendants. During that Jubilee the present writer has often stood near the entrance of various churches in New York and Brooklyn for the purpose of informing himself as to the nationality of those who availed themselves of its holy privileges. The truth must be told. The vast majority were Irish, or of Irish descent.

The Catholic Irish have faults. What people have none? Their virtues, however, are seldom equalled, while their faults are often borrowed—the result of American associations, and do not belong to the race as we find it in Ireland, or in any other country.* The real, or supposed faults of the Irish here, are a subject for every splenetic whiner who dislikes the race. The beam in the critic's eye is nothing compared to the mote in the Irishman's! As a nation they are misjudged, slandered, calumniated. Generally, however, the most unfortunate child of Erin has a much better heart than the croaking pharisee who criticises his failings, or ridicules his peculiarities. It is one of the wonders of history how the Irish race, through ages, have preserved their grand faith, moral purity, mental brightness, and physical superiority, despite the iron rule, appalling persecution, and matchless tyranny of the most hateful government that ever cursed a portion of God's earth!

Should the Irish in America forget their native land—their beautiful sea-girt Isle? Some say, yes, adding that it is of great importance to become Americanized at once, or soon as possible. With this opinion, we cannot agree. There is really no connection between forgetting Ireland and becoming a good citizen of this Republic, any more than there is in forgetting Catholicity for the same purpose. Commodore Barry was an enthusiastic Irishman, but he was none the less the great and faithful head of the American navy. Archbishop Hughes was a true Irishman, yet he was a great prelate, an illustrious citizen of the United States. The truth is, it is a principle founded in human nature

* Dr. Brownson.

that no true man can forget his birth-place, any more than he can his name, or his faith. Still, the Irishman, we believe, becomes an American, thinks and feels and acts as such, in a shorter time than any other European. For this he deserves praise. But he ceases not to remember his native Isle. His heart warms at the mention of it. He teaches his children to love it, he reminds them of its faith, and sufferings, and past glories. Is he wrong in this? Away with the withering doctrine that would say, yes. In the love of country there is something truly sublime. It is a great virtue. It belongs to the highest order of charity. "The love of our native country," writes St. Thomas Aquinas, the Angelic Doctor and prince of Catholic theologians, "surpasses all natural affections; its prosperity and independence are preferable to all we owe to either parents or kindred."*

The son who does not revere his father's land is unworthy to bear his father's name. Of the grandson, we venture to say the same. This is especially the case as regards Ireland, whose very name and history should be an inspiration to the Catholics of America. To the latest ages the worthy descendants of Irishmen in America will bear a cherished affection for that Holy Isle, which has been great in adversity, and in persecution for the Faith of Ages, "constant as the northern star."

"The great old Irish houses, the proud old Irish names,
Like stars upon the midnight to-day their lustre gleams;
Gone are the great old houses, the proud old names are low
That shed a glory o'er the land a thousand years ago;
But wheresoe'er a scion of these great old houses be,
In the country of his fathers, or the land beyond the sea,
In city, or in hamlet, by the valley, on the hill,
The spirit of his brave old sires are watching o'er him still!"

The Catholic Irish and their descendants in America have distinguished themselves in every elevated walk of life. Their influence on the destinies of this Republic afford a wide field

* "*Summa.*"

for philosophic inquiry. The solidity and brilliancy of the Irish mind is felt in every department of intellectual labor. As prelates, priests, religious, educators, poets, orators, authors, publishers, statesmen, jurists, and soldiers,* their light shines before all who are not too blind to see.†

"Is it not a remarkable coincidence," observes Prof. Mulrenan, "that the first bishop and archbishop of the Church in the United States was the son of an Irish emigrant, and that the first American Cardinal is the son of Irish parents? The primetial see of this Republic is called after the little town of Baltimore on the coast of Cork—that historic Baltimore, celebrated in immortal verse by the stirring muse of Davis. These things have not happened by chance."‡

"The Irish Catholics," says the Hon. T. D. McGee, "stand here in their highest relation to the destiny of America as church-builders. They have paid back the money of the Puritan by acclimating the Cross in the atmosphere of the Puritan. They have made it known that the 25th of December is Christmas Day, and that God is to be honored in His saints. They have practically brought to the American mind the idea that marriage is a holy sacrament, not a civil contract. In their small catechism they have introduced the profoundest system of Christian philosophy. All this they have done out of their poverty, but not without exciting derision, scorn, envy, jealousy, and fear—the whole tribe of the meaner passions of human nature. A tree of that size does not lift itself aloft without catching the gale, nor strike its strong roots around it without disturbing the earth."§ In

* Gen. James Shields, an Irishman and a true Catholic, was the only commander that ever defeated the celebrated "Stone-wall" Jackson.

† The Hon. William E. Robinson, of Brooklyn, L. I., a devoted Irishman, who, as early as 1841, began to point out the labors of the Irish in this country, is now engaged in preparing a volume on the "Irish Element in American History."

‡ "The Manhattan Monthly."

§ "The Catholic History of America."

referring to the progress of Catholicity, the learned Rev. Charles I. White, D.D., writes:

"In recording this consoling advancement of the Church throughout the United States, especially the North and West, justice requires us to state that it is owing in a great measure to the faith, zeal, and generosity of the Irish people, who have emigrated to these shores, and their descendants. We are far from wishing to detract from the merit of other nationalities; but the vast influence which the Irish population have exerted in extending the domain of the Church is well deserving of notice, because it conveys a very instructive lesson. The wonderful history of the Irish nation has always forced upon us the conviction, that, like the chosen generation of Abraham, they were destined in the designs of Providence to a special mission for the preservation and propagation of the true faith. This faith, so pure, so lively, so generous, displays itself in every region of the globe. To its vitality and energy must we attribute to a very great extent the rapid increase in the number of churches, and other institutions which have sprung up in the United States, and to the same source are the clergy mainly indebted for their support in the exercise of their pastoral ministry. It cannot be denied, and we bear a cheerful testimony to the fact, that hundreds of clergymen who are laboring for the salvation of souls would starve, and their efforts for the cause of religion would be in vain, but for the generous aid which they receive from the children of Erin, who know, for the most part, how to appreciate the benefits of religion, and who therefore joyfully contribute of their worldly means to purchase the spiritual blessings which the Church dispenses."*

THE CATHOLIC GERMANS.

Next to the Irish, the German element enters most largely into the Catholic Church of the United States. At an early period, we find some German Catholics in Pennsylvania. We learn that a few were in New York City immediately after the Revolution. Writing from there to Dr. Carroll, in 1785, Father Farmer states that there were about thirty-eight communicants, "three of whom were Germans." Nevertheless, it was only about a quarter of a cen-

* "Sketch of the Catholic Church in the United States."

tury ago that the great tide of German immigration began to pour its thousands upon our shores. These Catholic newcomers are a respectable and rapidly increasing body. Their economy and industry are especially notable. They have their own press, schools, churches, and clergy. It is chiefly in Ohio, Missouri, New York, Wisconsin, Illinois, and Pennsylvania that their strength is centred. "The German Catholics," writes Rev. Dr. White, "have shown great zeal and energy in our large cities, and particularly in the region of the Northwest. Some of the largest and most tasteful edifices for divine worship have been erected by their activity and liberal efforts."*

THE CATHOLIC FRENCH, SPANIARDS, ENGLISH, AND OTHERS.

We have already referred to the glorious labors of the French missionaries in this country. In the firmament of American Catholic history they shine as brilliant stars. The French element is now chiefly confined to Louisiana, originally settled by them and in which their language is yet extensively spoken; and to Missouri, Indiana, and Michigan. They have churches, however, in New York, Brooklyn, and other large cities. The footsteps of the Catholic French can be traced over this Republic. The St. Croix River in Maine, Sault Ste. Marie in Michigan, St. Louis in Missouri, and New Orleans near the Gulf of Mexico, remind us of that illustrious nation which gave America such explorers as La Salle and Champlain—such prelates as De Cheverus, Flaget, Dubourg, and Maréchal.

What the Missionaries of Spain did in the South has been related in another chapter. The liberality of the Spaniards on many occasions can never be forgotten by the Catholics of America. It was principally through the generosity of the King of Spain and his subjects, that money was obtained for the erection of the first Catholic church in New York City. The Spanish element is chiefly confined to Texas, Arizona, New Mexico, and California.

* See Note B, Appendix.

The settlement of Maryland is one of the glories to which the Catholics of England can ever point with pride. Russia gave us Prince Gallitzin; Belgium, the famous De Smet and the saintly Nerinckx; Italy, the zealous Rosati, D'Andreis, and Vetromile; Austria, the apostolic Baraga and Neumann; Holland, the eloquent Damen; and Poland, not a few of her truest and best sons. All these nations have shared in the glorious work of building up Catholicity in the United States.

Again we come to the Catholic Indian, unhappy child of misfortune. We left him at the close of the missions over a century ago. His sad history since cannot be told here. We can only mourn over his lot, and with tears in our eyes, bear solemn witness to the black injustice and unsurpassed crimes of this Republic against the red man—crimes that cry to Heaven for vengeance! Our government makes treaties with the Indians only to break them as soon as signed; it gives reservations of land only to take them away; it makes promises which it seldom keeps; it permits the Indians to be provoked into hostilities, and then butchers them without mercy; it does not allow them to intermarry with other races; it denies them the privileges which it grants to the meanest negro or foreigner. Yet the Indians are the only real Americans. The original owners of the soil, they cannot be citizens. They have no rights. They have no voice in public affairs. In this boasted land of liberty, the Indian has no liberty, except it be to die, to starve, to give up the Catholic faith! Rivers of noble blood were shed to free the black man; plenty of powder and ball is employed to enslave the red man—to destroy him. Great Heaven! is this the policy of a nation whose Declaration of Independence states that all men are created free and equal? Is this American justice?

There are, perhaps, 100,000 Catholic Indians in the United States. By a recent arrangement about 80,000 of these are placed beyond the influence of the Catholic Church. They are forced to listen to Protestant teachings,

to attend Protestant worship. Hon. Charles Ewing, the Catholic Indian Commissioner at Washington, D.C., is endeavoring, to the best of his ability, to protect the rights of the Catholic Indians. Many distinguished Catholic ladies of the same city have piously banded themselves together for a like purpose.* Surely, justice will listen to the cries of this unhappy race!

The only power that ever has or ever can civilize the red man is the Catholic Church. Will our government, with a blindly bigoted policy, which is fairly amazing, continue to close its eye to this truth, and thwart the mission of the blackrobe, the successor of De Smet?

The Church of Ages loves the red man, and the red man returns her affection. He has often proved his faith in deeds, often stood firmly by his religion. Some unmatched ruffians of Maine were about to burn the Catholic church at Bangor, knowing that the few Catholic inhabitants would be unable to protect it. The brave Indians of Old Town heard of this. They came armed with guns, clubs, and tomahawks, paraded in front of the church, and defied the rioters to touch it.† These children of the forest have a legend which says that upon every spot where the Holy Mass was first offered up, a Catholic church will one day be built.‡

The Catholic colored people of America are growing in numbers. We are informed on good authority that there are 16,000 Catholic negroes in three counties of Maryland. But the conversion of this race is one of the great problems of our age and nation. They make excellent Catholics. The most saintly person, perhaps, with whom the writer was ever acquainted was a colored lady. The only organized Catholic society

* *The Baltimore Catholic Mirror.*

† "The Abnaki and their History."

‡ Within the present limits of the United States there are about 300,000 Indians, divided into 260 tribes, each numbering from 40 to 16,000 souls.

now engaged in the praiseworthy labor of evangelizing this people are the priests of St. Joseph's Missionary Society of the Sacred Heart, the headquarters of which is St. Joseph's College, Mill Hill, London, England. In November, 1871, Rev. Dr. Vaughan, the founder, took the first small band of missionaries, four in number, to labor among the long-neglected negro freemen of the United States. The missions of this country were formed into a province in 1875, at the head of which was placed Rev. James Noonan. These under his charge are Baltimore and Marlborough in Maryland, Louisville in Kentucky, and Charleston, S. C.*

We have thus presented a bird's-eye view of the various nationalities which compose the Catholic Church in America. A somewhat careful analysis of the latest statistics gives us the following result in figures :

The Catholic Irish and their descendants.....	4,000,000
The Catholic Germans and their descendants.....	1,500,000
Other Catholic races and their descendants.....	1,000,000
Total.....	6,500,000

CATHOLIC CHARITY IN THE UNITED STATES.

From true religion springs true charity. They hold the relation of cause and effect. Catholicity being the true faith, is the mother of genuine charity. They cannot be separated. All good things are occasionally counterfeited. Charity is not an exception.

A great deal of the poverty and misery of Europe, much of which is seen and felt even in America, is the result of the so-called Reformation. That unhappy event handed the houses and estates possessed by the Religious

* *The Catholic Review.* Catholicity elevates the negro—makes a man of him. The only Christian negroes that freed themselves and kept their freedom—the Haytians—were Catholics. The greatest negro the world has yet seen—Ouvverture—was a Catholic. There are many negro saints on the Catholic calendar.

Orders, but which, after all, were largely shared in by the poor, to avaricious kings, nobles, and a legion of Godless money-grabbers. Did those wretches think of the poor? Go, consult history, and hear its sad and solemn "No!" In England, pauperism and Protestantism date from the same period.

The life of Catholicity in America has been one long act of charity. Charity came with Columbus. It has been perpetuated by a race of heroic men and women. It will end only with time. It can be seen in the school-room, in the hospital, in the asylum, in the wards of death, and on the battle-field. To-day there are in this Republic at least 18,000 men and women, members of Religious Orders, who devote themselves to every kind of good work, without any earthly reward! Eighteen thousand persons, many of them of the very highest culture, labor gratuitously for the welfare and progress of the United States! Estimate their value, ye political economists, who look mainly to the accomplishment of results with the smallest outlay! Some preach the Gospel, teach the young, and reform the fallen; others attend to the aged, the decrepit, the foundling, and the orphan. They conduct two hundred and fourteen asylums and ninety-six hospitals, and teach over half a million of children. The good tree is known by its fruit; and the divine grandeur of Catholicity can be learned from its numberless works of charity.

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CHAPTER II.

THE LOSSES, GAINS, AND HOPES OF CATHOLICITY IN THE UNITED STATES.

"Hope is brightest when it dawns from fears."—SCOTT.

THE LOSSES OF CATHOLICITY—BEFORE THE REVOLUTION—DURING THE FIRST HALF CENTURY OF THIS REPUBLIC'S EXISTENCE—DURING THE SECOND HALF CENTURY—THE GAINS—A POWERFUL ORGANIZATION—THE HOPES—THE FUTURE OF CATHOLICITY IN THE LAND OF WASHINGTON AND CARROLL.

THE LOSSES.

WE have hitherto traced the course of the Catholic Church in the United States, almost without referring to her losses. We have seen her persecuted, battling with countless foes, and finally victorious; but of the appalling losses she sustained in the long and fearful conflict we said nothing. Still, we had not forgotten them. We took accurate note of them. We reserved them for the end, when closing up our accounts. This last chapter is our historical balance-sheet.

Before the Revolution, Catholicity lost heavily in the English colonies of America. Besides many Catholics of other nationalities, it is beyond question that some hundreds of thousands of Irish Catholics landed on these shores during the one hundred and fifty years preceding the Declaration of Independence. The Revolution came. At that period, we read in the annals of Virginia such Irish Catholic names as Lynch and Kennedy; in the annals of South Carolina such Irish Catholic names as Burke and Moore; in the annals of New England such Irish Catholic names as Sullivan, Murphy, and O'Brien, not to mention many others. The bearers of these names were Protestants. They had been

lost to the faith. Even the descendants of Lord Baltimore, the illustrious founder of Catholic Maryland, apostatized. At the date of the Revolution, it is estimated that there were only 25,000 Catholics in the thirteen original States! What had become of the other thousands? History preserves a mournful silence. The truth is, they had perished. But not by famine, not by the sword of persecution, not nobly fighting for the Faith did they perish. Surrounded by Protestant influence, scorned by Protestant power, and goaded by Protestant persecution, they soon grew ashamed of their glorious, but hated religion. They deserted it. Their descendants, unhappily, swelled the ranks of error.

To what causes may all those losses be attributed?

(1) To the unholy persecution which drove Catholics from Ireland and Great Britain; (2) to the satanic laws that flourished in the colonies; (3) to the want of churches, schools, and priests; (4) and to the stigma of shame and disgrace attached to the very name Catholic. Catholics were—

“A fixed figure for the hand of scorn
To point its slowly moving finger at.”

“Men,” writes Rev. J. L. Spalding, “thought better of Jews and Turks than of us; and the Sultan in their eyes was not so hateful as the Pope.” Who was responsible for that unhappy state of affairs? England. We boldly charge that crime-stained nation with the loss of thousands and thousands of Catholics, whom she drove from home, and country, and the blessed religion of their fathers, during the century and a half preceding the American Revolution! To history we appeal for the truth of this charge.*

* Perhaps the most prominent Catholic who apostatized during the period of English rule in America was Benedict Leonard Calvert—the lineal descendant of Lord Baltimore. It occurred thus: “Seduced by ambition and the efforts of the Queen of England,” writes McSherry, “and sustained against his father’s opposition by a royal pension, he abandoned his faith to advance his fortunes.” “History of Maryland,” p. 105. This unhappy man died in 1715.

How was it, during the fifty years immediately following the Revolution? The loss still continued. Bishop England was the first who carefully and patiently investigated this subject. In 1836, he estimated the Catholic population of the United States at 1,200,000. "We ought, if there were no loss," remarked the great prelate, "to have five millions of Catholics, and as we have less than one million and a quarter, there must be a loss of three millions and three-quarters at least; and the persons so lost are found amongst the various sects to the amount of thrice the number of the Catholic population of the whole country. I estimate the Catholics of my diocese at less than 12,000, and the descendants of Catholics in the various sects at about 38,000 or 40,000. The coincidence of the results creates a strong probability, it is indeed presumptive evidence of the correctness of each estimate. And we may unhesitatingly assert that the Catholic Church has, within the last fifty years (1786—1836), lost millions of members in the United States."*

Let us take account of the causes which led to this unhappy falling away from the Faith: (1) Again, the chief and indirect cause was the evil influence of England. The fiendish hatred of Catholics, and especially of Irish Catholics, was a precious legacy, for which certain portions of the United States could justly thank England. The Revolution had not destroyed the old insensate feeling of bitter religious animosity. Catholicity was still a reproach. Bishop England assures us that such was the case in his own day. Ignorant or weak-minded Catholics thus became gradually ashamed of a creed for which they heard naught save words of scorn and vilification. They deserted it. (2) The labors of the clergy, comparatively few in number, were chiefly confined to the large cities. Hence, Catholics who settled in out-of-the-way villages and country places, or in the backwoods, were deprived of religious instruction and all the life-giving sacraments of the Church. Some could not see a priest for

* "Works" of Bishop England, Vol. III.

twenty years; others, not during their whole life! Surrounded on every side by influences hostile to Catholicity, need we be astonished to learn that it was in the course of time given up, forgotten? They became like their neighbors. (3) Not a few of the first priests were unworthy of their holy calling—selfish and insubordinate men. Some of them became apostates; others caused schisms, scandals, and unhappy dissensions. It is said that in 1809 but *three* Catholics received Holy Communion at Easter, in Charleston, S. C. Religious scandals were at the bottom of this deplorable tepidity. (4) Trusteeism, at one time, actually threatened the disorganization of the Church. For many years it was a source of scandals and schisms. (5) The priests were often foreigners, who could not speak English, and thus their power for good was greatly diminished. (6) Churches were few. (7) Catholic schools did not exist. (8) Many poor emigrants on reaching our changeable climate died. What became of their children can easily be imagined. Such are a few of the numerous reasons why Catholicity lost so many during the first half-century of this Republic's existence.

The last forty or fifty years have also their losses to record. A vast tide of Catholic emigration poured into the country, and it was impossible to provide for the religious wants of this new population. Without churches, priests, or instruction, their children grew up, joined the sects, or remained indifferent to religion in any form. Even to-day, in Kansas, and other western regions, many Catholics do not see a priest more than once a year. "I travelled eighty miles last year," says a clergyman of the West, "in answering a sick call. I traversed an untrodden waste, a howling wilderness; no bridges spanned the desolate rivers; no road streaked the forest solitude."* In such neglected places the Catholic faith, in not a few families, dies out, becomes extinct in the second or third generation. All observing Catholics, who have travelled through various parts of America, learn of unhappy instances of this sort.

* Rev. F. X. Nunan.

Among other causes of loss besides those already mentioned are: (1) mixed marriages; (2) secret societies; (3) kidnapping Catholic children; (4) the worldliness and human respect now so common; (5) want of earnest thoroughness in teaching our faith both in church and in school; (6), and finally, many of our churches are not entirely free to the poor, which they should be.

The immense losses of Catholicity in the United States are known best to those who have studied the subject most. Deny them we cannot. We have pointed to the chief cause—English power and English influence in America. This, to many, may sound exceedingly unpleasant. Nevertheless, it was the primary cause; all others were secondary. Ireland sent out her armies of Catholics only to have thousands of them ingloriously annihilated. Why were they obliged to come here? What caused them to lose their faith when they arrived in this Western World? These are questions which may be asked to the end of time, and to the end of time they will get but one answer—England!

Translated into numerals, it may be inquired, what really have been our total losses? From the unsatisfactory condition of American statistics, we believe that it is impossible to arrive at an accurate and reliable answer to this question; but it may be safely said that more Catholics have fallen away from the faith in this country, during the last two centuries and a half, than are to-day living in it.*

"To confine ourselves," writes Rev. J. L. Spalding, S.T.L., "to the period in which the hierarchy has been in existence (1790–1876), we have lost in numbers by far more than we have gained, if I may express an opinion beyond all doubt. But the causes of this are manifest. They were accidental, have already to a great extent disappeared, and must, day by day, become more inactive; so that the number of those who are here lost to the faith is in proportion to the Catholic population of the country continually decreasing, whilst the number of converts each year grows larger."†

* See Note C, Appendix.

† "Life of Archbishop Spalding."

THE GAINS.

Though the victory has not been lightly won, the triumph of Catholicity in this Republic is no longer doubtful. The Church is now a powerful organization, with a learned and devoted hierarchy, with thousands of priests, seventy-two religious orders, hundreds of educational institutions, a loyal and vigilant press, and a growing Catholic literature. She is revered by her children, respected even by her enemies. In truth, there is a magical something about the name *Catholic*. The word carries with it an honored prestige, so much so, that many of the sects, forgetful of the seventh commandment, have attempted to steal it.

The strength of an army does not consist merely in its numbers. Organization, discipline, skilled officers and generals, these make it formidable. It is the same with the Church. And here lies our gain. We are strong, we are well organized, we can hold our own, and for this we thank God. It is the first time, perhaps, that this could be truly written of Catholicity in the United States. The large number of Catholic emigrants that continue to arrive annually from Ireland, Germany, and other nations will not be lost. We can take care of them. Conversions were numerous in the past, and they increase with the growth of years. The ablest lay champion of our faith in America was a convert. To-day, the primate of the United States is a convert.

But let us carefully examine the subject of conversions at different times, and in different and widely-separated parts of this great country. From the *Metropolitan* of 1853, we learn that Archbishop Hughes confirmed two hundred and thirty-six persons in New York in one day, *thirty-six* of whom were converts; that in a church of Ohio, sixty-five persons were confirmed, *nine* of whom were converts; that in Milwaukee, Dr. Henni confirmed one hundred and fifty on a certain occasion, *twenty-two* of whom were converts; and that Dr. Kenrick, of Philadelphia, confirmed one hundred and fifty-four in one day, *twenty-eight* of whom were

converts. All this occurred nearly a quarter of a century ago. Let us see how it is in our own day, in nearly the same dioceses. For 1873, the confirmations in the diocese of New York, numbered 12,600, of whom *six hundred and forty-six* were converts.* The Archbishop of Milwaukee states that five per cent. of those he confirms are converts.† Of those confirmed by the Archbishop of Philadelphia, from five to seven per cent. are converts.‡ “Fourteen per cent. of those I have confirmed,” writes Dr. Gibbons, of Richmond, “since I came to this diocese are converts. . . . In North Carolina, about thirty-five per cent. of those I have confirmed are converts.”§ We have been told of a parish in North Carolina, the members of which are *all* converts. In five years, the late Archbishop Spalding, of Baltimore, confirmed twenty-two thousand two hundred and nine, of whom *two thousand seven hundred and fifty-two* were converts.¶ The more Catholicity becomes known, the greater will be the number of conversions; indeed, from this source alone there is much to be hoped.

The number of priests ordained and churches built is an excellent means to judge of real Catholic progress. Our record during the last four years can be considered cheering.

1872, 148	priests ordained,	82	churches dedicated,	51	churches begun.		
1873, 178	“	“	74	“	“	69	“
1874, 182	“	“	117	“	“	78	“
1875, 200	“	“	134	“	“	59	“

Thus the number of priests ordained last year exceeds that of the whole Catholic Church of the United States fifty years ago. Our progress since the Revolution, despite all losses, can be seen in the table, at the end of Book II.

* Letter of V. Rev. T. S. Preston, V. G.

† Letter of Most Rev. Dr. Henni.

‡ Letter of Most Rev. Dr. Woods.

§ Letter.

¶ “Life of Archbishop Spalding.”

** From the “Catholic Family Almanac” for those years.

THE HOPES OF CATHOLICITY.

Our hope is in God. When we look back and see the humble status of Catholicity in this country one hundred years ago, and behold its imposing aspect to-day, may we not exclaim: "The finger of God is there!" In His hands our future is safe. The rock-built Church which triumphed over so many obstacles, has proved the divinity of her life. Were she merely human, long since would she have perished. The test has been fairly made. Her conflict has been with foes great and small. She has conquered the hostile elements that threatened her young life; and at this moment she stands the most powerful, thoroughly organized, and perfectly united body in this great Republic.

The future of the Catholic Church in the United States depends on the virtue of her children. Her real greatness shall consist not so much in the size and number of her temples of worship, or in the multitude of her schools, colleges, and other institutions, as in the number of pure, noble, devoted Catholic hearts. One such heart is more valuable than twenty cathedrals. Let us learn wisdom from older nations. Neither mere wealth, nor material prosperity can long preserve the faith of Patrick, Columba, and Bede in this land. Virtue alone will save us. Virtue alone can give permanency to Catholicity in this Republic. England was once Catholic. She possessed a rich, powerful, and we add with sadness, a worldly Church. It crumbled away before the frown of a tyrant! Let America take warning. We must create amongst us a more healthy and lofty Catholic sentiment. When we are thoroughly Catholic ourselves, it will be time to think of converting our neighbors. "Your mission," says the eloquent Father Burke, O.P., "is to live so as to make your influence felt, to shape the laws, to form society on a Catholic basis. Without this, no nation, especially America, can ever rise to the summit of its destiny."*

We shall begin to wield this salutary influence only when

* "Lectures."

our Church can count a numerous, devoted, and thoroughly educated Catholic body. In the word education, is bound up the mighty power that will enable us to do good on a large scale. We must not hide our light under a bushel. We must exhibit Catholicity in all its beauty and grandeur, that men seeing, may admire, and adruiring, may believe.

Our Catholic people are pious, self-sacrificing, loyal to the Vicar of Christ, and good citizens of this Republic. We bear cheerful testimony to their virtues; yet without failing to point out that much remains to be done. They are the hope of this country. A weighty responsibility rests on them.

We should be prepared for persecution, though the liberty of our Church need create no serious fears. "If the Catholic religion," writes Dr. Clarke, "were to be proscribed in this country, then the American Constitution, to which all Americans profess such ardent attachment and inviolable fealty, would *ipso facto* become a dead letter. The doors being once thrown open, any amount of oppression and persecution might be practiced with impunity. It makes no difference who the victim might be, the principle is in all cases the same. And so long as the American Constitution lives, so long will the Catholic religion be free to exist and flourish. Thus the fate of the Catholic religion in this country and that of the American Constitution are indissolubly bound together. The violence or wrong that would strike down the one, would annihilate the other. He that attacks the one attacks the other. He that defends the one defends the other."*

Around the undimmed career of Catholicity in America there is hope and glory. Its past history is grand. Its future is full of hope. It is not rash to predict that half a century hence, the Catholic Church will be the only great religious power keeping a firm hold on the American mind. The learned, and the honest inquirer after truth will gladly seek her bosom. And thus the ancient Faith that converted, civilized, and refined the rude people of the early ages;

* *The Metropolitan*, Vol. V.

that elevated woman ; that saved Europe from a return to barbarism ; that fostered art, science, philosophy, and literature ; that educated the individual, sanctified the family, and blessed society ; that faith, and that alone, will save the land of Washington and Carroll, and light up the path that shall lead it to a glorious destiny.

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HIS EMINENCE JOHN McCLOSKEY, D.D.,
*Archbishop of New York and first American Cardinal.**

John McCloskey was born in Brooklyn, L. I., on the 10th of March, 1810. His excellent parents were both natives of the County Derry, Ireland. At the date of his birth, Brooklyn was a little town of about 4,500 inhabitants. There were few Catholics in it, and no church. As a boy at school, we are told that he was a gentle, delicate lad, who avoided rough play and studied hard, always retiring and modest, ever in good-humor, and, whatever his class, pretty sure to be at the head of it. In his twelfth year, two years after his father's death, he was sent to Mount St. Mary's College, Emmittsburg. Here he first became acquainted with John Hughes, afterwards the famous archbishop, who was pursuing his studies at the same institution. John McCloskey went through the full seven years' curriculum, graduating with the highest honors, in 1828. He returned to his mother, then living in Westchester Co., N. Y. As yet he had come to no decision regarding his vocation; but after careful thought and recommending the matter to God, he chose the sacred ministry. He once more sought the halls of his *Alma Mater*, completed his theological studies, and was ordained by Bishop Dubois in 1834. Father McCloskey proceeded to Rome in 1835, and for two years attended the lectures at the Gregorian University. He returned to New York, a profound theologian, a ripe and finished scholar, but above all, a model young priest. Appointed pastor of St. Joseph's, and soon after President of St. John's College, Fordham, he was finally consecrated coadjutor Bishop of New York in the spring of 1844. Thus the ecclesiastical chief of New York and his assistant, were John Hughes, once the sturdy young farmer, who brushing difficulties aside, manfully pushed his way through college; and John McCloskey, once the gentle boy, who in company with his dear Irish mother, often crossed Fulton Ferry to hear Mass in old St. Peter's, and whose youthful battles were only with books!

On the day of consecration, Rev. Dr. Power was the preacher. "I have known him from boyhood," said the eloquent priest,

* Authorities: *The Illustrated Catholic Family Almanac for 1876*. *The Manhattan Monthly*. "Account of the Celebration of the Thirtieth Anniversary of the Consecration of his Grace Most Rev. John McCloskey," and various other sources.

"I have seen the youthful bud of genius unfold itself, and I have seen it also in full expansion, and I thank God, I have been spared to behold it now blessing the House of the Lord."

Bishop McCloskey's duties required him to travel through the greater part of New York State. To-day, in many a secluded mission in the western portion of it, where there are large churches and larger congregations, old men still tell of the well-remembered visits of the young, smooth-cheeked bishop, so kind in manner, so earnest, so eloquent, who, a third of a century ago, came to them, reviving their faith, re-kindling their fervor, and infusing into their hearts something of his own hopefulness and energy, and doing a work the effects of which still endure.

In 1847, the diocese of New York was divided, and Dr. McCloskey nominated to the see of Albany. To the task of building up that diocese, he devoted himself for seventeen years. The magnificent Cathedral of Albany, with many flourishing schools and academies, are but a few of the monuments he left behind, when he was elevated to the metropolitan see of New York in 1864. Rome considered him as the most worthy to grasp the pastoral staff, and to wear the mitre of the great Hughes.

Grand was the ovation Dr. McCloskey received on his return to the Empire City. There he was no stranger among strangers. He had been baptized in old St. Peter's, and in it he had received his first communion at the hands of the venerable Peter Malou. He had been confirmed by Bishop Connolly; he had been ordained by Bishop Dubois, and he had been consecrated by Archbishop Hughes.

In this exalted position Archbishop McCloskey has not spared himself. The progress of religion may be easily seen by comparing the statements in the Catholic Almanac for 1864 and 1876. Two undertakings especially stand out in bold relief—the fine Catholic Protectory at Westchester, N. Y., and the continuation of the massively grand St. Patrick's Cathedral. In the spring of 1875, the crowning honor was bestowed on this most worthy prelate. He was created Cardinal. In this event, Catholicity in America was honored; and the Faith received an impulse which was felt throughout this great Republic.

Cardinal McCloskey has never sought honors. They followed him. In all his labors he imitates Nature—he works quietly, gently, silently. Display of every kind he dislikes. He is a peace-maker. He blesses, instructs, and elevates society by his

strong faith and shining virtues, guiding men in the way of salvation by word, but still more by example. His kind manners and modest bearing, combined with polished scholarship, and a natural and charming eloquence, make him one of the most agreeable of men. It is the hope of all, that his Eminence, one of the truest, most patriotic, and virtuous sons of America, may long be spared to the Catholic Church of the United States.*

MOST REV. JOHN B. PURCELL, D.D.,†

Archbishop of Cincinnati.

John Baptist Purcell was born in the little town of Mallow, County Cork, Ireland, on the 26th of February, 1800, of a poor, but most pious and faithful Catholic family. Having completed his humanities at his birthplace, he came to America in his eighteenth year, and made his course of philosophy, and began that of theology in the Seminary of Mount St. Mary's, Emmittsburg. He finally went to Paris, and terminated his ecclesiastical studies in the Seminary of St. Sulpice. On the feast of Pentecost, 1826, he was ordained priest by Mgr. De Quelen, Archbishop of Paris.

Father Purcell immediately returned to the United States. He was successively Professor of Philosophy and of Theology in Mount St. Mary's College, Emmittsburg; and at the same time had charge of the Church attached to the College. He performed these responsible duties for seven years.

In the fall of 1833, Dr. Purcell was consecrated Bishop of Cincinnati by Archbishop Whitfield in the Cathedral of Baltimore. When the see of Cincinnati was raised to the Metropolitan rank in 1850, Dr. Purcell became first Archbishop, and had the honor of receiving the pallium from the hands of Pius IX. himself, in the Pope's private chapel.

The long episcopate of Archbishop Purcell—forty-three years—has been fruitful in good works. In Cincinnati, he erected a

* The archdiocese of New York has 184 churches and chapels, 301 priests, 1 seminary, 3 colleges, 22 academies, and a Catholic population of about 600,000.

† Chiefly from a sketch in "*Act et Histoire du Concile Œcumenique de Rome Premier du Vatican*," Vol. VII., pp. 79-80, and from notes kindly furnished by Rev. Francis J. Pabisch, D.D., LL.D., D.C.L., the learned President of the Seminary of Mount St. Mary's of the West.

superb cathedral of Dayton marble ; he founded the grand Seminary of Mount St. Mary's of the West, and gave it his own valuable library ; he established St. Xavier College on a firm basis ; he introduced into his diocese the Franciscans, Passionists, Society of the Precious Blood, Christian Brothers, Sisters of Charity, Sisters of Notre Dame, Sisters of the Good Shepherd, Ladies of the Sacred Heart, Ursulines, and Little Sisters of the Poor. He has seen Catholicity grow up around him in the West. He has seen the birth, infancy, and wonderful growth of many of the great cities of our country. The revered prelate beheld Chicago and Milwaukee when they were no more than rude collections of shanties!

Dr. Purcell has on various occasions proved himself the champion of Catholicity—the Hughes of the West. His debate with Rev. Alexander Campbell in 1837, and since published in several editions, shows him to be a keen logician, good theologian, and excellent historian. His debate, in 1867, with Rev. Thomas Vickers was, perhaps, more successful. During the late unfortunate civil war, Archbishop Purcell was a strong supporter of the Union. At the Council of the Vatican he sided with the minority, and left before the final vote on Infallibility was taken. But he has since done all in his power to defend this dogma of the Faith. On the Feast of Pentecost, June 4th, 1876, the venerable man celebrated the fiftieth anniversary of his ordination. Two Archbishops and nine Bishops were present on the occasion ; and among the gifts received were a golden goblet from Cardinal McCloskey, two valuable crosses, one by the Bishops of his province, the other by the priests of his archdiocese, and, finally, a gold chalice from the laymen of the archdiocese.*

MOST REV. FRANCIS NORBERT BLANCHET, D.D.,

Archbishop of Oregon City.

Away in the far West, even on the shores of the Pacific, there dwells one of the apostles of our country. Francis Norbert Blanchet was born in the parish of St. Pierre, Rivière du Sud, Province of Quebec, Canada, on the 3d of September, 1795. With his brother (now the Bishop of Nesqually) he made his studies

* The archdiocese of Cincinnati has 168 priests, 197 churches, 3 colleges, 12 academies and select schools, 140 parish schools, and a Catholic population of about 240,000.

in the Seminary of Quebec, and was ordained on July 18th, 1819, by Dr. Plessis, Archbishop of that city. After a year spent in the Cathedral of Quebec, Father Blanchet was sent on the mission along the coast of New Brunswick. Here he spent seven years—years of zealous apprenticeship in the field of hardship and danger. God was preparing him for the wild land beyond the Rocky Mountains.

He was next appointed pastor of the Cedars, near Montreal. During the period of the cholera, the charity and heroism of Father Blanchet were severely put to the test. In 1832, the Protestants of his parish presented him with two beautiful silver cups as a token of their admiration for his conduct in visiting the sick and dying during the dreadful pestilence.

His career as an American missionary began in 1838. As Vicar-General of the Archbishop of Quebec,* he set out for the Oregon mission in the spring of that year. His long journey from Montreal to Fort Vancouver occupied nearly seven months. Vicar-General Blanchet and Rev. Modeste Demers (afterwards Bishop of Vancouver's Island) began the work. For four years these two fearless priests toiled alone. The field was vast. But neither rock, rushing, nor savage wilderness could diminish the zeal of these apostolic men. Two missionaries, in 1842, came to their assistance; and two years subsequently, the number was still further increased by the arrival of the famous Father De Smet, S.J., and his band of Jesuits.

The mission of Oregon extended from California to the Arctic Ocean, and from the Rocky Mountains to the Pacific. In 1843, this wide-spread territory was erected into a Vicariate-Apostolic, with Dr. Blanchet as first Bishop. He was consecrated at Montreal, which he reached by sailing around Cape Horn, landing in England, and passing thence to Canada. The Vicariate was raised to an Ecclesiastical Province, in 1846. Three new sees were created. Dr. Blanchet was named Archbishop, and appointed to the metropolitan see of Oregon City.† His brother, the Right Rev. A. M. A. Blanchet, Bishop of Nesqually, and Right Rev. M. Demers, Bishop of Vancouver's Island, were his suffragans.

Like a veteran traveller, regardless of distance, Archbishop Blanchet, in 1852, attended the first Plenary Council of Balti-

* Oregon was at that time under the spiritual jurisdiction of the metropolitan of Canada.

† By comparing dates it will be seen that Oregon City is the *second* oldest metropolitan see in the United States—comes immediately after Baltimore.

more. Three years subsequently the tireless and devoted man visited South America to make collections for his poor diocese. His journey was blessed with great success. In 1866, he attended the Second Plenary Council of Baltimore, and on July 18th, 1869, he celebrated the fiftieth anniversary of his ordination to the priesthood. Four months later, the venerable prelate again directed his steps eastward—the voice of Pius IX. had summoned the princes of the Church to Rome. At the Vatican Council, Dr. Blanchet voted both for the *opportuness* and the *dogma* of Papal Infallibility. He was still in the Eternal City, when it was entered by the army of Victor Emmanuel.

If after the lapse of thirty-seven years of uninterrupted missionary labor, the veteran Archbishop throws a retrospective glance on the past, it will be gratifying to him to behold the progress his mission has made. In 1838, it was but a mustard-seed. The whole territory contained only two priests. To-day, in the same field, there are to be found one archbishop, four bishops, seventy-two priests, one hundred and seven churches and chapels, four colleges, eleven female academies, four orphanages, and about one hundred and twenty-four Sisters. Such is the wonderful progress which Catholicity has made in the mission of Oregon, in little more than a third of a century. These glorious facts speak with an eloquence which no words can enhance. They form a bright chapter in the history of the American Church. Like shining stars they cluster around the noble and venerable figure of Francis Norbert Blanchet, the Apostle of Oregon, the *first* Archbishop of the Great West, and the oldest American prelate who lives to bless the Centennial Anniversary of our Independence.

MOST REV. JAMES ROOSEVELT BAYLEY, D.D.,

Archbishop of Baltimore.

James R. Bayley was born in New York City, August 23d, 1814. His parents on both sides belonged to old colonial families. On his father's side* his ancestors came from Norfolkshire,

* Archbishop Bayley's grandfather, Dr. Richard Bayley, was a distinguished physician. His life may be found in Thatcher's "Medical Biography." His father, Dr. G. C. Bayley, was also a physician. The eminent prelate is a nephew of the famous Mother Seton, whose maiden name was Bayley.

England, about 1690, and settled in Westchester county, N. Y.; while on his mother's side they came from Holland, and settled at New Amsterdam in 1643.

He graduated at Trinity College, Hartford, and was for some time tutor there. He afterwards studied for the Episcopal Church, to which both of his parents belonged, under Dr. Jarvis, of Middletown, Connecticut, and was ordained a minister of that Church.* His conversion was the result of grace combined with the studious research of a truth-loving mind. We give this incident in the words of the distinguished prelate: "Dr. Jarvis, my old teacher, was a man of good means, and having intended to write a history of the Church, had collected in Europe, where he spent many years, one of the best libraries that I ever saw. It contained all the best editions of the Fathers and the great collections of ecclesiastical writers and antiquities. In this large and well-chosen library I grazed for several years, and this, under God, was the means of my conversion to the Catholic Church. In writing an essay on the Apostolical canons, which obliged me to study the ancient councils, I became convinced that the Pope had much more to do with the government of the Church than we were willing to allow. I also acquired in this library a love for the study of bibliography, which has been one of the pleasures of my life, but which I have had but little leisure to pursue for many years past."†

As soon as the light of Faith flashed on his mind, with that courage which is inspired by the love of truth, he joined the Catholic Church. He went to Paris, made his studies at the Seminary of St. Sulpice, and, on his return, was ordained priest by Dr. Hughes, on March 2d, 1842. Appointed professor of *belles-lettres* at St. John's College, Fordham, Father Bayley was also President of that institution of learning during 1845-46. From 1846 to 1853 he was secretary to Archbishop Hughes.

In the fall of 1853, Dr. Bayley was consecrated First Bishop of Newark. Under his able and zealous administration that diocese became one of the most prosperous in the United States. He founded Seton Hall College, and built numerous schools, academies, convents, and churches.

On July 30th, 1872, he was elevated to the primatial see of Baltimore; in 1875, in the name of his Holiness, Pius IX. he

* As an Episcopal minister, Rev. Mr. Bayley preached for a time at Harlem, N. Y.; but *not* at Hagerstown, Maryland, as stated in Appleton's *American Cyclopædia*, last edition.

† Letter to the author.

conferred the *baretta* on Cardinal McCloskey; and in this Centennial year the worthy successor of the venerable Carroll is the pious and accomplished Archbishop Bayley.

MOST REV. JAMES F. WOOD, D.D.,

Archbishop of Philadelphia.

The Most Rev. James F. Wood, Archbishop of Philadelphia, was born in that city on the 27th of April, 1813. After receiving his elementary education in a school on Dock street, he was sent, in the fall of 1821, to the grammar school of St. Mary de Crypt, at Gloucester, England, where he remained five years.

Returning to his native city, in 1827, he went to Cincinnati and held responsible and honorable positions in various banking houses. In 1836, he became a Catholic, and was baptized and confirmed by the Most Rev. Archbishop Purcell. During the following year he went to Rome to study for the Church. He attended the Irish College for some time, but finally entered the College of the Propaganda, as a subject of the diocese of Cincinnati. Father Wood was ordained priest by Cardinal Franzoni on the 25th of March, 1844. Returning to Cincinnati the same year, he was appointed assistant pastor at the Cathedral, which position he filled for about ten years, when he was appointed pastor of St. Patrick's church in the same city.

The zealous priest was consecrated Coadjutor Bishop of Philadelphia, with the right of succession on the 26th of April, 1857, by the Most Rev. Dr. Purcell. He arrived in Philadelphia the following month, and took charge of the financial affairs of the diocese. On the death of Bishop Neumann, in 1860, Dr. Wood succeeded to the title and administration of the diocese.

The Diocese of Philadelphia was divided in 1868, and the Dioceses of Scranton, Harrisburg, and Wilmington formed from parts thereof. In 1875, Philadelphia was raised to the rank of a metropolitan see, and on the 17th of June the Most Rev. James F. Wood was invested with the pallium as first Archbishop.*

* Philadelphia is one of the great Archdioceses of this Republic. It has 216 priests, 124 churches, a splendidly equipped seminary, 3 colleges, 35 academies and select schools, 51 parochial schools, numerous religious houses and charitable institutions, and a Catholic population of over 250,000.

MOST REV. JOHN M. HENNI, D.D.,

Archbishop of Milwaukee.

John Martin Henni was born in Switzerland, in 1805. When still very young, he went to Rome to pursue his studies, but had not finished his theological course, when he resolved to come to America. This he did at the invitation of Bishop Fenwick, of Cincinnati. Accompanied by a fellow-student, Martin Kündig, he landed in Baltimore in 1829, completed his studies at the seminary of Bardstown, and was ordained the following year. Father Henni first ministered to the spiritual wants of the Catholics of Cincinnati. In 1834, he was appointed Vicar-General by Archbishop Purcell. Besides his other duties, he originated and for several years edited the *Wahrheit Freund*, a German Catholic newspaper. He was consecrated First Bishop of Milwaukee, in 1844, in the old cathedral of Cincinnati. After fourteen days of a rough-and-tumble journey, Dr. Henni arrived at his new see. He entered his cathedral—a miserable little frame building 30x40. As the Bishop knelt down he saw that Mass was going on. The celebrant was his friend and former companion—Father Kündig! At this time, Milwaukee and for six miles around could not count 2,000 Catholics. The whole diocese scarcely contained 8,000. There were five or six priests, and perhaps as many little huts, called churches. Dr. Henni could scarcely say that he was the happy possessor of a dollar, and his people were extremely poor. Here was a field for zeal, energy, perseverance. The bishop did not lose courage. He begged funds to enlarge his cathedral, travelled from parish to parish, and made his influence felt throughout his whole diocese. He was the first prelate that ever visited Lapointe, one of the famous missionary centres of the 17th century. Here he found Father Baraga and his flock of Catholic Chippeways. The poor Indians were overjoyed to see the chief blackgown. The growth of Catholicity raised the alarm of bigots in 1844, and even Milwaukee felt the shock. A minister made a bitter attack on Dr. Henni and his priests. The Bishop replied in an able pamphlet, entitled "Facts Against Assertions," proving that the gospel-vender's unprovoked attack was simply the offspring of malice and ignorance.

The stream of German immigration set in with a steady and increasing growth towards Wisconsin. The new-comers wrote

home to their friends inviting them to that State, for said they, we have "a German Bishop and German priests." In 1850, Bishop Henni established the School Sisters of Notre Dame at Milwaukee. Three years subsequently his new cathedral was consecrated by the Papal Nuncio. However, one of his crowning labors was the foundation of the Seminary of St. Francis de Sales, an institution which is already the *Alma Mater* of nearly three hundred priests. In June, 1875, Dr. Henni was invested with the pallium as first Archbishop of Milwaukee.*

MOST REV. JOHN B. LAMY, D.D.,

Archbishop of Santa Fé, N. M.

John B. Lamy was born in 1814, in the diocese of Clermont, France. He made his theological studies and was ordained priest in his native country. Coming to America in 1839 with Dr. Purcell,† the zealous young missionary was appointed to a mission in Knox county, Ohio, where for eight years his labors were blessed with many conversions. Three years more were spent in Covington, Ky., when, in 1850, Father Lamy was appointed by the Holy See, Vicar-Apostolic of New Mexico. He was consecrated in Cincinnati, and immediately departed for his new diocese by way of New Orleans and Texas. He was shipwrecked in the Gulf of Mexico, and lost his books and all he possessed. After nine months of toil, hardship, and dangers, Bishop Lamy reached Santa Fé, in the summer of 1851.

Though arrived at his destination, he soon found himself surrounded by difficulties. Both the clergy and people were unwilling to acknowledge the new prelate's authority. The reason of this was that before its annexation to the United States, New Mexico was under the jurisdiction of the Bishop of Durango, in Mexico; and the latter had not had time to inform this distant portion of his flock of the action of Rome in erecting the new see of Santa Fé. The indefatigable Dr. Lamy set out for Durango, and had an interview with the Bishop of that place. He returned, having performed a journey of 3,000 miles on horseback, and everything was amicably settled.

* The archdiocese of Milwaukee has 300 churches and chapels, 202 priests, 1 seminary, 1 Catholic normal school, 8 academies, and a Catholic population of 179,000.

† Now Archbishop of Cincinnati.

In his new diocese he found but few priests, while it was destitute of educational establishments of any kind. The young Bishop put his hand to the grand work of building up Catholicity with an energy that cannot be over-praised. His adventures and long journey, over the vast plains, extending from Kansas City to Fort Union—plains with no inhabitants save wild beasts and roving Indians—borders on romance. Though about 900 miles in extent, Dr. Lamy crossed these plains twelve times. In 1852, he obtained a colony of the Sisters of Loretto from Kentucky, and seven years later, at his invitation, a band of Christian Brothers came from France.

His episcopal visitation of Arizona in 1863 made it necessary to perform a journey of nearly 4,000 miles on horseback; and the fearless man relates that he was often two weeks without seeing a settlement. On one occasion he said Mass in a straw-covered cabin on the top of a hill near the present site of Prescott, and so intense was the cold that several times during the holy sacrifice the water and wine had to be taken to the fire to be liquified.

In 1866, after the Second Plenary Council of Baltimore, its Acts were intrusted to Bishop Lamy to bear to Rome for the approval of our Holy Father, Pius IX. On his return he further enriched his diocese by bringing with him several Jesuit Fathers, Christian Brothers, Sisters of Loretto, and Sisters of Charity. In this journey over the plains the caravan was twice attacked by the Indians, one of these fights lasting over two hours, during which the sound of rifles and the whistling of bullets made the situation very unpleasant.

In the spring of 1875, Santa Fé was raised to the rank of a metropolitan see; and in June of the same year, Archbishop Lamy received the pallium from the hands of Right Rev. Dr. Salpointe and Right Rev. Dr. Machebeuf.

The apostolic labors of Dr. Lamy in New Mexico for more than a quarter of a century have been singularly blessed. The diocese where he found so little, now possesses 86 priests, 6 convents, 1 chartered college, 1 female academy, various institutions of charity, and a Catholic population of about 100,000.*

* Of these 90,000 are Mexicans, 8,000 Indians, and the remainder Americans.

MOST REV. JOHN J. LYNCH, C.M., D.D.,
Archbishop of Toronto, Canada.

John Joseph Lynch was born in 1816, near Clones county, Monaghan, Ireland. In his seventeenth year he began his higher course of studies at St. Vincent's College, Castleknock. Three years subsequently, he entered the Congregation of the Priests of the Mission, and was sent to Paris to complete his theological course. In 1843, he was ordained priest at Maynooth College by Most Rev. Dr. Murray, Archbishop of Dublin. He then remained three years as Professor in the College at Castleknock. In 1846, Father Lynch obtained permission to labor on the American Mission, in Texas, with Dr. Odin, afterwards Archbishop of New Orleans. He pursued this course in obedience to what he regarded as a divine call to devote his services to the thousands of neglected Irish Catholics scattered throughout this Republic. For several years he toiled zealously, built a church at Houston, traversed the country, preaching and converting many to the faith, and was finally stricken down by a malignant fever, which nearly carried him to the tomb.

In the autumn of 1848, he was appointed Superior of St. Mary's Seminary at the Barrens, Perry county, Ohio. Here, Dr. Lynch established an admirable system of discipline, and among other favors obtained from Pius IX. an indulgence of 100 days for the students each time they piously studied before their prefect of discipline, who was simply a little statue of the Most Blessed Virgin placed in the study hall! At the urgent solicitation of Bishop Timon, of Buffalo, he founded a house of his Congregation in that diocese, in 1856. It was the Seminary of Our Lady of Angels, near Niagara Falls. By his untiring zeal and ability, this institution was placed on a firm footing, when, in 1859, he was appointed coadjutor Bishop of Toronto, Canada. In the following year he succeeded Dr. De Charbonel, as incumbent of that see.

Dr. Lynch attended the Vatican Council, and, in 1870, was appointed first Archbishop of Toronto and Metropolitan of Ontario. His labors in the cause of religion and education in his new and higher sphere of action need not be dwelt upon. Under his rule the Faith flourishes. As a writer, Dr. Lynch is noted for terseness and pointed vigor of style. If there is anything specially remarkable in his character, it is great love for little children, deep faith, and ardent patriotism. In behalf of his native

land he has never ceased to raise his voice. He is known as the great Irish Archbishop of Canada. Thus the land where the immortal Brebeuf taught the Hurons, and bedewed with his blood, is to-day under the spiritual jurisdiction of a prelate animated by the lofty piety that distinguished the Ages of Faith.

RIGHT REV. JOHN LOUGHLIN, D.D.,

Bishop of Brooklyn, L. I.

John Loughlin was born in the County Monaghan, Ireland; came to America at an early age; made his theological studies at Mount St. Mary's College, Emmittsburg; and was ordained by Bishop Hughes in the fall of 1840. He at once began the exercise of the holy ministry in New York, and for years proved his devotedness in that most trying of all missions—an extensive parish in a crowded city. He was soon raised to the responsible position of Vicar-General; and in the fall of 1853, was consecrated first Bishop of Brooklyn, by Archbishop Bedini. His diocese was Long Island, named by the early Catholic navigators, Isle of the Apostles.

Bishop Loughlin's twenty-three years' episcopate has been marked by the rapid and continued progress of the Faith. In Brooklyn alone he has dedicated about three dozen churches. Catholic institutions of charity or education, crown nearly every elevation in the "City of Churches." He introduced the Visitation Nuns, the Sisters of St. Joseph, Franciscan Brothers, Sisters of Mercy, Sisters of the Good Shepherd, Little Sisters of the Poor, and several other religious orders. In June, 1868, he laid the corner-stone of the Cathedral of the Immaculate Conception in the presence of five bishops and about forty thousand people. Many years will be required to complete this great structure. Its dimensions are—length, 354 feet; breadth, 180; height of towers, 350. The style of architecture is the French Gothic of the thirteenth century. Under the rule of Bishop Loughlin, the diocese of Brooklyn has become one of the most important in this Republic, numbering 112 priests, 90 churches and chapels, 2 colleges, 6 academies, 34 parish schools, and a Catholic population of over 200,000. There is eloquence in these figures.*

* The writer intended to give brief biographical sketches of *all* the living archbishops of the Catholic Church in the United States; but owing to various circumstances, upon which it is unnecessary to dwell, he was obliged to omit four.

O. A. BROWNSON, LL.D.

We began our sketches with the life of America's discoverer ; and we conclude them with the life of one of the most remarkable men produced by America. Orestes Augustus Brownson was born at Stockbridge, Vermont, in 1803. "From the dawn of reason," writes one who knew him well, "he was a philosopher, never a child, thinking, dreaming in an ideal world, reading the few books he could find—especially King James' English Bible, which he almost learned by heart—never playing with other children and enjoying very scanty advantages of schooling. After his fourteenth year he lived near Saratoga, N. Y., and worked hard for his own maintenance. At nineteen we find him in an academy in the town of Ballston—a privilege which we believe he purchased with the hard earnings of his industry. At this time from an impulse of religious sentiment, he sought for baptism and admission into the Presbyterian Church, which he very soon found an uncongenial home, and exchanged for another sect at the opposite pole of Protestantism, that of the Universalists, among whom he became a preacher at the age of twenty-one. The subsequent period of his life until he had passed somewhat beyond his fortieth year—that is, until 1844—was marked by various phases of rationalism, and filled with active labors in preaching, lecturing, writing, and editing various periodicals, all carried on with restless energy and untiring industry. He was married early in life to an amiable and intelligent lady who was a perfect wife and mother, and after her conversion a perfect Christian ; and the six children who lived to grow up, five of whom were sons, all received an excellent education."*

In 1844, Dr. Brownson became a Catholic. He was led to this step by the conviction that Jesus Christ founded the Catholic Church as the perpetual teacher, guide, and ruler of men and nations, and settled himself in his only true vocation as an exponent and advocate of her doctrines by means of his written works. Of the merits of his literary productions we have already spoken. It was as a Catholic publicist that he became a truly great man, and achieved a great work for which he deserves to be held in lasting remembrance. To this work the last thirty years of his life were devoted with a gigantic energy, which di-

* *The Catholic World*, Vol. XXIII.

minished towards the end under the influence of advancing age and enfeebled health, but never wholly flagged until the approach of death gradually quenched and at last extinguished the vital flame of his existence.* At one period of his life Dr. Brownson was invited by John Henry Newman, D.D., and others to accept a chair in the Catholic University of Ireland, but he preferred to continue his labors in this country. He died in his seventy-third year, on Easter Monday, April 17th, 1876.

Of his vast scholarship and philosophical system, this is scarcely the place to speak. It must suffice to say that he was the most illustrious convert which this Republic has given to Catholicity ; and by far the most powerful lay champion which the Catholic Church in America has yet seen. "From the time of his conversion," says the writer first quoted, "he was not only a loyal, but a pious and practical Catholic, constantly receiving the sacraments, and making his salvation the chief object to be attained in life. There can be no doubt that he lived and died a just man, full of merit, and sure of a high place in Heaven, as well as on the scroll of honor where the names of the great men of the age are inscribed by the verdict of their fellows.

"Some three or four years ago, a little daughter of one of Dr. Brownson's intimate friends, who was visiting his family, after gazing intently at him for some moments, exclaimed : 'Is he not like a great lion?' Nothing could be more graphic, or accurate than this sudden and happy stroke of a child's wit. We never saw Dr. Brownson or read one of his great articles without thinking of the mien or roar of a majestic lion ; and we have never seen a remarkably fine lion without thinking of Dr. Brownson. His physique was entirely correspondent to his intellectual and moral power, and his great head crowning like a dome his massive figure and surrounded in old age with a mass of white hair and beard like a snowy Alp made him a grand and reverend object to look at, such as we might picture to ourselves Plato, St. Jerome, or St. Bruno."†

* *The Catholic World*, Vol. XXIII.

† *Ibid.*

[illegible]

CATHOLIC CHRONOLOGY OF THE UNITED STATES.

A.D.

- 1492 Columbus discovered America.
- 1498 The Cabots sail along the Atlantic coast.
- 1499 Amerigo Vespucci visited South America.
- 1510 Ojeda settled Darien.
- 1512 Ponce de Leon discovered Florida.
- 1513 De Balboa discovered the Pacific.
- 1518 Garay explored the Gulf of Mexico.
- 1521 Cortez conquered Mexico.
- 1524 Verazzani explored the Atlantic coast of the U. S.
- 1533 De Vaca crossed the continent.
- 1534 Cartier discovered Canada.
- 1539 Expedition of Friar Mark, O.S.F.
- 1541 De Soto discovered the Mississippi.
- 1542 Death of De Soto.
- 1542 Coronado's expedition into New Mexico.
- 1542 Death of Father Padilla and Brother John, O.S.F.
- 1544 Father de Olmos, O.S.F., in Texas.
- 1547 Death of Father Louis Cancer, O.S.D.
- 1564 The City of St. Augustine founded by Melendez.
- 1565 Father Martinez, S.J., killed.
- 1570 Father Segura, S.J., and 8 Jesuits killed in Maryland.
- 1601 First Mass in California.
- 1604 Champlain discovered the Penobscot Bay.
- 1608 Eight thousand Catholic Indians in New Mexico.
- 1609 Champlain discovered Lake Champlain.
- 1613 Mission at Mount Desert Island, Maine.
- 1613 Brother Du Thet, S.J., killed.
- 1615 Champlain discovered Lake Ontario.
- 1615 The Franciscans first arrive in Canada.
- 1615 Opening of the Huron Missions by Father Le Caron, O.S.F.
- 1625 The Jesuits first arrive in Canada.
- 1626 Father Brebeuf, S.J., went on the Huron mission.
- 1634 Father White, S.J., in Maryland.
- 1634 Maryland settled by Lord Baltimore.
- 1642 Fathers Jogues and Raymbault, S.J., preach at Sault Ste. Marie, Mich.
- 1643 Father Jogues, S.J., captured.
- 1644 Father Bressani, S.J., mutilated.
- 1646 Father Jogues, S.J., killed on the Mohawk.
- 1646 Abnaki missions opened by Father Druillettes, S.J.
- 1646 Father de Noué, S.J., frozen to death.
- 1648 Father Daniel, S.J., killed by the Iroquois.
- 1649 Fathers Brebeuf, Lallement, and Garnier, S.J., killed.
- 1649 Death of Father Chabanel, S.J.
- 1653 Father Le Moyne, S.J., discovered the Onondaga Salt Springs, N. Y.
- 1653 First Mass in the State of New York.
- 1654 Penal laws against Catholics enforced in Maryland.
- 1656 Father Garreau, S.J., killed by the Iroquois.

- 1661 Death of Father Menard, S.J.
- 1665 Death of Father Le Moyne, S.J.
- 1668 The Jesuit Fathers establish missions among the Iroquois.
- 1672 Death of Father Bressani, S.J.
- 1673 Father Marquette, S.J., discovered the Mississippi.
- 1674 Diocese of Quebec founded.
- 1675 Death of Father Marquette, S.J.
- 1676 La Salle discovered the Ohio.
- 1679 La Salle's ship sails up the Lakes.
- 1680 Father Hennepin, O.S.F., explored the Upper Mississippi.
- 1681 Death of Father Drullettes, S.J.
- 1682 La Salle explored the Mississippi to the Gulf.
- 1682 The Iroquois missions closed.
- 1683 Governor Dongan rules New York.
- 1686 Death of Father Membre, O.S.F.
- 1686 First Catholic chapel in Philadelphia.
- 1687 Death of La Salle, the great explorer.
- 1690 Death of Father Allouez, S.J.
- 1695 Death of Father Dablon, S.J.
- 1695 Death of Father Chaumonot, S.J.
- 1700 Flourishing Indian Missions in Lower California under the Jesuits.
- 1702 Detroit founded by the French.
- 1724 Father Rale, S.J., killed by the English.
- 1727 The Ursuline Nuns at New Orleans.
- 1730 Chicago, the famous Catholic Illinois Chief, lived at this date.
- 1735 Death of Joliet about this time.
- 1735 Birth of Archbishop Carroll.
- 1755 Seven thousand Catholic Acadians scattered along the Atlantic coast by the English.
- 1769 Father Juniper Serra, O.S.F., opened the missions of Upper California.
- 1771 Twelve priests celebrate Corpus Christi in the beautiful valleys of Monterey, California.
- 1776 Father Serra, O.S.F., founded San Francisco.
- 1776 Catholics of Maryland emancipated.
- 1784 Death of Father Serra, O.S.F.
- 1784 Dr. Carroll appointed Prefect-Apostolic of the U. S.
- 1789 Dr. Carroll appointed Bishop of the United States.
- 1789 Georgetown College founded.
- 1790 Four Carmelite Nuns arrive in Maryland.
- 1790 The Augustinian Fathers enter the United States.
- 1791 St. Mary's Seminary, Baltimore, founded.
- 1791 Ordination of Father Badin, the first priest ordained in the United States.
- 1793 Diocese of New Orleans established.
- 1795 Prince Gallitzin, the second priest ordained.
- 1800 Father Leonard Neale consecrated Bishop—the first prelate consecrated in the United States.
- 1808 Baltimore became a Metropolitan See.
- 1808 New York erected into a diocese.
- 1808 Boston erected into a diocese.
- 1808 Bardstown erected into a diocese.
- 1809 Philadelphia erected into a diocese.

- 1809 Mount St. Mary's College founded.
1809 Mother Seton founds the Sisters of Charity.
1815 Death of Archbishop Carroll.
1820 Diocese of Charleston, S. C., established.
1821 Diocese of Richmond established.
1822 Diocese of Cincinnati established.
1822 *U. S. Catholic Miscellany* founded by Bishop England.
1824 Diocese of Mobile established.
1825 Death of Bishop Connolly.
1826 Diocese of St. Louis established.
1829 First Provincial Council of Baltimore.
1832 Death of Charles Carroll of Carrollton.
1832 Diocese of Detroit established.
1834 Diocese of Vincennes established.
1836 Death of Cardinal de Cheverus.
1837 Diocese of Nashville established.
1837 Diocese of Natchez established.
1837 Diocese of Dubuque established.
1839 Death of Bishop Bruté.
1840 Death of Prince Gallitzin.
1841 St. John's College, Fordham, founded.
1842 Death of Bishop England.
1843 Diocese of Little Rock established.
1843 Diocese of Pittsburg established.
1843 Death of Bishop Rosati.
1844 Diocese of Hartford established.
1844 Diocese of Milwaukee established.
1844 Diocese of Chicago established.
1846 Metropolitan See of Oregon City established.
1847 Diocese of Buffalo established.
1847 Metropolitan See of St. Louis established.
1847 Diocese of Albany established.
1847 Diocese of Cleveland established.
1847 Diocese of Galveston established.
1850 Metropolitan See of New York established.
1850 Metropolitan See of Cincinnati established.
1850 Metropolitan See of New Orleans established.
1850 Diocese of Santa Fé established.
1850 Diocese of Monterey established.
1850 Diocese of Nesqually established.
1850 Diocese of St. Paul established.
1850 Diocese of Savannah established.
1850 Diocese of Wheeling established.
1852 First Plenary Council of Baltimore.
1853 Bishop O'Reilly lost at sea.
1853 Diocese of Brooklyn, L. I., established.
1853 Diocese of Covington established.
1853 Diocese of Newark established.
1853 Diocese of Burlington established.
1853 Diocese of Erie established.
1853 Diocese of Natchitoches established.

- 1853 Metropolitan See of San Francisco established.
- 1855 Diocese of Portland established.
- 1857 Diocese of Marquette established.
- 1857 Diocese of Fort Wayne established.
- 1857 Diocese of Alton established.
- 1858 Corner-stone of St. Patrick's Cathedral, New York City, laid.
- 1858 Death of Bishop Baraga.
- 1860 Death of Bishop Neumann.
- 1863 Death of Archbishop Kenrick.
- 1864 Death of Archbishop Hughes.
- 1866 Second Plenary Council of Baltimore.
- 1867 Death of Bishop Timon.
- 1868 Diocese of Green Bay, established.
- 1868 Diocese of Harrisburg established.
- 1868 Diocese of Rochester established.
- 1868 Diocese of Scranton established.
- 1868 Diocese of La Crosse established.
- 1868 Diocese of Columbus established.
- 1868 Diocese of St. Joseph established.
- 1868 Diocese of Wilmington established.
- 1868 Diocese of Grass Valley established.
- 1869 Council of the Vatican, Rome.
- 1870 Diocese of Springfield established.
- 1870 Diocese of St. Augustine established.
- 1872 Diocese of Ogdensburg established.
- 1872 Diocese of Providence established.
- 1872 Death of Archbishop Spalding.
- 1872 Death of Bishop O'Connor.
- 1872 Death of Father de Smet, S.J.
- 1874 Diocese of San Antonio established.
- 1875 Archbishop McCloskey created Cardinal.
- 1875 Metropolitan See of Boston established.
- 1875 Metropolitan See of Milwaukee established.
- 1875 Metropolitan See of Santa Fé established.
- 1875 Metropolitan See of Philadelphia established.
- 1876 Diocese of Alleghany City established.
- 1876 Death of Dr. O. A. Brownson.
- 1876 Archbishop Purcell celebrated the fiftieth anniversary of his ordination.
- 1876 Centennial Year of American Independence.

APPENDIX.

NOTE A.

For three hundred years the discoverer of America did not enjoy the renown he so richly deserved. It is only during the last quarter of a century that entire justice has been done him. Amerigo Vespucci, by writing a pretentious book, succeeded in giving his own name to the discoveries of Columbus. Historians continued the injustice. From the most unworthy motives, they heaped calumny after calumny on the name of the great Admiral. The glory of vanquishing these slanderers belongs to the learned Count de Lorgues. His "Cross in Two Worlds," which was published in 1844, was the first unanswerable work that threw a clear light on Columbus. Pius IX. took such interest in the subject, that His Holiness encouraged the Count to write a history of the great man. The result was De Lorgues' "Life of Columbus," an admirable work which appeared over twenty years ago, and received the blessing of the Pope.

The complete works of Columbus were published at Lyons, France, by Torre, in 1864. Had he not been a great discoverer, he might have become an eminent poet. His ardent imagination threw a magnificence over his whole course of thought. His ideas are often as striking as they are beautiful. "A poetical temperament," says Irving, "is discernible throughout all his writings. We see it in his descriptions of the beauties of the wild lands he was discovering; in the enthusiasm with which he extols the verdure of the forests, the grandeur of the mountains, the crystal clearness of the running streams, and the fragrance of the air, 'full of dew and sweetness.'"

The cause of the canonization of Columbus has gone so far that we may ardently hope for its ultimate success. In 1865, the Count de Lorgues, while at Rome, had an interview with the illustrious Pius IX., as to the propriety of instituting proceedings for that purpose. "There is no harm in trying," said the Pope. Since that time many of the most distinguished prelates of Europe and America have taken the liveliest interest in hastening the process. Prominent among these is Cardinal Donnet, Archbishop of Bordeaux. The Provincial Council of Poitiers, presided over by Cardinal Donnet, drew up a petition for the canonization of Columbus, signed by all the bishops present. It was transmitted to the Holy See. More than fifty similar documents have been sent to Rome from various countries. Nothing but the untimely termination of the Vatican Council prevented the assembled Fathers from having this subject brought before them in due form, for discussion. In fact, a petition having such an object was drawn up by Cardinal Donnet, and signed by many of the Prelates.

The eminent Count de Lorgues in his latest work, "The Ambassador of God and Pius IX.,"* strongly urges the early canonization of the renowned Admiral. Indeed, what more proper than that Pius IX., the only Pope who was ever in America, should canonize the saintly and heroic discoverer of America!

* "L'Ambassadeur de Dieu et le Pape Pie IX." Paris, 1874.

NOTE B.

According to the census of 1870, there were residing in the United States 1,855,779 persons of all beliefs, who were born in Ireland; and 1,690,533 who were born in Germany.

The eight States containing the largest number of persons of Irish birth were:

New York, 528,806.	New Jersey, 86,784.
Pennsylvania, 235,750.	Ohio, 82,674.
Massachusetts, 216,120.	Connecticut, 70,630.
Illinois, 120,161.	California, 54,421.

The eight States containing the largest number of natives of Germany were:

New York, 316,902.	Missouri, 113,618.
Illinois, 203,758.	Indiana, 78,000.
Ohio, 182,897.	Pennsylvania, 60,146.
Wisconsin, 162,314.	Iowa, 66,162.

The Irish and their descendants have given the Catholic Church of the United States the majority of its clergy. As an instance, it may be stated that there are to-day, 400 priests in this Republic bearing only *nineteen* Irish names. They are as follows:

Brennan, 15.	Murphy, 33.
Brady, 22.	O'Brien, 24.
Carroll, 13.	O'Connor, 24.
Doherty, 16.	O'Neill, 18.
Kelly, 25.	O'Reilly, 34.
Lynch, 21.	O'Sullivan, 18.
McCarthy, 15.	Quinn, 16.
McGuire, 14.	Ryan, 31.
McManus, 14.	Walsh, 33.
Meagher, 14.	

Most other nationalities furnish only a few priests bearing the same name.

NOTE C.

Two points frequently discussed are: (1). What are the relative proportions of the Celtic and the Anglo-Saxon or English element in the population of the United States? (2). How many members has the Catholic Church probably lost in this country? In regard to the first question, there can be no doubt that the Celtic element far exceeds that of the Anglo-Saxon. This is a settled fact. A careful analysis of our statistics proves it. Just a quarter of a century ago the Hon. William E. Robinson, in a remarkable speech at Hamilton College, Clinton, N. Y., said: "I think it would be quite good-natured in me to allow that about *one-eighth* of this country is English, or what is called Anglo-Saxon." By means of statistics he then clearly demonstrated the correctness of this opinion. (See *New York Daily Tribune*, July 30th, 1851.) Rev. Stephen Byrne, O.S.D., in his "Irish Emigration to the United States," 1873, puts the Celtic element at *one-half* of our present population, the Anglo-Saxon at *one-fourth*. The *New York Irish World*, whose editor, Mr. Ford, is well known as a diligent student of statistics, holds that *two-thirds* of our people are Celts by birth, or descent, and only about *one-ninth* are Anglo-Saxon.

As to the Church's loss in the United States, it is no easy problem to solve. Neither higher algebra nor calculus can help us to grapple with it. The geologists say that *past time is long*. As to its *exact* length, they hesitate to put it into

figures, or when they do, scarcely two are alike. It is the same with the American loss to the Faith. The earnest student of our history is obliged to confess that *it was large*; but how large it may have been, is an unsettled question. The *Irish World* of July 25th, 1874, maintained that 18,000,000 have been lost to Catholicity in this Republic. It backed up this assertion with the following table, which, I believe, is, in the main, reliable :

TABLE SHOWING THE RELATIVE PROPORTIONS OF THE CONSTITUENT ELEMENTS OF THE POPULATION OF THE U. S. IN 1870.

In Which is Indicated the Number of Catholics that Should be in the Country Now, (1874.)

I.—Total white population of the thirteen Colonies at the close of the Revolutionary War.....	3,172,000	
II.—Relative proportions of the constituent elements in the Colonial population: Celtic (Irish, Scotch, Welsh, French, etc.).....	1,903,200	
Irish separately.....	1,141,920	
Anglo-Saxon.....	841,800	
Dutch and Scandinavians.....	427,000	
III.—Product, in 1870, of the population of 1790.....		9,496,000
IV.—Product, in 1870, of the separate elements of the population of 1790:		
Celtic.....	5,697,000	}
(Irish separately).....	3,418,200	
Anglo-Saxon.....	2,504,000	
Dutch and Scandinavians.....	1,295,000	
V.—Product, in 1870, of population gained by acquisition of new territory since 1790.....		1,500,000
VI.—Product, in 1870, of Irish and French immigration from Canada.....	2,000,000	
VII.—Total strength of Colored element in 1870.....		4,504,000
VIII.—Total Immigration to U. S. from 1790 to 1870.....	8,199,000	
Irish Immigration from 1790 to 1870.....	3,248,000	
Anglo-Saxon immigration, from 1790 to 1870.....	796,000	
Immigration of all other elements.....	4,155,000	
IX.—Product of total immigration to U. S., from 1790 to 1870.....		23,000,000
Product of Irish immigration (from 1790).....	9,750,000	
Product of Anglo-Saxon immigration (from 1790).....	2,000,000	
Product of all other immigration (from 1790).....	11,250,000	
X.—Total population of United States in 1870.....		38,500,000
XI.—Joint product, in 1870, of Irish Colonial element and subsequent Irish immigration (including that from Canada).....	14,325,000	} Total Joint Product
Joint Product, in 1870, of Anglo-Saxon Colonial element and subsequent Anglo-Saxon immigration.....	4,522,000	
Joint Product, in 1870, of all other Colonial elements and all subsequent immigration (including colored population).....	19,653,000	
XII.—Total Celtic Element (<i>Irish, Scotch, French, Spanish, Italian,</i>) in United States in 1870.....		24,000,000
Total Irish element in United States in 1870.....		14,325,000
Total Anglo-Saxon element in United States in 1870.....		4,522,000
Total of all other elements (not Celtic nor Anglo-Saxon) in the United States in 1870.....		9,978,000

Almost the entire Celtic element (24,000,000) might be safely regarded as the descendants of men who were Catholics on settling in America.

ECCLESIASTICAL SUMMARY OF THE UNITED STATES, A.D. 1876.

DIocese.	Archbishops.	Bishops.	Priests.	Churches.	Chapels and Stations.	Theological Seminaries.	Ecclesiastical Students.	Colleges.	Academies & Select Schools.	Parish Schools.	Asylums.	Hospitals.	Catholic Population.
BALTIMORE	1	...	280	123	85	4	...	4	23	65	11	7	...
Charleston	1	1	15	10	24	...	...	...	4	3	...	...	...
Richmond	1	1	28	21	23	...	12	...	6	18	2	1	78,000
Savannah	1	1	24	25	35	...	13	1	6	2	3	1	25,000
Wheeling	1	1	81	50	47	...	5	...	5	...	1	1	18,000
Wilmington	1	1	15	26	...	...	11	...	1	...	1	...	15,000
St. Augustine	1	1	12	26	70	...	...	...	7	...	...	...	10,000
V. A. North Carolina	1	1	7	11	...	...	4	...	1	3	...	...	1,500
Boston	1	1	189	120	26	...	52	1	3	16	6	5	810,000
Burlington	1	1	29	61	...	...	20	...	2	15	1	...	34,000
Hartford	1	1	76	87	60	...	50	...	19	38	4	...	155,000
Portland	1	1	55	68	...	...	15	...	4	20	2	...	...
Providence	1	1	73	61	11	...	25	...	9	12	1	1	144,000
Springfield	1	1	85	78	...	...	...	1	1	10	1	...	150,000
CINCINNATI	1	1	168	197	78	2	118	8	12	140	14	2	240,000
Cleveland	1	1	157	193	24	1	57	...	6	58	17	3	150,000
Columbus	1	1	52	74	89	...	22	...	5	26	2	1	60,000
Covington	1	1	51	51	50	...	25	...	15	11	3	1	85,000
Detroit	1	1	109	173	...	...	33	...	2	57	4	3	180,000
Fort Wayne	1	1	79	107	14	...	21	1	15	45	2	1	70,000
Louisville	1	1	117	102	...	1	54	2	27	53	5	2	100,000
Vincennes	1	1	104	145	60	2	26	1	8	145	2	2	90,000
MILWAUKEE	1	1	202	253	22	3	...	...	9	...	6	1	172,000
Green Bay	1	1	63	93	...	...	15	...	1	21	...	...	60,000
La Crosse	1	1	40	87	23	...	12	1	1	17	1	...	40,000
Marquette	1	1	18	27	...	...	...	...	3	...	...	...	20,000
St. Paul	2	2	71	180	50	...	18	1	18	23	3	1	80,000
V. A. Northern Minnesota	1	1	29	42	36	...	...	1	1	...	...	...	16,500
NEW ORLEANS	1	1	172	95	27	1	20	8	20	31	14	2	250,000
Galveston	1	1	41	35	2	...	2	1	8	...	1	...	25,000
Little Rock	1	1	10	21	25	...	...	...	3	2	1	...	6,300
Mobile	1	1	22	29	...	1	7	1	19	22	2	2	16,000
Natchez	1	1	26	36	...	1	2	...	9	13	2	...	12,000
Natchitoches	1	1	16	70	...	1	7	...	7	9	...	...	30,000
San Antonio	1	1	35	40	7	...	4	2	11	18	1	1	40,000
V. A. Brownsville, Tex.	1	1	17	5	11	...	...	1	3	2	...	...	30,000
NEW YORK	1	1	301	149	35	1	77	3	34	58	22	4	600,000
Albany	2	2	151	151	26	1	40	...	28	26	13	4	200,000
Brooklyn	1	1	112	72	16	1	...	2	6	24	8	3	...
Buffalo	1	1	133	132	...	...	85	3	9	44	9	1	110,000
Newark	1	1	148	132	28	1	86	2	17	84	7	5	200,000
Ogdensburgh	1	1	43	79	45	...	8	...	5	6	1	...	55,000
Rochester	1	1	61	73	...	...	26	...	3	...	4	1	70,000
OREGON	1	1	23	20	...	...	...	1	6	6	1	1	20,000
Nesqueh	1	1	15	19	15	...	...	2	11	...	8	1	10,000
V. A. Idaho	1	1	13	12	...	...	...	...	...	...	...	2	1,500
PHILADELPHIA	1	1	216	124	79	3	119	3	35	51	8	8	250,000
Erie	1	1	57	64	...	...	14	1	4	22	1	2	40,000
Harrisburg	1	1	37	51	21	...	16	...	6	22	1	...	20,000
Pittsburgh	1	1	160	115	15	2	42	2	8	70	4	2	200,000
Scranton	1	1	18	70	46	...	17	...	8	9	...	...	50,000
St. Louis	1	1	219	201	40	2	48	1	23	25	5	4	250,000
Alton	1	1	121	157	16	1	40	3	10	80	2	9	100,000
Chicago	2	2	204	300	...	...	24	2	13	72	4	3	300,000
Dubuque	1	1	135	108	142	1	40	1	4	58	...	2	1
Nashville	1	1	30	29	...	...	...	1	6	...	2	...	...
St. Joseph	1	1	21	29	24	...	...	1	6	8	...	...	...
V. A. Kansas	1	1	59	78	...	...	5	...	...	14	1	1	...
V. A. Nebraska	1	1	20	24	56	...	...	...	3	11	1	1	12,000
SAN FRANCISCO	1	1	121	93	16	...	20	4	6	35	4	5	120,000
Grass Valley	1	1	25	35	70	1	6	2	3	3	...	...	14,000
Monterey and Los Angeles	2	2	46	31	41	1	10	2	9	8	1	1	34,000
SANTA FE	1	1	50	28	170	...	...	1	6	6	1	1	99,000
V. A. Arizona	1	1	10	18	...	...	5	...	3	5	...	...	18,800
V. A. Colorado	1	1	22	37	...	...	1	1	3	...	...	1	18,500
Total	11	56	5074	5046	1482	33	1273	63	557	1645	214	96	5,620,900

As regards our Catholic population, the above table is incomplete. See p. 577.

CATHOLIC HIERARCHY OF THE UNITED STATES, MAY, 1876.

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<i>Name.</i>	<i>Native Country.</i>	<i>See.</i>
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" P. R. Kenrick, D.D.,	Ireland,	St. Louis, Mo.
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" William McCloskey, D.D.,	United States,	Louisville, Ky.
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2. Hildreth's "History of the United States," 6 vols.
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4. Clarke's "Lives of the Deceased Bishops of the Catholic Church in the United States," 2 vols.
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38. *The United States Catholic Magazine*, 7 vols.
39. *The Metropolitan*, 6 vols.
40. Prescott's "History of Ferdinand and Isabella,"
"Catholic Almanacs," files of Catholic Journals, and many other sources
too numerous to mention.

THANKS.

The author returns his most sincere thanks to the following persons for the courtesies extended to him, during the preparation of this volume :

- | | |
|--|---|
| Most Rev. J. Roosevelt Bayley, D.D., Baltimore. | Rev. Brother Paul, O.S.F., Brooklyn, N. Y. |
| " Rev. F. N. Blanchet, D.D., Portland, Oregon. | Rev. Henry J. Zimmer, P.P., Brooklyn, N. Y. |
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| | Mr. P. H. Cannon, New York City. |

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